THE
UNIVERSITY
OF CHICAGO
LIBRARY

T Shakespear

AN

ESSAY

ON THE

COMPOSITION

OF A

SERMON.

Tranſlated from the original French of

The Rev[d]. JOHN CLAUDE,

Minister of the French Reformed Church at Charenton.

WITH NOTES.

By ROBERT ROBINSON.

We persuade men.——*S. Paul.*

IN TWO VOLUMES.

VOLUME THE SECOND.

CAMBRIDGE,
Printed by Francis Hodson:
Sold by J. Buckland, Paternoſter-Row, London;
and T. Fletcher, Cambridge.
M DCC LXXIX.

BV4213
.C58

The
UNIVERSITY
OF CHICAGO
LIBRARY

21546.

A

BRIEF DISSERTATION

ON THE

MINISTRATION OF THE DIVINE WORD

BY

PUBLICK PREACHING.

PHILOSOPHERS love to contraſt the religion of nature with that of revelation, and ſome of them aſcribe ſuperiority to the former. Chriſtian miniſters have much better reaſons for aſcribing it to the latter; and there are two, which deſerve particular attention.

If we conſider each as a body of *ſcience*, and allow, revelation contains all the articles of information included in natural religion, and many more than the religion of nature ever knew, all neceſſary to the perfection of a ſyſtem of theology, and all important to the felicity of man, it will follow, ſuperior excellence belongs to revealed religion.

If we advert to *the mode of communication* peculiar to each, and grant, it is not enough in an univerſal religion to have a body of ſcience, there muſt

56276

be alſo an eaſy method of imparting it, it will follow, ſuperiority is due to revelation. Nature is a ſpeechleſs beauty, ſilently waiting till depraved man ſhall find leiſure and inclination to be inſtructed by dumb ſigns, by ſigns, which even cultivated capacities find hard to underſtand, are not ſure at any time they have underſtood at all, and never know when they have comprehended in the whole. Revelation is really and literally a voice, clear and expreſſive, ſpeaking at ſundry times, and in divers manners. Shall I call it the mouth of nature? The wiſeſt ſay, it is the voice of God! It was firſt delivered in audible ſounds by the Creator himſelf to our firſt parents, it has been ſince uttered in his name by prophets, then by his Son, and after him by inſpired apoſtles, and it has been repeated, explained, and enforced by a ſucceſſion of publick preachers. By it, in all ages and countries, the ignorant have been informed, the indolent arouſed, the profane placed before a tribunal of juſtice, and brought to genuine repentance, the penitent led to a throne of mercy, where pardon was proclaimed, the doubtful directed, the wavering confirmed, the timid emboldened, the diſtreſſed comforted. What ſchool of philoſophy has wrought effects ſo beneficial to mankind as theſe? As, therefore, we prefer revelation on every other account, ſo chiefly on this, its mode of tuition is all-ſufficient, and at the ſame time the ſimpleſt and eaſieſt in the world. *The things, that you have heard among many witneſſes, the ſame commit to faithful men, who ſhall be able to teach others alſo.*

The argument for revelation, that ariſes from publick preaching, is defenſible in every point of view, and as it regards the bulk of mankind it has peculiar

peculiar energy. Were we to allow, that natural religion was a ſcience of God as perfect as that which revelation poſſeſſes, yet all the benefits of underſtanding it would be attainable by only ſuch as ſhould have capacity and leiſure, accuracy of obſervation, and juſtneſs of reflection. The poor and illiterate, the buſy, the diſſipated, and the dejected, the ſick and the aged, thoughtleſs till ſickneſs and age overtake them, the vigorous youth, in his career of fancied pleaſure, the wretched malefactor, whom a dungeon brings to feel the want of religion; all theſe, that is to ſay, the bulk of mankind, are deeply intereſted in a ſimple ſort of ſyſtem, which may be underſtood in a ſhort time, and which, while it provides for the payment of all due honours to natural religion, makes proviſion alſo for plucking a criminal from the horrid jaws of yawning deſtruction. Such a ſyſtem revelation is. In natural religion, it is the creator giving laws, the judge trying cauſes, and condemning criminals, and how cold is the conſolation, that ariſes from theſe conjectures, It is *poſſible* he may pardon the guilty, and it is *poſſible* I may be the man! In revelation, it is the good ſhepherd, traverſing the wilderneſs in anxious purſuit of a loſt ſheep, that hears and knows the ſhepherd's voice. It is the tender father, all melting with compaſſion, and flowing with tears, calling to the prodigal beggar, his ſon, to return from penury to felicity, from the company of brutes to the boſom of God. Beſt of beings! what delight to hear thy voice, even wrapped in the gloom of the darkeſt thicket, and wilfully buried in the blackneſs of impenetrable ſhade!

It will be objected, publick preaching has been perverted: but it will be anſwered, as long as we have a ſtandard it may be reformed to its original purity. The ark of Jehovah fell of old into the hands of heathens, who, having no dimenſions or directions from the firſt artiſt, decorated it according to their own ſuperſtitious fancies, and in their great wiſdom returned it to its owners, as if it had been a trunk of Dagon, accompanied with the glorious images of mice and morbid ulcers. (1)

Thus it has happened to all the ordinances of heaven. Prayer and preaching, baptiſm and the Lord's ſupper, have all fallen into the hands of bad men, and they have diſguiſed and diſgraced them: but what is reformation, and what is proteſtantiſm? do they not include recovery and original purity? In regard to the pulpit, let us at leaſt *try* to ſeparate indelicate human baubles from original workmanſhip, and to place the eccleſiaſtical roſtrum in that neat ſimplicity of finiſhed taſte, in which the divine artiſt firſt commanded it to be made. Plainneſs in religion is elegance, and popular perſpicuity true magnificence.

The hiſtory of the pulpit is curious and entertaining. It has ſpoken all languages, and in all ſorts of ſtyle. It has partaken of all the cuſtoms of the ſchools, the theatres, and the courts of all the countries, where it has been erected. It has been a ſeat of wiſdom and a ſink of nonſenſe. It has been filled by the beſt and the worſt of men. It has proved in ſome hands a trumpet of ſedition, and

(1) *The Philiſtines took the ark of God. . . But the Lord ſmote them with emerods. . . And they ſent back the ark of God . . with five golden mice, and five golden emerods in a coffer.* 1 Sam. iv. 5, 6.

and in others a ſource of peace and conſolation: but on a fair balance, collected from authentick hiſtory, there would appear no proportion between the benefits and the miſchiefs, which mankind have derived from it, ſo much do the advantages of it preponderate! In a word, evangelical preaching has been, and yet continues to be reputed fooliſhneſs: but real wiſdom, a wiſdom and a power, by which it pleaſeth God to ſave the ſouls of men (2)

With views of this kind (I ſpeak in the fear of God, who ſearcheth the heart.) and not to give offence to any, I collected and publiſhed the notes in the following eſſay. Alas! does a modern epiſcopalian undertake the defence of every abſurdity exhibited to the world by every *thing* called in paſt times a biſhop! Or ſhall a modern non-conformiſt adopt all the weakneſſes of every one, who was perſecuted out of eſtabliſhed communities! All other orders of men examine and reform themſelves; do men in black alone intend to render impropriety immutable and everlaſting! I have exemplified the abſurdities, complained of by Mr. Claude, by the works of our anceſtors, who are dead and gone, on purpoſe to avoid offending. Indeed, this was *neceſſary*, for who alive has one pulpit impropriety to quote!

I deſigned at firſt to have added to theſe two a third volume of the ſame ſize, entitled, AN ESSAY TOWARD A HISTORY OF PUBLICK PREACHING. The matter was intended to be diſtributed into twenty

(2) *The preaching of the croſs is to them that periſh fooliſhneſs. . . But it pleaſed God by the fooliſhneſs of preaching to ſave them that believe . . : becauſe the fooliſhneſs of God is wiſer than men.* 1 Cor. i.

twenty diſſertations, containing one with another twenty pages each, and entitled as follows:

I. The neceſſity of ſome divine revelation as a ground of divine worſhip.—II. The revelation given to Adam, compared with other pretended revelations.—III. The patriarchal ſtate of preaching from Adam to Moſes.—IV. The ſtate of preaching from Moſes to the captivity.—V. The ſtate of preaching during the captivity.—VI. The ſtate of publick tuition, from Ezra's time to the coming of Chriſt, both in Judea and other provinces.—VII. The ſtate in which Chriſt placed preaching.—VIII. The pulpit-ſtate during the lives of the apoſtles.—IX. The ſtate of preaching during the firſt three centuries.—X. The ſtate of preaching in the Greek church till the reformation. —XI. A view of the pulpit in the Latin church till the ſame period.—XII. The ſtate of preaching in Britain, from the moſt remote antiquity, and in Europe at the time of the reformation.—XIII. The condition of publick inſtruction in England, from the reformation till the death of Charles I.—XIV. The Engliſh pulpit during the civil war and the protectorate.—XV. A view of the pulpit from the acceſſion of Charles II. to the revolution.—XVI. The pulpit in foreign churches, and in England, from the revolution to the end of the reign of George II.—XVII. The ſtate of preaching among Engliſh, Daniſh, Popiſh, and other miſſionaries abroad, particularly in the Eaſt and Weſt Indies.—XVIII. The preſent ſtate of preaching in England among Roman catholicks, epiſcopalians, moravians, methodiſts, preſbyterians, independents, baptiſts, quakers, &c.—XIX. Juſtification of thoſe in all parties, who

SIMPLIFY

SIMPLIFY publick preaching, by reducing it to its original ſtandard of doctrine, language, and other properties.—XX. Survey of the whole, tending to prove the free and ſimple preaching of the pure word of God a publick bleſſing to ſociety, and the power of God to the ſalvation of men. This was the plan.

In purſuing this inchanting path, I found pleaſure enough to repay all the labour of collecting many materials, and poring over books and manuſcripts: but I found alſo, that juſtice could not be done to that part of the ſubject, which I wiſhed moſt of all to illuſtrate, without a nearer reſidence to the grand repoſitory of unexplored *Britiſh* ſubjects, the *Muſeum*, and more leiſure than my publick avocations in my own congregation (for I have no colleague.) would allow me to expect. I have, therefore, laid aſide the plan, made uſe of a few extracts in theſe notes, torn, burnt, and given away moſt of the other papers, and patterns of ſermons, that I had collected, and never more intend to reſume the ſubject, except this once in the following brief ſketch.

The firſt voice, that imparted religious ideas by diſcourſe to fallen man, was the voice of the creator, called by the inſpired hiſtorian, *the voice of the Lord God walking in the garden, in the cool of the day*. (3) Whether he, who afterwards appeared ſo often in human ſhape, and at laſt actually put on a human body, deſcended into the garden, aſſumed a form, and converſed with our firſt parents on this occaſion, or whether the air was ſo undulated by the power of God as to form articulate audible ſounds, certain it is, Adam and Eve literally

(3) Gen. iii.

terally heard a voice, and had the higheſt reaſon for accounting it the voice of God. The promiſe to the woman of a ſon, who ſhould bruiſe the ſerpent's head, was emphatically and properly called THE WORD of God. It was a promiſe, which they had no right to expect: but, when revealed, the higheſt reaſon to embrace.

It is natural to ſuppoſe, God having once ſpoken to man, that mankind would retain, and repeat with great punctuality what had been ſaid, and liſten after more. Accordingly, infallible records aſſure us, that, when men began to aſſociate for the purpoſe of worſhipping the deity, Enoch propheſied. (4) We have a very ſhort account of this prophet, and his doctrine: enough, however, to convince us, that he taught the principal truths of natural and the then revealed religion; the unity of God and his natural and moral perfections—the nature of virtue, and its eſſential difference from vice—a day of future impartial retribution. Conviction of ſin was in his doctrine, and communion with God was exemplified in his conduct. He held communion with God by ſacrifice, and St. Paul reaſons, from his *teſtimony that he pleaſed God*, that he had faith in the promiſe of the mediator, for *without faith it* would have been *impoſſible* even for Enoch *to have pleaſed God.* (5)

From the days of Enoch to the time of Moſes each patriarch worſhipped God with his family, probably

(4) *Enoch, the ſeventh from Adam, propheſied.* Jude 14.

(5) *Enoch ſaid, The Lord cometh—Enoch ſaid, The Lord cometh with ſaints--ungodly ſinners ſpeak againſt him, and commit ungodly deeds—Enoch ſaid, The Lord cometh to execute judgment—The Lord cometh to convince.* Jude 14, 15.—*Enoch walked with God.* Gen. v. 24. Heb. xi. 5, 6.

probably ſeveral aſſembled at new moons, and alternately inſtructed the whole company. Noah was *a preacher of righteouſneſs*, and by him, as an (6)
inſtrument, Chriſt by his ſpirit preached to the diſobedient ſouls of men, impriſoned in ignorance and vice, and continued with great long-ſuffering to do ſo all the while the ark was preparing. (7)
Abraham *commanded his houſhold after him to keep the way of the Lord, and to do juſtice and judgment*; (8)
and Jacob, when his houſe lapſed to idolatry, remonſtrated againſt it, and exhorted them, and *all that were with him, to put away ſtrange gods, and to go up with him to Bethel*, to that God, who had anſwered him in the day of his diſtreſs. In all theſe (9)
records of matters of fact, we perceive, ſhort as they are, the ſame great leading truths, that were taught by Enoch, the general truths of natural religion, and along with them the peculiar principles of revelation. They ſaw *a heavenly country*, and were *mindful* of it, they had *ſight* of a me- (1)
diator, and were glad, and they had the *pro-* (2)
miſe of the appearance of him upon earth, which promiſe exerciſed their ſpeculations, made a principal part of their publick informations, and they *all died in* the *faith* of its accompliſhment. (3)
How charming upon a primitive mountain, beneath the ſhade of a venerable grove, muſt the voice of a Melchiſedeck have been, the father, the prince, and the prieſt of his people; now *publiſhing* to his attentive audience *good tidings of ſalvation*, *peace* between God and man, and then lifting up holy

(6) 2 Pet. ii. 5. (7) 1 Pet. iii. 19, 20. (8) Gen. xviii. 19. (9) Gen. x. xxv. 2, 3. (1) Heb. xi. 15, 16. (2) John viii. 56. (3) Heb. xi. 13.

holy hands and *calling upon the name of the Lord,*
(4) *the everlaſting God!* A few plain truths, propoſed in ſimple ſtyle, addreſſed to the reaſon, and expounded by the feelings of mankind, enforced by nothing but fraternal argument and example animated by the holy ſpirit, and productive of genuine moral excellence, accompanied with ſacrifices, comprized the whole ſyſtem of patriarchal religion. Such was the venerable ſimplicity of hoary antiquity, before ſtateſmen ſtole the ordinances of religion, and hungry hirelings were paid to debaſe them.

The ſcripture, ſpeaking in general terms, ſays,
(5) by Moſes came *the law:* but, ſtrictly ſpeaking, the religion, that Moſes taught, contained two parts, the one the *law*, that is, the religion of nature clearly explained in written precept, and terribly enforced by threatnings and penalties; the other the *goſpel*, a promiſe of a mediator, and an exhibition of him in vicarious ſacrifices; the latter aſſiſted ſenſe, the former required faith. The whole compoſed a fine body of religious ſcience; it was like twilight, light in compariſon with the night of paſt ages, and darkneſs in contraſt with the ſucceeding day of the chriſtiam œconomy.

This great man had much at heart the promulgation of his doctrine, he directed it to be inſcribed on pillars, to be tranſcribed in books, and to be taught both in publick and private by word of
(6) mouth. Himſelf ſet the example of each, and how he, and Aaron ſermonized, we may ſee by ſeveral parts of his writings. The firſt diſcourſe was *heard*

(4) Iſa. lii. 7. Rom. x. 15. Gen. xiv. 18, 19, 20. xxi. 33.
(5) John i. 17. (6) Deut. xxviii. 8. Deut. vi. 9. xxxi. 19. xvii. 18. Numb. v. 23. Deut. iv. 9.

heard with profound reverence and attention, (7)
the laſt was both uttered, and received in raptures. (8)

Publick preaching does not appear under this œconomy to have been attached to the prieſthood, prieſts were not officially preachers, and we have innumerable inſtances of diſcourſes delivered in religious aſſemblies by men of other tribes, beſides that of Levi. *The Lord gave the word, and great was the company of thoſe, that publiſhed it.* Joſhua was an Ephraimite: but, being *full of the ſpirit of wiſdom,* he gathered the tribes to Shechem, (9)
and harangued the people of God. Solomon (1)
was a prince of the houſe of Judah, Amos a herdman of Tekoa, yet both were preachers, and one at leaſt was a prophet.

Before Moſes, revelation was ſhort, and might ſafely be depoſited in the memory: but when God ſaw fit to bleſs the church with the large and neceſſary additions of Moſes, a book became neceſſary. This book was the ſtandard, and they, who *ſpoke not according to this word,* were juſtly accounted to have *no light in them.* Hence the diſtinction between ſcriptural inſtructors, who taught according to the *law* and the *teſtimony*, and were called *Seers*; and fanciful declaimers, who uttered viſions out of their own hearts, and were deemed *blind*, and thought to be in a *dream*, that is under deception. (2)

The ignorant notions of pagans, the vices of their practice, and the idolatry of their pretended worſhip,

(7) Exod. iv. 31. (8) Deut. xxxiii. xxxiv. 7, 8. (9) Deut. xxxiv. 9. (1) Joſh. xxiv. (3) 1 Sam. ix. 9. Iſa. lvi. 10. Jer. xxiii. 28.

worſhip, were in ſome ſad periods incorporated
into the Jewiſh religion by the princes of that na-
tion. Ordinances were inſtituted to ſerve ſecular
purpoſes, and mercenary men were employed to
give ſanction to practices, which the religion of
(3) Moſes forbad.

All the prophets, and all the ſeers proteſted againſt
(4) this apoſtacy, and they were perſecuted for do-
ing ſo. The apoſtacy became the eſtabliſhed
worſhip, and they, who adhered to the pure original
ſtandard, either fled their country, or concealed
themſelves, or lived under diſgrace. Firſt the ten
tribes, forming the kingdom of Iſrael, revolted
thus from God, and laſt the little kingdom of Ju-
dah, conſiſting of the other two tribes, followed
their bad example. Before the defection of Judah,
numerous refugees from Iſrael found ſanctuary in
Judah: but after it, they were harraſſed in
(5) both.

All this time the ſeers, as often as they could,
preached againſt the crimes of their countrymen.
Shemaiah preached to Rehoboam, the princes, and
(6) all the people at Jeruſalem. Azariah and Ha-
(7) nani preached to Aſa, and his army. Micaiah
to Ahab. Some of them opened ſchools, or houſes
of inſtruction, and there to their *ſons*, that is, *diſciples*,
taught the pure religion of Moſes. At Naioth, in
the ſuburbs of Ramah, there was one, where Samuel
dwelt, there was another at Jericho, and a third at
Bethel, to which Elijah and Eliſha often reſorted.
Thither the people went on Sabbath-days, and at
new

(3) 1 Kings xii. 25. 33. 2 Kings xvi. 10. (4) 2 Kings xvii. 13. (5) 2 Chron. xi. 13 17. (6) 2 Chron. xii. 5. (7) 2 Chron. xv. 1. &c. xvi. 7.

new moons, and received publick leſſons of piety
and morality. Theſe ſchools were places of wor- (8)
ſhip, in which prayer was offered to God, and the
divine word taught to the people.

Through all this period, there was a diſmal con-
fuſion of the uſeful ordinance of publick preach-
ing. Sometimes they had *no open viſion*, and *the
word of the Lord was precious*, or ſcarce, the people
heard it only now and then. At other times, they
were left *without a teaching prieſt, and without law.*
And at other ſeaſons again, itinerants, both princes,
prieſts, and Levites, were ſent through all the
country to carry the book of the law, and to teach
in the cities. In a word, preaching flouriſhed (9)
when pure religion grew, and when the laſt de-
cayed the firſt was ſuppreſſed.

The doctrines taught in this period, were chiefly
theſe, the perfections of one God—the government
of the whole univerſe by his providence—the mo-
ral obligations of men—the precepts of the law,
and the penalties of diſobedience—the depravity
of man, and the neceſſity of renovation—the good
tidings of ſalvation, the approach of a redeemer,
and the neceſſity of faith, repentance, and univer-
ſal obedience to him,—a ſtate of future rewards and
puniſhments—and, in effect, the ſame goſpel,
that was afterwards more clearly revealed by Jeſus
Chriſt and his apoſtles. (1)

Moſes had not appropriated preaching to any
order of men, he had given a general command,
thou ſhalt teach the words of this law, which was
equal

(8) 1 Sam. xix. 18. 2 Kings ii. 3. 5. 2 Kings. iv. 23.
(9) 1 Sam. iii. 1. 2 Chron. xv. 3. 2 Chron. xvii. 7, 8, 9.
(1) Heb. iv. 2. 1 Pet. iv. 6. Gal. iii. 8.

equal to ſaying, Let it be taught. Perſons, places, times, and manners, were all left open and diſcretional. Some of the diſcourſes, which remain to us, are probably analyſes, or abridgments of ſermons, which were delivered at large. Many were preached in camps and courts, in ſtreets, ſchools, cities, and villages, ſometimes with great compoſure and coolneſs, at other times with vehement action and rapturous energy; ſometimes in plain blunt ſtyle, adapted to the dregs of the people, at other times in all the magnificent pomp of Eaſtern allegory; and, on ſome occaſions, the preachers appeared in publick with viſible ſigns, with implements of war, yokes of ſlavery, or ſomething adapted to their ſubject. They gave lectures on theſe, held them up to view, girded them on, broke them in pieces, rent their garments, rolled in the duſt, and endeavoured, by all the methods they could deviſe, agreeably to the cuſtoms of their country, to impreſs the minds of their auditors with the nature and importance of their doctrines; nor was it uncommon for the hearers to expreſs their emotions during the delivery of the ſermon. We had enthuſiaſts in England in the laſt century, who affected in the ſame manner a ſpirit of prophecy, and, in imitation of the ancient Jewiſh prophets, preached by ſigns: but they forgot they were not in the Eaſt.

The ſermons of the old prophets often produced amazing effects, both in the principles and morals of the people. Single diſcourſes, at ſome times, brought a whole nation to repentance, although at other times the greateſt of them complained, *Who hath believed our report? All day long we have ſtretched forth our hands unto a diſobedient and gainſaying people!*

people! In the firſt caſe, they were in extacies, (2)
ſuch was their benevolence; in the laſt, they retired in ſilence, and wept in ſecret places. Some in firſt tranſports of paſſion execrated the day of their birth, and, when deliberation and calmneſs returned, committed themſelves, their country and their cauſe, to God.

Theſe men were highly eſteemed by the pious part of the nation, them they conſulted in doubtful caſes, to them they fled for conſolation in diſtreſs, and them they ſometimes loaded with benefits. The good Joſiah, although he ſometimes performed the office of reading the law in publick, and expounding it himſelf, yet kept one, who was ſtyled the *king's ſeer*, and others, who were ſcribes, and who read and expounded the law to him and his
court. It had been common with his anceſtors (3)
to do the ſame. Hence falſe prophets, bad men, who found it worth while to affect to be good, crowded the courts of princes. Jezebel an idolatreſs had four hundred prophets of Baal, and Ahab, a pretended worſhipper of Jehovah, had as
many pretended prophets of his own profeſſion. (4)
Theſe covered their want of principle, with an exterior like that of the true prophets, and even went beyond them, witneſs the frantick zeal of thoſe, who publickly diſputed with Elijah. By means of theſe deceivers, the faithful preachers of the divine word ſunk into diſgrace. *Zedekiah would not humble himſelf* when a *Jeremy ſpoke to him from the mouth of the Lord. The chief of the prieſts* imitated the prince, and *the people* them. *The God of*

(2) Rom. x. 16, 21. (3) 2 Chron. xxxiv. 29, 30. &c. xxxv. 15.—xxxiv. 18, &c. (4) 2 Chron. xviii. 5.

of their fathers ſent to them by his meſſengers, riſing up betimes and ſending: but they mocked the meſſengers of God, deſpiſed his word, and miſuſed his prophets, till the wrath of the Lord aroſe, and there was no remedy. Into captivity, therefore, for ſeventy years they were obliged to go.

The prophets, and good men, who were carried captive along with their countrymen, did not leave their religion behind them. In Babylon, where idolatry was eſtabliſhed, they profeſſed, and ſuffered for non-conformity, and aſſembled in private houſes for the worſhip of God, and there the prophets availed themſelves of the diſpenſation to inculcate the principles of their religion, and to poſſeſs their fellow captives with a ſincere averſion to idolatry. There, as their former preachers had foretold, being *allured into a wilderneſs*, and ſurrounded with *a hedge of thorns*, ſo that they could not return home, God *hewed them by his prophets, and ſlew them by the words of his mouth*; there he ſpoke home *to their hearts, took away the names of Baalim out of their mouths*, and taught them once more to call him *Iſhi*, the being to whom they
(5) were in contract for obedience. To the ſucceſs of preaching, and not to the ſmart of affliction, are we to attribute the remarkable reconverſion of the Jews to the belief and worſhip of one God, a converſion that remains to this day. The Jews have ſince fallen into horrid crimes: but they have never ſince this period lapſed into idolatry.

The prophet Ezekiel was a man extraordinarily appointed to preach to the captives, and endowed with ſingular abilities for the execution of his office.

(5) Hoſea iii. 14. 6. vi. 5. ii. 14. 17. 16.

office. He received his inſtructions in extacies, (6) and he uttered them generally in rapturous vehemence. He had a *pleaſant voice*, and the entire management of it, he could *play well on the inſtrument*, that is, he knew how to diſpoſe his organs of ſpeech ſo as to give energy by giving proper tone and accent to all he ſpoke. The people were as much charmed with his diſcourſes as if they been odes ſet to muſick, he was a *lovely ſong* in their ears, and they uſed to *ſay to one another*, *Come, and let us hear what is the word, that cometh forth from the Lord.* The elders and (7) the people aſſembled at his houſe, and ſat before him, and there, ſometimes in the morning, and at other times in the evening, he delivered thoſe ſharp and pointed ſermons, which are contained in his prophecy. One while he preached by ſigns, as the former prophets had done, another while he ſmote with his hand, and ſtamped with his foot, when he addreſſed them, trembling at their depravities, and weeping over their calamities. His writings contain the doctrines, which he taught; and the manner, in which he delivered them, is in all probability a pattern of the method employed by all the other preachers during the captivity.

It ſhould ſeem, after the Jews had rejected the true prophets, they were puniſhed with multitudes of publick preachers, pretending to a ſpirit of prophecy. Theſe peſts of ſociety had art and addreſs enough to inſinuate themſelves into favour, and to obtain popularity. They ſwarmed every where, and became the heavieſt curſe, that was ever inflicted on a guilty world. The prophets

(6) Ezek. ii. iii. (7) Ezek. xxxiv. 30, &c.

phets held them in the utmoſt abhorrence, and a great part of their miniſtry was addreſſed to unmaſk them. They deſcribed them by every odious image they could invent, and they pointed out in the cleareſt manner the dreadful conſequences of their deteſtable hypocriſy.

These men were the mere creatures of thoſe abandoned tyrants, who uſurped the crown, and they were ſet up to aſſiſt their profligate creators in deſpoiling the people of their liberty and God of his glory. Religion was made an engine of ſtate, and theſe hirelings were appointed to work it. Jeroboam, the firſt manufacturer of theſe deteſted tools, made them of the national filth; he, in mere policy, took the baſeſt and moſt depraved and unprincipled of the nation, and ordained them miniſters of that motley religion, which he had ſet up to prevent the return of the ten tribes to the
(8) family of David. The King of Aſſyria, with views exactly ſimilar, allowed the captives to perpetuate this vile race, and we find them in Ba-
(9) bylon, deſcribed and execrated by Ezekiel.

The ſucceſs of theſe bad men is chiefly to be aſcribed to theſe four cauſes. Firſt, they pretended a *divine right*, and ſaid, The *Lord* ſaith ſo and ſo. They were too artful to profeſs the truth, that would have been, The *king* ſaith ſo and ſo, The lying ſpirit of the *devil* ſent us to preach thus and thus: but here was a pretended reverence of God, and an acknowledgement of his authority.
(1) Secondly, they affected to *imitate* the true prophets, till they had obtained the popular plaudit, then they dropped them into obſcurity, and ſunk them

(8) 1 Kings xii. 26—32. (9) 2 Kings xvii. Ezek. xiii. (1) 2 Chron. xviii. 3—12—21.

them into diſgrace, and at laſt they turned the general odium over them, becauſe they continued inflexibly upright, and could not be brought to mimick their betrayers. Thirdly, they framed their *doctrine* and deportment, not by the nature of God, and the dictates of his written word: but, on the contrary, by the prevailing *paſſions* of the bulk of their auditors. Their ſtudy was to pleaſe, and they ſaid and did whatever they thought would anſwer that end. Fourthly, they were the conſtant *companions* of their admirers, and went with them into the perpetration of every crime. The true prophets were irkſome or inſipid to bad men; but theſe, theſe were chaplains exactly ſuited to their patrons, they could faſt with Ahab, and feaſt with Jezebel.

According to thoſe, who had the beſt opportunities of knowing them, their qualifications were mean and their diſpoſitions wicked. Hence they are called *blind*, *ignorant*, *dumb* dogs, that *could* not bark—*greedy* dogs, for their avarice, every one looking for his gain from his quarter—*ſleeping* dogs, for their indolence—*drunkards*, ſaying, Fetch wine, we will fill ourſelves with ſtrong drink, to-morrow ſhall be as to-day, and much more abundant—*perſecutors* when in proſperity, and *cowards* in adverſity—dogmatical *cavillers* about learning and religion, while they were deſtitute of decency, civility, and common ſenſe—*unprincipled* wretches, who, though they would not *ſhut a door in the temple*, or *kindle a fire on the altar* of God, their creator, *for nought*, would protect, applaud, and canonize the greateſt criminals for a *handful of*

barley, and doom millions to deſtruction for a (2) *piece of bread!*

When the ſeventy years of the captivity were expired, the captives were divided in their opinion about returning. Some traded and flouriſhed in Babylon, and, having no faith in the divine promiſe, and too much confidence in their ſordid guides, choſe to live where idolatry was the eſtabliſhed religion, and deſpotiſm the ſoul of civil government. The good prophets and preachers, Zerubbabel, Joſhua, Haggai, and others, having confidence in the word of God, and aſpiring after their natural, civil, and religious rights, endeavoured by all means to extricate themſelves and their countrymen from that mortifying ſtate, into which the crimes of their anceſtors had brought them. They wept, faſted, prayed, preached, propheſied, and at length prevailed. The chief inſtruments were Nehemiah and Ezra; the firſt was governor and reformed their civil ſtate, the laſt was a *ſcribe of the law of the God of heaven*, and addreſſed himſelf to eccleſiaſtical matters, in which he rendered the nobleſt ſervice to his country, and to all poſterity.

Ever ſince Moſes had committed the revelations of God to writing, and had commanded the book to be tranſcribed, a great number of ingenious men, of ſeveral tribes, had taken up the profeſſion of writing, and were called ſcribes. The five ſacred

(2) Iſaiah lvi. Jer. xxiii. Ezek. xiii. 19. xxxiv. Mal. i. 10. Amos vii. 12, &c. Jer. xx. &c. &c. 2 Chron. xviii. Zedekiah ſmote Micaiah on the cheek, and ſaid, Which way went the Spirit of the Lord from ME to ſpeak unto *thee!* And Micaiah ſaid, Thou ſhalt ſee on that day, when thou ſhalt run from chamber to chamber to hide thyſelf. 23, 24.

ſacred books of Moſes contained the genealogies of all the families of the nation, the body of juriſprudence, that directed all their courts of law, the whole ritual of the church, and many other articles of neceſſary and daily uſe. The prophets ſince Moſes had added to the inſpired code, and by ſo doing had both increaſed knowledge, and the neceſſity of numberleſs ſcribes to diffuſe it. The men, who employed themſelves thus in tranſcribing the inſpired writings, were called ſcribes of the *law*.

The benefit of writing and records preſently became obvious, and other ſcribes were ſoon employed about ſecular matters. There were under the judges many of the tribe of Zebulon, who *handled the pen of the writer*, ſcribes who kept records. There were afterward ſcribes of the *king*, that is, private ſecretaries; ſcribes of the *hoſt*, that is, ſecretaries at war, or commiſſaries of the army; and the profeſſion became very honourable and lucrative. This claſs of writers, I ſhould call, for diſtinction ſake, *ſecular* ſcribes.

Writing, reading, giving a ſenſe of what is written, ſtudying to find out a true ſenſe to give, and proving and ſupporting the ſenſe given, go together, and ſcribes naturally became ſtudious, diſputatious, and learned men. Ezra, the reformer of the church at the return from captivity, was the moſt eminent of his profeſſion, a *ready ſcribe* in the law of his God.

This man laid the foundation of reformation in religious principle, and he reſted religious principle on that infallible rock, the word of God. In order to lay a firm and good ground of this, he collected and collated manuſcripts of the ſacred writings,

writings, added a few explanatory lines, and a few anecdotes (himſelf was inſpired) and arranged and publiſhed the holy canon in its preſent form. To this he added a ſecond work, as neceſſary as the former; he revived, and new modelled publick preaching, and exemplified his plan in his own perſon. The Jews had almoſt loſt in the ſeventy years captivity their original language, that was now become a dead language, and they ſpoke a jargon made up of their own language, and that of the Chaldeans, and other nations, with whom they had been confounded. Formerly preachers had only explained ſubjects: now they were obliged to explain words, words, which in the ſacred code were become obſolete, equivocal, or dead.

Now alſo it became more neceſſary than ever to open houſes for popular inſtruction in towns all over the country, after the pattern of the ſchools of the old prophets. Accordingly, houſes were erected, nor for ceremonial worſhip, as ſacrificing, for this was confined to the temple: but for moral obedience, as praying, preaching, reading the law, divine worſhip, and ſocial duties. Theſe houſes were called ſynagogues, the people repaired hither morning and evening for prayer; and on Sabbaths and feſtivals the law was read and expounded to them. It is with a great deal of juſtice, that learned men aſcribe the following Jewiſh averſion to idolatry, and their attachment to the law, to conſtant publick preaching in their ſynagogues.

We have a ſhort, but beautiful deſcription (3) of the manner of Ezra's firſt preaching. Upwards,

(3) Nehem. viii.

wards of fifty thouſand people aſſembled in a ſtreet, or large ſquare, near the Watergate. It was early in the morning of a Sabbath-day. A pulpit of wood, in the faſhion of a ſmall tower, was placed there on purpoſe for the preacher, and this turret was ſupported by a ſcaffold, or temporary gallery, where, in a wing on the right hand of the pulpit, ſat ſix of the principal preachers, and in another on the left ſeven. Thirteen other principal teachers, and many Levites, were preſent alſo, on ſcaffolds erected for the purpoſe, alternately to officiate. When Ezra aſcended the pulpit, he produced and opened the book of the law, and the whole congregation inſtantly roſe up from their ſeats, and ſtood. Then he offered up prayer and praiſe to God, the people bowing their heads, and worſhipping the Lord with their faces to the ground; and at the cloſe of the prayer with uplifted hands they ſolemnly pronounced Amen, Amen. Then, all ſtanding, Ezra, aſſiſted at times by the Levites, *read the law diſtinctly*, *gave the ſenſe, and cauſed them to underſtand the reading*. The ſermons delivered ſo affected the hearers, that they wept exceſſively, and about noon the ſorrow became ſo exuberant and immeaſurable, that it was thought neceſſary by the governor, the preacher, and the Levites to reſtrain it. They, therefore, reminded the congregation—that a juſt grief might run into exceſs—that there was an incongruity between a feſtival and lamentation—and that on this feſtival, there were ſingular cauſes of extraordinary joy, they were delivered from captivity, the law was reſtored, and they, the very pooreſt of them, had been made by the pains of the preachers to underſtand it. *Go your way*, ſaid they, *eat the fat—drink the ſweet—ſend portions unto them, for whom nothing*

nothing is prepared.—Be not diſcouraged—religious joy is a people's ſtrength. The wiſe and benevolent ſentiments of theſe noble ſouls were imbibed by the whole congregation, and fifty thouſand troubled hearts were calmed in an inſtant. Home *they returned to eat, to drink, to ſend portions, and to make mirth, becauſe they had underſtood the words, that were declared unto him.* Plato was alive at this time, teaching dull philoſophy to cold academicks: but what was he, and what was Xenophon, or Demoſthenes, or any of the pagan orators, in compariſon with theſe men!

From this period to that of the appearance of Jeſus Chriſt, publick preaching was univerſal, ſynagogues were multiplied, there were thirteen in his time at Tiberias, and at Jeruſalem, they ſay, four hundred. In the latter number moſt likely are included proſeuchas, or ſmall places for private prayer.

The great concourſe of people, who attended the ſervice at the ſynagogues, and the manifeſt utility of publick inſtruction, rendered ſome ſort of order neceſſary. A ſmall aſſembly, therefore, was formed of the wiſeſt and moſt intelligent of the prieſts and ſcribes, theſe were a council, called elders, and the preſident was named ruler of the ſynagogue. The rulers ſometimes preached ſermonwiſe, at other times inſtructed the people by way of queſtion and anſwer, and at all times directed who ſhould ſpeak and preach in the ſynagogue.

The ſcribes were in their meridian glory in the time of Ezra. He and his colleagues were truly great men, and their expoſitions of holy ſcripture were remembered long after their deceaſe, and quoted by their ſucceſſors. Had ſucceſſive ſcribes

quoted

quoted their comments as comments, all had been well: but they alledged them as *law*, and gave them as much authority as the text itſelf. This was ſetting a dangerous ſnare for eager diſputants, more intent on gaining their argument than on inveſtigating the truth, and into this temptation the whole nation fell. Hence came the national attachment to the traditions of the elders, and hence the invention and propagation of traditions, never heard of by the elders. Hence ſects aroſe, and hence, in the end, that *inefficiency* of the divine word, of which our Lord complained; for, where ſcripture is not allowed to operate as *law*, it is, in ſtrictneſs of ſpeech, of *no* effect.

All the ſects in the Jewiſh church ran the ſame fate as elſewhere, they roſe in weakneſs, and ended in wickedneſs. A ſilly, ſuperſtitious, weak enthuſiaſt is the natural founder of a ſect, and a bold villain is the uſual ſupporter of it. The firſt proſelytes are in earneſt, the laſt are knaves.

It would carry us too far from our ſubject, were we to particularize the riſe, the hiſtory, the opinions, and the ruin of Samaritans, Phariſees, Sadducees, Eſſenes, and other religious parties in Judea. They are in general pretty well known, and the New Teſtament gives us a general idea of the doctrines held by all except the Eſſenes, who were a kind of recluſes, Jewiſh monks. It is ſufficient to obſerve, each party preached, both in Jeruſalem, and in all other parts of Jewry; and, when the calamities of their own country, or the proſperity of other places, induced them to quit their native ſoil, and to ſettle elſewhere, they built ſynagogues, or met in private houſes, where, on Sabbath days and feſtivals, they worſhipped God, and preaching

(4) was always a part of their ſervice. It is not neceſſary to give patterns of their ſermons here, or to deſcribe their manner of delivering them. In general, we may remember, the Jews in this period were better known than their anceſtors had been to the Weſtern world, and they themſelves travelled into other countries more. They had therefore dropped many of the ruder ways of ſpeaking uſed by the old prophets, and had adopted the more ſedate and poliſhed methods of publick ſpeakers in pagan ſchools, and ſenates, and courts of law. This art imported into the church makes ſleepy ſermons for the dog-days. Happy for them, had they reſted here: but alas! they embraced popular errors, and pagan vices, and incorporated both into the religion of Moſes, ſo that in the reign of Herod, who was a creature of the Emperor Auguſtus, the Jewiſh church was ſunk to a level with pagan temples, and all were conſidered as engines of ſtate. Inferior churchmen were in ſubjection to the high prieſt, and the high prieſt himſelf was an officer of the crown. It is eaſy to gueſs what preaching they had.

In thoſe days appeared that ſingular preacher, John the Baptiſt. He was extraordinarily commiſſioned from heaven to announce the advent of the promiſed Meſſiah, and he adopted the plan formerly uſed by Ezra, appealing by publick preaching to the common ſenſe of mankind. He took Elijah for his model, and, as the times were very much like thoſe, in which that prophet lived, he

(4) Phil. Jud. de Sept. et Feſt.—Buxtorfii Synagog.—Wagenſeil Tel. Ign.—Vitring. Synagog.—Alting. Heptat. Tom. v. Diſſ. 2.

he choſe a doctrine and a method very much reſembling thoſe of that venerable man. His ſubjects were few, plain, and important, repentance was the chief. His ſtyle was vehement, his images were bold and well placed, his deportment was ſolemn, his action eager, and his morals ſevere. The people flocked in great multitudes after him, and ſurrounded him with a popularity, of which his enemies were afraid. He fell, however, a ſacrifice to female revenge at a tyrant's drunken bout, where deſpotiſm gave whatever proſtitution required. Jeſus Chriſt had been openly introduced by John to the knowledge and affection of the people, and at John's death Jeſus appeared in publick as a preacher. Before his miniſterial labours began, and preparatory to them, he had that viſion recorded in the firſt eleven verſes of the fourth chapter of Matthew, a viſion, as one of our miniſters has moſt beautifully ſhewn, excellently (5) adapted to the time and purpoſe.

Our Lord Jeſus Chriſt had been long expected to appear in the Jewiſh church, as *a prophet like unto Moſes*, and his miniſtry had been characterized, as the moſt beneficial, that could be imagined. The people, therefore, formed the higheſt expectations of his œconomy, and he framed it ſo as to exceed all deſcription. *He taught . . . not as the ſcribes.*

Firſt, inſtead of *deriving* his doctrine from popular notions, human paſſions, the intereſts of princes, or the traditions of prieſts, he took it immediately from the holy ſcriptures, to which he conſtantly appealed. The truths of natural reli-

 gion

(5) Rev. Mr. Farmer.

gion he explained and eſtabliſhed; the doctrines of revelation he expounded, elucidated, and enforced, and thus brought life and immortality to *light* by the goſpel.

Next, the *doctrines*, which he taught, were all plain facts—God is a ſpirit—God ſent his ſon into the world, that the world through him might be ſaved—Moſes wrote of me—He that believeth on him, that ſent me, is paſſed from death unto life—The dead ſhall hear the voice of the Son of God—The wicked ſhall go away into everlaſting puniſhment—The righteous ſhall go into life eternal—My kingdom is not of this world—The merciful are happy—Happy are the pure in heart—Few find the narrow way, that leadeth to life—Many go in at the wide gate, that leadeth to deſtruction.—All theſe, and many more of the ſame kind, are facts plain and true, and they were the ſimple truths, which Jeſus Chriſt choſe to teach.

Thirdly, the *motives*, which he employed to give his doctrine energy, were not taken from ſinful ſecular things; but it was urged home in its truth and importance. This fact is *true*, and THEREFORE you ought to believe it, whether the world admit it or not. That duty is *important* to your health, to your property, to your comfort, to your ſalvation, to your pleaſing God, and, THEREFORE you ought to perform it, whether the world perform it or not.

The *tempers*, in which he executed his miniſtry, were the nobleſt, that can be conceived. He was humble, compaſſionate, firm, diſintereſted, and generous. He diſplayed, in all the courſe of his miniſtry, ſuch an aſſortment of properties as obliged ſome of his auditors to burſt into exclamatory admiration.

miration, *bleſſed are the paps, which thou haſt ſucked!* others to hang upon his lips, wondering at *the gracious words, that proceeded out of his mouth*, and all to acknowledge, *never man ſpake like this man!* This was not a temporary tide of popularity, it was admiration founded on reaſon, and all ages ſince have admired and exclaimed in like manner.

Add to theſe the ſimplicity and majeſty of his ſtyle, the beauty of his images, the alternate ſoftneſs and ſeverity of his addreſs, the choice of his ſubjects, the gracefulneſs of his deportment, the indefatigableneſs of his zeal . . . . where ſhall I put the period? his perfections are inexhauſtible, and our admiration is everlaſting. The character of Chriſt is the beſt book a preacher can ſtudy.

In order to mortify human vanity, to convince the world that religion was a plain ſimple thing, and that a little common ſenſe accompanied with an honeſt good heart was ſufficient to propagate it, without any aid derived from the cabinets of princes, or the ſchools of human ſcience, he took twelve poor illiterate men into his company, admitted them to an intimacy with himſelf, and, after he had kept them a while in tuition, ſent them to preach the good tidings of ſalvation to their countrymen. A while after he ſent ſeventy more, and the diſcourſes, which he delivered to each claſs at their ordination, are made up of the moſt wiſe and benevolent ſentiments, that ever fell from the mouth of man. All the topicks are pure theology, and all unpolluted with puerile conceits, human politicks, literary dreams, eccleſiaſtical traditions, party diſputes, and all the other diſgraces of preaching, which thoſe ſanctimonious hypocrites,

hypocrites, ſcribes, and phariſees, and pretended doctors and rabbies had introduced into it.

Jeſus Chriſt had never paid any regard to the *place*, where he delivered his ſermons; he had taught in the temple, the ſynagogues, publick walks, and private houſes; he had preached on mountains, and in barges and ſhips. His miſſionaries imitated him, and convenience for the time was conſecration of the place. He had been equally indifferent to the *poſture*, he ſtood, or ſat, as his own eaſe and the popular edification required. The *time* alſo had been accommodated to the ſame end. He had preached early in the morning, late in the evening, on ſabbath days and feſtivals, and whenever elſe the people had leiſure and inclination to hear. It had been foretold, the Meſſiah ſhould *not lift up*, *nor cry*, *nor cauſe his voice to be heard in the ſtreets*, that is, ſhould not uſe the artifices of thoſe, who ſought for popularity. It ſhould ſeem, Jeſus Chriſt uſed very little action: but that little was juſt, natural, grave, and expreſſive. He ſometimes wept, and always felt: but he never expreſſed his emotions in a theatrical manner, much leſs did he preach as a drowſy pedant declaims, who has no emotions to expreſs.

The ſucceſs, that accompanied the miniſtry of our Emanuel, was truly aſtoniſhing. My ſoul overflows with joy, my eyes with tears of pleaſure, while I tranſcribe it. When this Sun of righteouſneſs aroſe with healing under his wings, the diſintereſted populace, who lay all neglected and forlorn, benighted with ignorance and benumbed with vice, ſaw the light, and hailed the brightneſs of its riſing. Up they ſprang, and after him in multitudes men, women, and children went. Was

he

he to paſs a road, they climbed the trees to ſee him, yea the blind ſat by the way ſide to hear him go by. Was he in a houſe, they unroofed the building to come at him. As if they could never get near enough to hear the ſoft accents of his voice, they preſſed, they crouded, they trod upon one another to ſurround him. When he retired into the wilderneſs, they thought him another Moſes, and would have made him a king. It was the fineſt thing they could think of. He, greater than the greateſt monarch, deſpiſed worldly grandeur: but to fulfil prophecy, ſitting upon a borrowed aſs's colt, rode into Jeruſalem *the Son of the Higheſt*, and allowed the tranſported multitude to ſtrew the way with garments and branches, and to arouſe the inſenſible metropolis by acclamations, the very children ſhouting, *Hoſannah! Hoſannah in the higheſt! Hoſannah to the ſon of David! Bleſſed be he, that cometh in the name of the Lord!*

The Rabbies pretended, the populace *knew not the law, and were curſed*, and it is certain they knew not thoſe *gloſſes* of the law, which traditioniſts affected to teach: but this ignorance was their happineſs. It would have been well for the teachers, had they never known them. The populace did know the *law*, and often quoted it in its true ſenſe. What myſtery is there in the ten commandments! or what erudition is requiſite to determine, whether he, who opened the eyes of the blind, were a worſhipper of God, or a ſinner! It is a high privilege of poverty, that it is a ſtate *degagé*, diſengaged, detached, unbiaſſed, and neareſt of all others to *free inquiry*. The populace are not worth poiſoning by eccleſiaſtical quacks, for they cannot pay for the drugs. Their ſenſes of ſeeing and

and hearing, their faculties of obſerving, reflecting, and reaſoning, are all as equal to *religious* topicks as thoſe of their ſuperiors, and more ſo, becauſe unſophiſticated. If they apply themſelves to examine, their atteſtation is a high degree of probability, if not a demonſtration. It was gloriouſly ſaid by a blind beggar to a bench of curmudgeons, *Why! herein is a marvellous thing, that ye*, with all your great books and broad phylacteries, long titles and hard names, wiſe looks and academical habits, *know not whence Jeſus is, and yet he hath opened my eyes. Now we*, we blind beggars, we curſed people, who know not the law, we who are altogether born in ſin, we *know that God heareth not ſinners. . . If this man were not of God,*
(6) *he could do nothing*.

This popularity, obtained by publick preaching ſupported by a courſe of beneficent actions, many of which were miraculous, excited the envy of the leading churchmen, and they determined to deſtroy Jeſus. They dare not appeal to the people, his conſtant auditors and companions: but they pretended loyalty to Cæſar, and love to their country, and taxed the PRINCE OF PEACE with *ſtirring up ſedition*. We know the iſſue. Let us draw a vail over this horrid part of the hiſtory of mankind, and let us paſs on to the principal object of our attention.

Jeſus Chriſt taught no ſecrets, and he had commanded his apoſtles to publiſh upon the houſe tops what they had heard in private converſation. He charged them not to decline the publick preaching of the divine word after his death: but

to

(6) John ix.

to preach it to every creature. He promiſed them extraordinary aſſiſtance for this extraordinary work, and he fulfilled his promiſe, and exceeded their expectations, about ſix weeks after his crucifixion.

The birth, life, doctrine, example, miracles, crucifixion, reſurrection, and aſcenſion of Chriſt made a large addition to the old ſubjects of preaching. The old œconomy was a rude delineation, the new was a finiſhed piece. It was no new doctrine, it was an old plan brought to perfection, and ſet in finiſhed excellence to laſt for ever. It was the religion of love to God and man made obvious and univerſal.

Chriſt, in the courſe of his miniſtry, had likened publick preaching to a concert of muſick, the grave deep tones of John the baptiſt were all in perfect harmony with the ſoft and lively airs of his ſucceſſors; a method of inſtruction contemned by the partial: but juſtified by the ſons of true wiſdom. Agreea- (7)
bly to this notion, he gave the holy Spirit ſo as to form a variety of perfect preachers, each excelling in his own ſphere. James and John were *ſons of thunder*. Barnabas was a *ſon of conſolation*. Peter (8)
was formed to preach to Jews, and Paul to convict (9)
and convert Gentiles. By this admirable œco- (1)
nomy *the wolf dwelt with the lamb, the leopard lay down with the kid, the calf, the young lion, and the fatling* aſſociated *together, and a little child* might have *led them*. Aſſuredly they, who have made them- (2)
ſelves ſtandards of excellence, and have required of all others uniformity to themſelves, have neither

 underſtood

(7) Mat. xi. 17, &c. (8) Mark iii. 17. (9) Acts iv. 36.
(1) Gal. ii. 7, 8. (2) Iſaiah xi. 6.

underſtood the world of nature nor the œconomy of redemption.

The apoſtles exactly copied their divine maſter. They confined their attention to religion, and left the ſchools to diſpute, and politicians to intrigue. Their doctrines were a ſet of facts of two ſorts. The firſt were within every man's obſervation, and they appealed for the truth of them to common ſenſe and experience. The others were facts, which from their nature could be known only by teſtimony. To the truth of theſe they bore witneſs, and avowed the credibility of their evidence. The firſt required reaſoning, the laſt faith. Theſe doctrines they ſupported entirely by evidence, and neither had, nor required, ſuch aſſiſtance as human laws or worldly policy, the eloquence of the ſchools or the terror of arms, the charms of money or the tricks of tradeſmen could afford them. Their goſpel was a ſimple tale, that any honeſt man might tell. As to all the circumſtantials of publick preaching, time, place, geſture, ſtyle, habits, and ſo on, it was their glory to hold theſe indifferent, and to be governed in their choice by a ſupreme attention to general edification.

Great was the ſucceſs of theſe venerable men. Their ſervices were highly acceptable to God, to whom they were *a ſweet ſavour of Chriſt*; they diffuſed the knowledge of him in *every place*, and he made them *always triumph in Chriſt*, he *opened doors*, (3) into which they entered, and *preached Chriſt's goſpel*. They formed multitudes of religious ſocieties, called churches, and they had the pleaſure of ſeeing them chooſe from among themſelves honeſt and able men to preach the divine word, and to adminiſter

(3) 2 Cor. ii. 15. 14. 12.

niſter the ſtanding ordinances of Jeſus Chriſt, in the abſence, and after the death of the apoſtles. Theſe were called *biſhops*, inſpectors, or *ſeers*, as the old prophets were, and he, who wants to be informed that this primitive brother was not a lord in lawn, wants at the ſame time to be told, that if a child want *bread* his parent ſhould not give him a *ſtone*, if he wiſh for *fiſh*, he ſhould not be mortified with a *ſcorpion*.

The high eſteem, in which chriſtians held the apoſtles, excited the envy of bad men, and they preſently poured themſelves into chriſtian churches to ſhare the benefits. Theſe acted over again the part of the old falſe prophets, and they were treated by the apoſtles as the true prophets had treated the former impoſtors. They foreſaw, however, and foretold, that men of this ſort, after their deceaſe, would proſtitute religion to worldly purpoſes, and aſſociate the ſpirit of the devil with the profeſſion of chriſtianity. They knew the weakneſs of ſome pious men, and the deſperate projects of the wicked. They remembered the ſtate of the Moſaical œconomy, and they recollected the prophecies of their divine maſter. They, therefore, apprized ſucceeding chriſtians of their danger, by deſcribing the men, by directing the ſervants of Chriſt to adhere to the written word, and whenever apoſtates ſhould arrive at power enough to ſet up ANOTHER STANDARD OF FAITH AND MANNERS, to withdraw from them. (4) They aſſured them, they would be perſecuted: but they charged them to ſtand

(4) *Theſe* things teach. . . If any man teach otherwiſe, and conſent not to wholeſome words, even the words of *our Lord Jeſus Chriſt* . . from ſuch WITHDRAW thyſelf. 1 Tim. vi. 3. 6. 2 Theſſ. iii. 6.

ſtand firmly in chriſtian liberty, and to hold faſt both
(5) the FAITH and the PROFESSION of it, and they promiſed them the preſence, the bleſſing, and the ſupport of God. They never ſo much as hinted, that the church might let itſelf to the ſtate, that any had a right to give laws to conſcience, to appoint ceremonies of divine worſhip, and to enforce both by penal ſanctions: but, conſidering Chriſt as having *finiſhed* his religious plan, charged their ſucceſſors to *keep what they had committed to their truſt unſpotted and unrebukeable until the ſecond appearing of Jeſus*
(6) *Chriſt*. The longeſt liver of theſe inſpired men deſcribed in bold allegorical ſtyle, like that of the old prophets, the nature and duration of the apoſtacy, and cloſed the holy canon by threatning all,
(7) who ſhould increaſe or diminiſh the divine word.

Here we are arrived at that part of the hiſtory of publick preaching, at which a conſiſtent chriſtian, eſpecially an uniform proteſtant, ought to pauſe, in order to form a juſt notion of the perfection of the pulpit. Here we have the whole of the revealed will of God, the whole body of chriſtian ſcience, conſequently, a perfect preacher, whatever opinions and doctrines he may hereafter meet with in the future hiſtory of preaching, will think himſelf *thoroughly furniſhed unto every good work*, although he diſbelieve them all. Future preachers may be counſel on different ſides of queſtions, which may ariſe: but not a ſoul of them may give law. No mortal may hereafter aſcend an eminence, and ſay, You have heard the goſpel ſay ſo and ſo: but I ſay the direct contrary.

Here we have all the genuine motives and ſupports

(5) Heb. iv. 14. x. 23. (6) 1 Tim. vi. 13, 14.
(7) Rev. xxii. 18, 19.

ports of the ſacred ſyſtem; truth ſupported by reaſon and argument, chriſtian inſtitutes maintained by motives pure and chriſtian like themſelves, conſequently, a perfect preacher, how zealous ſoever he may be to propagate chriſtianity, will not think himſelf authorized either to exchange theſe motives for others of a ſecular kind, or to incorporate theſe, which have been tried and found to be *mighty through God to bring every thought into obedience to Chriſt*, with ſuch as ſupport civil ſtates and trading companies. Should future hiſtory ſhew him a ſet of men riſing up in the church, and procuring from kings charters to empower them to trade in divinity, and aſſigning them a ſet of opinions as a company's ſtock to traffick with, he would not think himſelf obliged to pawn his ſoul to raiſe a ſum, that might enable him to buy in and traffick too.

Here, in the doctrine of CHRIST, is *all* the meſſage, and in the example of CHRIST the only *right* manner of delivering it. Paſſion may think the ſyſtem wants heat—Pride may imagine it wants ornaments—blind zeal may ſuppoſe it wants power—the voluptuous may ſay, It is not pleaſure—black robes may declare it is not learned—long robes may vow it is not law—there may be found coxcombs or lunaticks, who may deny it even common ſenſe—yea knaves or idiots may take heart and call it a cheat—But what ſays the cool conſiſtent chriſtian? What have thouſands of ſuch men ſaid? Why, they have ſurveyed the chriſtian religion neat as it came out of the hands of its divine creator, Chriſt the Lord of this new world, and proclaimed, *Behold! it is very good!* *Who is this that darkeneth counſel by words without knowledge!*

Give

Give glory to God, revealed religion reſembles the natural world, each came from the ſame wiſdom, and each is analogous to the other, *perfect and entire, and lacking nothing.*

The apoſtles being dead, every thing came to paſs exactly as they had foretold. The whole chriſtian ſyſtem underwent a miſerable change, preaching ſhared the fate of other inſtitutions, and this glory of the primitive church was turned into a lie. The degeneracy, however, was not immediate, it was ſlow and gradual, and brought on by degrees, juſt as a modeſt youth becomes a profligate man.

Before any man takes up the writings of thoſe uninſpired authors, whom we call FATHERS, it would be well to read S. Luke's introduction to his goſpel. *Many have taken in hand to ſet forth . . a declaration of thoſe things, which are moſt ſurely believed among us . . . but it ſeemed good to me . . having had perfect underſtanding of all things from the very firſt, to write unto thee, in order, moſt excellent Theophilus.* It ſeems, the love of writing, and of becoming authors early poſſeſſed ſome good chriſtians, who had NOT *a perfect* underſtanding of the ſubjects, of which they wrote. "We certainly believe the principal articles, which they declare: but not as *they* declare them. I write that thou mayeſt *know the certainty* of thoſe things; for they deſcribe them ſo as to render them doubtful." We take no notice of the force of the original terms; it is plain, this is the general meaning of the Evangeliſt.

Clement of Rome, Ignatius, Polycarp, Irenæus, and other fathers neareſt the times of the apoſtles were writers of this kind. Clement of Alexandria

was

was a very good man, he preached to the church, and taught ſchool, and his *miſcellanies* may fairly (7) ſtand for a pattern of the whole; chriſtianity is there: but how ſadly mixed and miſmatched with pagan philoſophy and Jewiſh allegory, the thunders of an apoſtle with the ſquibs of an enthuſiaſt! The partiality of a ſcholar for his tutor, the love of a proſelyte for his caſuiſt, and a thouſand other incidents may have preſerved old letters and papers, which charity would have buried in oblivion, into which, in all probability, the manly works of ſome primitive biſhops have ſunk.

Some wiſhed to convert pagan philoſophers, they, therefore, philoſophized too, and proved Moſes and Chriſt, by Sophocles and Plato. Others longed for Jewiſh proſelytes; the Jews loved allegory; chriſtianity then was allegorized. Some endeavoured to convert the pagan populace; the populace loved finery; the ceremonies of chriſtianity, then, were adorned. Others hoped to recommend religion to gentry; the pulpit, then, was ſet by the laws of the theatre, went by the rhetorick of Ariſtotle, and was known to be good by keeping time with the maxims of Tully. This was a degradation of the wiſdom of God unworthy of men, who ſincerely believed the ſpirituality and divinity of the word of God. With theſe premonitions, we look into the churches after the death of the apoſtles.

It muſt be allowed, in general, that the ſimplicity of chriſtianity was maintained, though under gradual decay, during the firſt three centuries. Chriſtians aſſembled on the firſt day of the week for

(7) Στρωματα.

for publick worſhip. Prayer was offered to the deity in the name of Jeſus Chriſt. Pſalms and hymns were ſung in praiſe of God the creator, the preſerver, and redeemer of men. The ſacred writings were read. The word of God was preached, its doctrines explained, and its duties enforced. The ignorant were claſſed in ſocieties and inſtructed. They, who underſtood the doctrine of Chriſt, were admitted members of the church by baptiſm on their own profeſſion of faith and repentance. The death of Chriſt was commemorated as he had appointed. The churches, having no other ſupport, reſted wholly upon religious principle, and the chief attention of the biſhops and teachers was to diſſeminate that; conſequently, publick preaching was frequent, plain, popular, and powerful; and although there are many exceptions, eſpecially among the Origeniſts, yet during this period chriſtianity made a rapid and extenſive progreſs, and its ſucceſs was wholly owing to inſtruction ſupported by argument and example.

The next five centuries produced many pious and excellent preachers, both in the Latin and Greek churches. The doctrine, however, continued to degenerate, and the pulpit, along with all other inſtitutes, degenerated with it. It is impoſſible, in this ſketch, to inveſtigate particulars: we will juſt take a curſory general view.

The Greek pulpit was adorned with ſome eloquent orators. Baſil, Biſhop of Cæſarea, John Chryſoſtom, preacher at Antioch, and afterwards patriarch (as he was called) of Conſtantinople, and Gregory Nazianzen, who all flouriſhed in the fourth century, ſeem to have led the faſhion of preaching

preaching in the Greek church. Jerom and Auguſtine did the ſame in the Latin church. Had the excellencies only of theſe great men been imitated by their contemporaries and ſucceſſors, the imitators would have been competent orators: but very far from able miniſters of the New Teſtament: but their very defects were adopted as pulpit endowments.

The Greeks called ſermons *Homilies*, that is, publick diſcourſes ſpoken to the *common people.* (8)
The Latins named them at firſt *tracts*, or treatiſes, that is, publick diſcourſes in which ſubjects were ſtated, argued, and thoroughly *diſcuſſed*; afterward they called them ſermons, or *ſpeeches*, perhaps ſome ſermons were nothing more! (9)

Preaching was not originally aſſigned to any particular order of men: but in this period the pulpit was thought worth incloſing, and monopolizers were ready to rent and improve it. Jeſus Chriſt was of the tribe *of Judah, of which tribe Moſes ſpake nothing concerning prieſthood:* yet it *was* (1)
his cuſtom to read and expound in a ſynagogue every Sabbath day. When *Paul and Barnabas went* (2)
into the ſynagogue at Antioch on the Sabbath day and ſat down, after the reading of the law and the prophets, THE RULERS *of the ſynagogue ſent* to intreat them to preach, with which complaiſant invitation Paul inſtantly complied. When Chriſtian aſſem- (3)
blies firſt met, *all*, who had ability, might preach one

(8) Ομιλια ab ομιλος multitudo-vulgus-plebs.

(9) Auguſt. *Tractatus* in Joan.—Gaudent. Brixiens. Epiſc. *Tractatus* varii.——Victor utic. Lib. i.——Vincent. Lerin. c. xl.

(1) Heb. vii. 14. (2) Luke iv. 15, 16. (3) Acts xiii. 14, 15.

(4) one by one. Yea, the very women under both œconomies propheſied, that is, uttered in publick the higheſt ſort of inſtruction by preaching. The latter was prohibited by the apoſtle of the Gentiles for excellent reaſons: but it is yet ſuppoſed by ſome chriſtians to have been only a local or temporary prohibition. Let me have the honour of ſaying one word here, by way of apology for the preaching part of the fair ſex. They revere the authority of S. Paul: but they underſtand him, with ſome expoſitors, in that ſenſe, which beſt agrees with their inclination to pleaſe the other ſex by chatting. They ſay, Gentlemen in lawns and gowns and hoods, and rings and roſes and trinkets, clad in the attire, and diſplaying the delicacy of ladies in the pulpit, excited in them a ſtrong prejudice in favour of female claim. They ſay, a congregation conſiſting of twelve frequently contains ten of their ſex, and where an unpenſioned majority is for them, who ſhall be againſt them! Beſide, they are provoked to ſpeak, for they are wearied with liſtening year after year to what is not worth hearing. They add, they are able at all adventures, to put a prieſt in petticoats to the bluſh, by contraſting their uſurpations with his, as, for example, their harmleſs pulpit lectures with his grave definitions and inveſtigations begun with a religious oath, and finiſhed with a canonical curſe. We have prated, ſay they, but never perſecuted: tattled nonſenſe, but ſhed no human blood: beſide, to make a lady head of the church, and yet deny the ſex the liberty of preaching to the members, is genuine rectified ſpirit of myſtery.

To

(4) 1 Cor. xiv. 31.

To return: For ſome time preaching was common to biſhops, elders, deacons, and private brethren in the primitive church: in proceſs, it was reſtrained to the biſhop, and to ſuch as he ſhould appoint. They called the appointment ordination, and at laſt attached I know not what ideas of myſtery and influence to the word, and of dominion to the biſhop, who pronounced it. The word *ordain* was originally equal to *appoint*, and if twenty chriſtians nominated a man to inſtruct them once, the man was appointed or ordained a preacher for the time. If they requeſted him to continue to inſtruct them, he was reputed to be ordained or appointed their miniſter in future, as long as they pleaſed. Theſe nominations were accompanied with prayer, and ſometimes with the bleſſing and good wiſhes of the ſeniors, expreſſed by the old cuſtom of laying the hand upon the head. From theſe ſimple tranſactions came in proceſs of time a longer train of abſurdities than I have room to relate. (5)

When a biſhop or preacher travelled, he claimed no authority to exerciſe the duties of his function, unleſs he were invited by the churches, where he attended publick worſhip. The primitive churches had no idea of a biſhop at Rome preſuming to dictate to a congregation in Africa. Nothing, however, was more common than ſuch friendly viſits and ſermons as were then in practice. The churches thought them edifying. In caſe

(5) Orig. Hom. i. in Pſal. 37.—Hieron. Epiſt. ad Nep.—Chryſoſt. Hom. De incompreh. Deo. De Anathem. adv. Judæos.—Euſeb. Hiſt. lib. vi. c. 19.—See Acts vi. 5, &c. xxi. 8.

caſe the biſhop were ſick, or abſent, one of the
(6) deacons, or ſometimes a ſhort-hand writer uſed to read a homily, that had been preached, and perhaps publiſhed by ſome good miniſter, and ſometimes a homily, that had been preached by the
(7) biſhop of the church.

We have great obligations to primitive notaries, for they very early addreſſed themſelves to take down the homilies of publick preachers. Sometimes the hearers employed them, ſometimes the preachers, and ſometimes themſelves. For this purpoſe they carried writing tablets waxed, and ſtyles, that is, pointed irons, or gravers, into the aſſembly, and ſtood round the preacher to record what he ſaid. It was a character to a publick ſpeaker to be attended by theſe ſcribes; for primitive chriſtians, never complaiſant in matters of conſcience, would not give themſelves the trouble of taking down the ſermons of a patriarch, if they did not like his preaching. They ſay no body would write after Atticus, patriarch of Conſtantinople; for, though he had a great name, he was accounted but an indifferent preacher. The people thought once hearing enough of all conſcience for a bad ſermon. From the labours of theſe men,
(8) we derive many a huge folio.

What

(6) Communio peregrina. Albaſpin. Obſ. Eccleſiaſt. l. i. 3.—Euſeb. v. 23.—Conſtit. Apol. l. ii. 62.

(7) *Synod. Valens. Can.* iv. Si quis epiſcopus, vel preſbyter ob infirmitatem ipſe prædicare non poſſit, a *diaconis* in eccleſia homiliæ patrum recitentur.—Aſſiſtenti plebi eſt per *notarium* expoſitio recitata. *Greg. M. in prolog. Homil.*

(8) Euſeb. lib. vi. 22.—Gaudent. Brix. Tractatus (xvii.) quem *quorundam civium* notarii exceperunt.—Sozom. Hiſt. L. viii. 27.—Auguſt. Serm. vi, de ſanctis.

What a multitude of not impertinent queſtions might be aſked here! Can we aſcertain the motives of all theſe writers?—Can we tell which are corrected copies?—Is it quite fair to determine the whole character of a preacher by one extempore effuſion?—Were none of the writers in a hurry to get his own copy firſt to market, and are the moſt quick always the moſt correct?—Are we ſure the preacher ſpoke clearly, and had no hoarſeneſs, no cold, no impediment?—Can we anſwer for the writer's quick hearing, or the people's ſilence? Fathers have been quoted as ſcripture: but ſcripture was not taken thus. They have been alledged in proof of every thing, and well they might! If the populace then reſembled the populace now, the moſt nonſenſical ſermons were the moſt ſaleable.

The deacons placed themſelves round the pulpit, and before ſermon one of them cried with a loud voice, *Silence—hearken*—or ſomething ſimilar. This was repeated often, if neceſſary; I ſuppoſe at proper pauſes, when the preacher ſtopped. (9) Their manners were different from ours: but really our manners want ſome of their cuſtoms. It might do ſome drowſy folks good to be alarmed every five or ten minutes with—*Mind what you are about—Let us liſten—Attend to the word of God.*

Some affirm, that all the primitive biſhops preached in a gown, or a ſurplice, or a ſomething, which Euſebius calls, πέταλον, and which he ſays, S. John being a prieſt wore. Had S. John thought πέταλον neceſſary to a good ſermon, he would

(9) Chryſoſt. Hom. Act. xix.——Clem. Conſtit. Apol. viii. 15.

would have left in his writings ſome direction how God, who enjoined it, choſe to have it made. The directions of Moſes for the habits of Aaron are ſo plain, that any habit-maker could work by them to this day: but as for the apoſtle's πέταλον, we know nothing about it. Euſebius picked up a ſcrap of a letter of one Polycrates, there he found πέταλον, and there we leave it. It is not improbable, that ſome good preachers might not have cloaths fit to appear in, eſpecially the itinerant brethren, ſuch as the apoſtles, and others after them, who travelled and preached. Would it be wonderful, if a congregation had kept a decent clean habit, that would cover all, for the uſe of ſuch poor men as came among them! The ſurplice was copied from the Jewiſh worſhip, and was ordered to be worn by all, who officiated in ſacred things: but this was in the latter part of this period, when preachers were become prieſts in name, and princes in fact.

The fathers differed much in pulpit action, the greater part uſed very moderate and ſober geſture. Paul of Samoſeta uſed to ſtamp with his foot, and ſtrike his thigh with his hand, and throw himſelf into violent agitations: but he was blamed for it
(1) by his contemporaries. They thought his action theatrical, and improper in a church; and yet in every church the people were allowed and even exhorted to applaud the preacher by ſhouting and clapping their hands at the cloſe of a period, as at the theatre, or in the forum. The firſt preachers delivered their ſermons all extempore, and they ſtudied, while they preached, the countenances of their auditors, to ſee whether the doctrine were underſtood.

(1) Euſeb. vii. 29.

derſtood. The people endeavoured to expreſs their ſentiments, moſt likely at firſt by a look, a nod, a ſhake of the head, or a lifting of the hand. At length this roſe up to loud acclamations and clappings; and the preachers perceiving the abuſe preached it down. (2)

Paul of Samoſeta uſed to ſcold at the people, when they did not ſhout and applaud him. It happened often their applauſe was no praiſe. They applauded what they did not underſtand. Auſtin one day propoſed a queſtion to himſelf to anſwer in preaching. The anſwer might have deſerved applauſe had he given it: but the congregation fell a ſhouting at the queſtion, before they knew whether he could anſwer it properly. . . . *Hey-day*—ſaid he—*what are you praiſing? . . Do ye know what I was ſaying? . . I only propoſed a queſtion, and you go to clapping and ſhouting!* Jerom tells us, he once aſked his tutor, Gregory Nazianzen, what S. Luke meant by δευτεροπρωτον. (*the ſecond ſabbath after the firſt.* Luke vi. 1.) Gregory replied, *I will tell you to-morrow, when I am preaching in the church. When all the congregation are ſhouting and clapping their hands, you will be obliged to profeſs to underſtand what I ſay, though you do not comprehend it, for if you do not clap your hands and ſhout too, they will all condemn you for a fool.* (3)

Sermons in thoſe days were all in the vulgar tongue. The Greeks preached in Greek, the Latins in Latin, for the preachers meant to be underſtood. They did not preach by the clock (ſo to ſpeak.) but were ſhort or long as they ſaw occaſion.

(2) Jer. ad Nep. 2. Aug. Civ. Dei. l. iv. c. 16. 24. Chryſoſt. Hom. in Act. xxxviii. In Act. iii. Ad pop. Ant. xxxviii. (3) Hieron. ad Nep. 2.

ſion. Auguſtine uſed to leave off when the people's hearts ſeemed properly affected with the ſubject. He judged of this ſometimes by their ſhouting, and at other times by their tears. Their ſermons were uſually about an hour long: but many of them may be deliberately pronounced in
(4) half an hour, and ſeveral in leſs time.

Sermons were generally both preached and heard ſtanding: but ſometimes both ſpeaker and auditors ſat, eſpecially the aged and infirm. Their methods were on ſome occaſions what we call expounding from ſeveral verſes, on others preaching from a ſingle paſſage. In many things they imitated the Jews, by adapting parts of ſcripture to particular ſeaſons, and hence in time came the appointment of ſelect portions for Eaſter, Whitſuntide, and other feſtivals. The Jews read in their ſynagogues Ruth at Pentecoſt, Eccleſiaſtes at the feaſt of Tabernacles, and Solomon's Song at the Paſſover. The fathers were fond of allegory, for Origen, that everlaſting allegorizer, had ſet them the example. I hope they had better proofs of the canonicalneſs of Solomon's Song than I have had the pleaſure of ſeeing. In general, their ſermons were paraphraſtical, regular and textual, going from pſalm to pſalm, from chapter to chapter, through whole books: but they made no ſcruple, when occaſion offered, to defer the regular ſubject, and to chooſe a text on the ſpot, ſuited to any caſe, that happened even after they were in the aſſembly, yea after they had aſcended the pul-
(5) pit, and even after they had read the text. It ſhould ſeem, the preacher either held the holy ſcripture

(4) S. Baſil. Orat. in S. Bapt. (5) Chryſoſt. apud Socrat. lib. vi. cap. 3. Auguſt. de Civ. Dei, xxii. 8.

ſcripture in his hand, or had it lying before him on the deſk. Before preaching he uſually went into a veſtry to pray, and afterward to ſpeak to ſuch as came to ſalute him. He prayed with his eyes ſhut in the pulpit immediately before preaching, and often in difficult parts of his ſermon while he delivered it. The firſt word the preacher uttered to the people when he aſcended the pulpit was—*Peace be with you*, or *The grace of our Lord Jeſus Chriſt, the love of God, and the fellowſhip of the Holy Ghoſt be with you all*, to which the aſſembly at firſt added *Amen*, and in after times they anſwered, *And with thy ſpirit*.

Moſt of the ſermons of theſe days are diviſible into three general parts. The firſt is a ſhort introduction, the ſecond an expoſition of the text, and the laſt a moral exhortation ariſing out of the diſcuſſion. After ſermon the ſpeaker deſcended, and prayed at the communion table, on which the good people laid their alms for the poor. Funeral ſermons were frequent, and, through the imprudent uſe of rhetorical figures, hurtful in the iſſue to the doctrine of pure chriſtianity. Some biſhops preached every day during Lent, ſome twice a day, others twice a week. Some delivered evening lectures, and all preached on the Lord's day, the firſt day of the week.

In this period many noble places of worſhip were built. The old Jewiſh temple was the original, the reſt were all taken from it. We have felt the miſery of abridging all along: but here it will be leſs obſcure to omit than to abridge. Let it, then, ſuffice to obſerve, that a cathedral was an imitation of the temple, and a village place of worſhip of a ſynagogue. Hence the idea of a holy

end for an altar and a circle of prieſts, and an unhallowed end for the common people. Hence the diviſions of porches, choirs, chancels, and ſo on, anſwering to the courts of the temple. The *ambo*, or pulpit, was in the choir. Some were portable, and very plain; others fixtures, ſtretching out lengthwiſe, ſo that the preacher might walk up and down in them; ſome had ſeats and curtains, others were adorned with gold and ſilver, and reſembled the thrones of princes more than ſcaffolds for the convenience of chriſtian miniſters. So ſays Euſebius, cenſuring the vanity of Paul of Samoſeta. Hence came our modern cathedrals and pariſh churches, our choirs, and altars, and ſtalls, and thrones in places of worſhip. Many of our churches and chapels are very inconvenient to preach in. They were not erected for ſchools of inſtruction: but for ſaying maſs and ſacrificing, and where the pulpit ſhould be there ſtands an old table covered with finery, and called an altar. In many places, the prieſt preaches from the middle of a ſide wall, or a pillar, to the backs and ſhoulders of his audience, for the pews were placed with a view to the altar, where formerly brother *Mumpſimus* uſed to play tricks, and not to the pulpit, where now a wiſe and good miniſter ſtands and preaches to a people, in ſearch, it ſhould ſeem by their looking to the old ſpot, for their former guides. How long ſhall we ſacrifice manly advantages to puerile popiſh baubles!

Degenerate as theſe days were, compared with thoſe of the apoſtles, they were golden ages in compariſon with the times that followed. Some taught what they called *poſitive theology*, that is to ſay, compilations of theological opinions, collected from

from ſcripture, and fathers, and councils. Others went into *ſcholaſtical divinity*, that is, confuſed and metaphyſical reaſonings, by which they pretended to explain the doctrines of religion. A third ſort were all taken up with contemplations and inward feelings, and their divinity was *myſticiſm*. Even theſe were preferable to others, who read the categories of Ariſtotle, or the life of a ſaint, in the church, inſtead of a ſermon, and who turned the church, I will not ſay into a theatre, but into a booth at a country fair. The pulpit became a ſtage, where ludicrous prieſts obtained the vulgar laugh by the loweſt kind of dirty wit, eſpecially at the feſtivals of Chriſtmas and Eaſter. One of our old hiſtorians ſays, *The devil was ſo pleaſed with the preachers of the eleventh century, that he ſent them a letter of thanks from hell for the advantages, which his kingdom derived from their pulpits.* (6)

Were I to attempt a hiſtory of any one chriſtian ordinance, as of ſinging, prayer, preaching, baptiſm, and ſo on, I would take the old teſtament hiſtory of the *church* for my model. The true church of God is the object in contemplation, this is followed from family to family, from country to country, through Egypt, Babylon, Iſrael, and Judah. The ten tribes, called Iſrael, go off at a certain period, and are abſolutely loſt to all future hiſtorians. The ſacred writers were not compiling a hiſtory of *Iſrael:* but a hiſtory of the *religion* in Iſrael; and when Iſrael apoſtatized, the hiſtorians left them, and followed religion. On this principle, I ſhould quit the beaten road of what is called *church* hiſtory, and ſhould go into the hiſtories of Paulicians, Albigenſes, Waldenſes,

 Beghards,

(6) Guliel. Malmeſburiens. lib. iii. 9.

Peghards, and other reputed hereticks under perſecution, and there perhaps I might find what I ſought, the *ordinance* in queſtion in its native purity Popes, and councils, and ſecular churchmen, ſhould only appear incidentally, juſt as Amalekites and other troops of banditti in Jewiſh hiſtory, coming up at harveſt time to rob the good people
(7) of their corn. What care I where apoſtates hold a council, or who preſides there, or what they quarrel about? What is it to me who ordained this ſuperſtition, or who introduced that? All may be entertaining and curious: but it is not a hiſtory of *the church*. Modern papiſts conſider the reformation as a hereſy and a ſchiſm, and with much greater reaſon may we conſider their corporation in the ſame light.

To apply this to our ſubject. Suppoſe we were writing an accurate hiſtory of the miniſtration of *the divine word* by publick preaching, we ſhould trace the ſubject till we came to a period where legends, politicks, and ſuperſtitions were publickly preached. Should we continue to purſue the domineering party, we ſhould be obliged to write a hiſtory, then, of the publick preaching of *errors*: but we ought to be writing a hiſtory of preaching *the divine word*, and conſequently our plan would oblige us to go off with the people, who continued to preach it after it was diſcarded.

This track is more neceſſary in a hiſtory of *preaching* to be purſued, than in a hiſtory of baptiſm, or any other ſingle ordinance; for the *word* of

(7) Judges vi. *So it was, when Iſrael had ſown, . . that the children of the eaſt came up againſt them, . . they and their camels without number, . . and deſtroyed the increaſe of the earth, . . and left no ſuſtenance for Iſrael.*

of God was originally given for a ſtandard of faith and practice; where this ſtandard has been preſerved, there faith and practice have been in general kept pure, and where other ſtandards have been ſet up, although ſome one ordinance may have been preſerved pure, (which by the way has not been the caſe) yet it muſt have been an accidental, and not a conſtitutional purity, and ſo of little value to purity, and of none to the hiſtory of it. Pulpits are publick tell-tales, and a ſenſeleſs tale they tell, when they are the mouth of a faction! A collection and repetition of theſe tales is not a hiſtory of *the miniſtration of* THE DIVINE WORD.

All our divines affirm, all our hiſtorians prove, and the church of Rome does not deny, that there have been from the days of the apoſtles various DISSENTERS from all eſtabliſhed corporations called churches. They have been loaded with innumerable calumnies, recorded under odious names, taxed with holding deteſtable errors, and branded with publick infamy: but, at the reformation, theſe diſſenters were traced, brought out of obſcurity, waſhed and new clothed, and produced as evidences upon the trial of the queſtion, *Where was your church before Luther?*

I have ſeen enough to convince me, that the preſent Engliſh Diſſenters, contending for the ſufficiency of ſcripture, and for primitive chriſtian liberty to judge of its meaning, may be traced back in authentick manuſcripts to the Non-conformiſts, to the Puritans, to the Lollards, to the Vallenſes, to the Albigenſes, and I ſuſpect through the Paulicians, and others to the Apoſtles. Theſe churches had ſometimes a clandeſtine exiſtence, and at other times a viſible, I wiſh I could ſay a legal one: but at

at all times they held more truth, and leſs error than the prevailing factions, that perſecuted them. One branch uniformly denied the baptiſm of infants, all allowed chriſtian liberty, and all were enemies to an eſtabliſhed hierarchy reigning over the conſciences of their brethren. I have now before me a manuſcript regiſter of Gray biſhop of Ely, which proves, that in the year 1457, there was a congregation of this ſort in this village, Cheſterton, where I live, who privately aſſembled for divine worſhip, and had preachers of their own, who taught them the very doctrine, which now we preach. Six of them were accuſed of hereſy before the tyrant of the diſtrict, and condemned to abjure hereſy, and to do pennance, half naked, with a faggot at their backs, and a taper in their hands, in the publick market places of Ely, and Cambridge, and in the church-yard of Great Swaffham. It was pity the poor ſouls were forced to abjure the twelfth article of their accuſation, in which they are ſaid to have affirmed, *All prieſts, and people in orders, are incar-*
(8) *nate devils!*

A hundred ſuch inſtances may be produced, a thouſand curious anecdotes of the manners of our anceſtors, of their language, books, utenſils, habits, reaſoning, and rhetorick, might incidentally furniſh amuſement and inſtruction to us, and nothing would be found eaſier to induſtry, than to connect their eccleſiaſtical œconomy with that of the above-mentioned antelutheran proteſtants. We are

(8) Art. XII. Item, quod papa eſt antichriſtus, et ſacerdotes ſunt ejus diſcipuli, et omnes ordinati ſunt diaboli incarnati.—XI. Item, quod extrema unctio, anglice *greſyng*, minime proficit.—III. Item, quod puer . . . nec egeat, nec baptizari debeat. &c. &c.—*Reg. Elienſ. Gul. Gray. MSS.*

are far from juſtifying their miſtakes, and approving in the groſs: but we know popiſh records are everlaſting calumnies, and the hiſtory of the *chriſtian* pulpit is among the people, whom they calumniate.

I ſee a thouſand benefits ariſing to religion at large from the purſuit of this method, and I will venture to name one. It is generally allowed, that toleration is a high excellence in a ſyſtem of civil polity, and that chriſtian liberty in the church is analogous to it: but it is almoſt as generally ſuppoſed, that our anceſtors were all ignorant of it, and that Sidney, Milton, Locke, and others of our late philoſophers and ſtateſmen, firſt inculcated theſe laws of humanity, and incorporated what we have of them into our modern conſtitutions. What if we could prove, that Jeſus Chriſt, whoſe profeſſion was theology, taught the doctrine of chriſtian liberty, and that he only taught in a clearer manner what had from the days of Enoch been held and taught in the primitive pulpits! What if we could prove, that from the days of the apoſtles, the moſt tolerant of mankind, the doctrine had been actually believed, taught and exemplified in every age till the reformation! What if we could prove, that the generous toleration of modern ſtates was only the doctrine of chriſtian liberty applied to ſecular affairs, and ſtood exactly in the ſame predicament in a treatiſe of government as natural religion ſtands in a ſyſtem of modern theology, that is, a firſt principle of human felicity, diſcoverable by reaſon: but elucidated and improved by revelation! What if we could aſcertain by good records, that difference in religious ſentiments and practices made no difference in civil

rights and mutual eſteem among whole ſects and parties! What if we could ſhew, that religious uniformity was an illegitimate brat of the mother of harlots, and nothing akin to the Son of God! What if we could infer,. . . Proſperity and peace be with any inveſtigator! Alas! I muſt quit reveries, and go this afternoon to viſit the ſick, and preach in the evening to a part of my flock.

Before I go, however, I will finiſh this article by a remark, which will prove, I think, that this is not *all* reverie. The thirteenth article, objected againſt the forementioned Cheſterton culprits by the biſhop, in his conſiſtory at Downham, is this. "Alſo, you affirm, that every man may be called a church of God, ſo that if any one of you ſhould be ſummoned before his eccleſiaſtical judge, and ſhould happen to be aſked this queſtion, Do you believe in the church? he may ſafely anſwer, he does, meaning that he believes in the church, becauſe he believes the church is in every man, who is a temple of God." (9) Now is not this affirming, that every good man was bound to follow his own judgment in religious matters, and not to be ſet down by the opinions of a domineering faction, calling themſelves, *the church?* Is a man ſtrong for being called Samſon, or wiſe for naming himſelf Solomon? Does it not mean, that every man had as much right of judging in himſelf ſolely as the whole community had collectively? We could go

(9) Item, Quod quilibet homo dicitur eccla Dei, adeo quod ſi quanquam illorum coram judice eccleſiaſtico evocatum ad hanc queſtionem reſpondere contingeret, an in eccla credis, tute tunc reſpondere poſſet quod ſic, per hoc intelligens, quod in eccla credit, quia in homine qui eſt templum Dei.——*MSS. Ubi ſupra.*

go further, and prove that theſe ſix men, altho' all in one community, did not all hold the ſame articles, ſome agreed to one, ſome to another: but they *all*, the regiſter ſays, affirmed this *thirteenth* article. Does not this prove that their eccleſiaſtical œconomy allowed *chriſtian liberty*, and that they held a *mixt* communion? . . . But I muſt go.

To return. The glorious reformation was the offspring of preaching, by which mankind were informed, there was a ſtandard, and the religion of the times was put to trial by it. The avidity of the common people to read ſcripture, and to hear it expounded, was wonderful, and the papiſts were ſo fully convinced of the benefit of frequent publick inſtruction, that they, who were juſtly called *unpreaching prelates*, and whoſe pulpits, to uſe an expreſſion of Latimer, had been *bells without clappers* for many a long year, were obliged for ſhame to ſet up regular preaching again.

The church of Rome has produced ſome great preachers, ſince the reformation; but not equal to the reformed preachers: and a queſtion naturally ariſes here, which it would be unpardonable to paſs over in ſilence, concerning the ſingular *effect* of the preaching of the reformed, which was general, national, univerſal reformation.

In the darkeſt times of popery there had ariſen now and then ſome famous popular preachers, who had zealouſly inveighed againſt the vices of their times, and whoſe ſermons had produced ſudden and amazing effects on their auditors: but all theſe effects had died away with the preachers, who produced them, and all things had gone back into the old ſtate. Law, learning, commerce, ſo-

ciety at large had not been improved. Here a new ſcene opens, preachers ariſe leſs popular, perhaps leſs indefatigable and exemplary, their ſermons produce leſs ſtriking immediate effects, and yet their auditors go away and agree by whole nations to reform.

Jerom Savonarola, Jerom Narni, Capiſtran, Connecte, and many others had produced by their ſermons great immediate efforts. When Connecte preached, the ladies lowered their head-dreſſes, and committed quilled caps by hundreds to the flames. When Narni taught the populace in Lent from the pulpits of Rome, half the city went from his ſermons crying along the ſtreets, *Lord have mercy upon us, Chriſt have mercy upon us*; ſo that in only one paſſion week two thouſand crowns worth of ropes were ſold to make ſcourges with; and when he preached before the pope to cardinals and biſhops, and painted the crime of non-reſidence in its own colours, he frightened thirty or forty biſhops, who heard him, inſtantly home to their dioceſes. In the pulpit of the univerſity of Salamanca he induced eight hundred ſtudents to quit all worldly proſpects of honour, riches, and pleaſure, and to become penitents in divers monaſteries. Some of this claſs were martyrs too. We know the fate of Savonarola, and more might be added: but all lamented the momentary duration of the effects produced by their labours. Narni himſelf was ſo diſguſted with his office, that he renounced preaching, and ſhut himſelf up in his cell to mourn over his irreclaimable contemporaries, for biſhops went back to court, and ropemakers lay idle again.

Our reformers taught all the good doctrines,

which had been taught by theſe men, and they added two or three more, by which they laid the ax to the root of apoſtacy, and produced *general* reformation. Inſtead of appealing to popes, and canons, and founders, and fathers, they only quoted them, and referred their auditors to the holy ſcriptures for *law*. Pope Leo X. did not know this, when he told Prierio, who complained of Luther's hereſy, *Friar Martin had a fine genius!* They alſo taught the people what little they knew of *chriſtian liberty*, and ſo led them into a belief that they might follow their *own* ideas in religion without the conſent of a confeſſor, a dioceſan, a pope, or a council. They went further, and laid the ſtreſs of all religion on *juſtifying faith*. This obliged the people to get acquainted with Chriſt the object of their faith, and thus they were led into the knowledge of a character altogether different from what they ſaw in their old guides, a character, which it is impoſſible to know, and not to admire and imitate. The old papal popular ſermons had gone off like a charge of gunpowder, producing only a fright, a buſtle, and a black face: but thoſe of the *newe learninge*, as the monks called them, were ſmall hearty ſeeds, which, being ſown in the honeſt hearts of the multitude, and watered with the dew of heaven, ſoftly vegetated, and imperceptibly unfolded bloſſoms and fruits of ineſtimable value.

Theſe eminent ſervants of Chriſt excelled in various talents, both in the pulpit, and in private. Knox came down like a thunder-ſtorm, Calvin reſembled a whole day's ſet rain, Beza was a ſhower of the ſofteſt dew. Old Latimer in a coarſe frieze gown trudged a foot, his teſtament hanging at one

end of his leathern girdle, and his ſpectacles at the other, and without ceremony inſtructed the people in ruſtick ſtyle from a hollow tree; while the courtly Ridley in ſattin and fur taught the ſame principles in the cathedral of the metropolis. Cranmer, though a timorous man, ventured to give the moſt powerful and laſcivious tyrant of his time a new teſtament with the label, *whoremongers and adulterers God will judge*; while Knox, who ſaid, *there was nothing in the pleaſant face of a lady to affray him*, aſſured the Queen of Scots, that, " if there were any ſpark of the ſpirit of God, yea of honeſty or wiſdom in her, ſhe would not be offended with his affirming in his ſermons, that the diverſions of her court were diabolical crimes, evidences of impiety or inſanity." Theſe men were not all accompliſhed ſcholars: but they all gave proof enough, that they were honeſt, hearty, and diſintereſted in the cauſe of religion; and to theſe, and not to literary qualifications, all were indebted for popularity in the pulpit and publick confidence out of it. Happy had it been for ſucceeding ages had they been truſted leſs!

All Europe produced great and excellent preachers, and ſome of the more ſtudious and ſedate reduced their art of publick preaching to a ſyſtem, and taught rules of a good ſermon. Biſhop Wilkins enumerated in 1646 upwards of ſixty, who had written on the ſubject. I have endeavoured to procure a ſight of all their books: but ſome few I have not been ſo happy as to find. Several of what I have ſeen are valuable treatiſes, full of edifying inſtructions; moſt of them are very ſmall: but all, I think, are on a ſcale too large, and by affecting to treat of the whole office of a miniſter, leave

leave that capital branch, publick preaching, unfiniſhed and vague.

One of the moſt important articles of pulpit ſcience, that, which gives life and energy to all the reſt, and without which all the reſt are nothing but a vain parade, is either neglected or exploded in all theſe treatiſes. It is eſſential to the miniſtration of the divine word by publick preaching, that preachers be allowed to form principles of their own, and that their ſermons contain their real ſentiments, the fruits of their own intenſe thought and meditation. Preaching cannot be in a good ſtate, in thoſe communities, where the ſhameful traffick of buying and ſelling manuſcript ſermons is carried on. Moreover, all the animating encouragements, that ariſe from a free unbiaſſed choice of the people, and from their uncontaminated diſintereſted applauſe, ſhould be left open to ſtimulate a generous youth to excel. Command a man to utter what he has no inclination to propagate, and what he does not even believe, threaten him at the ſame time with all the miſeries of life, if he dare to follow his own ideas, and to promulge his own ſentiments, and you paſs a ſentence of death on all he ſays. He does declaim: but all is languid and cold, and he lays his ſyſtem out as an undertaker does the dead. Inſtead of referring him to thoſe, who deal moſt in religion, and therefore beſt underſtand the value of every thing in it, the people I mean, give him to underſtand, that even their conſent to be taught by him is not neceſſary to be obtained, and you inſtantly turn his eye from his bible, his people, and his God, and fix it on the ſeat of a patron, who muſt be

be approached by a circle of colluſion and intrigue.

Theſe books conſider the pulpit as the religious tribunal of the civil magiſtrate, preachers as ſervants of the crown, and preaching as a human art, a branch of rhetorick to be taught in the ſchools. In one thing they made it different from all other arts and ſciences, theſe they conſidered as capable of improvement: but that they pretended was in a ſtate of abſolute perfection. Other ſciences they left open, and would have laughed at a propoſal to admit every future youth to ſtudy philoſophy by ſwearing him to believe and maintain the ideas of Plato, to live in the faith and to die in the comfort of the ſpeculations of Cicero, or the categories of Ariſtotle: but this ſcience, religion, this, they ſaid, an inhuman reprobate had begun, a ſickly child improved, and a female tyrant completely finiſhed off. (1) This was going beyond a Cæſar, who thought *nihil actum dum aliquid agendum*, yea beyond an apoſtle, who exclaimed to his followers, *leaving rudiments let us go on unto perfection. Brethren, be ye followers of me. I count not myſelf to have apprehended: but this only have I attained, forgetting thoſe things which are behind, and reaching forth unto thoſe things, which are before, I preſs toward the mark, for the prize of the high-calling of God in Chriſt Jeſus.* (2)

This

(1) " Tu Eliſabetha operi ab Henrico parenti feliciter *inchoato*, ab Edwardo fratre in immenſum *aucto*, coronidem jam conſummato imponeres. . . Pater *incepit* . . . . adoleſcens *promovit* . . . filia *abſolvit*." *Epiſt. Synod. Elizabet. Reg. Dat. Suecæ ex Friſiorum oppido, ex Synodo* 22 *Aprilis* 1587. *Fris. occid.*

(2) Heb. vi. 1. Phil. iii. 13, 14. 17.

This is the place, where, would our limits allow it, we ſhould take our ſtand, and reconnoitre the reformed pulpit: but it ſhall ſuffice to obſerve, that in all reformed countries the pulpit was taken into the ſervice of the ſtate, and became a kind of attorney or ſolicitor general retained to plead for the crown. The proof of this lies in the articles, canons and injunctions, which were girded on the clergy of thoſe times, and how thoroughly the ſtate clergy have underſtood this to be the true condition of the pulpit, their ſermons will abundantly prove. The beſt ſtate inſtructions to preachers were given in the DIRECTORY by the aſſembly of divines: but even theſe include the great, the fatal error, the ſubjection of God's word to human law. If, when all other inſtitutes were taken into the ſervice of the ſtate, the pulpit had eſcaped, it would have been wonderful indeed: but, if the pulpit be a *place*, and the preacher a *penſioner*, in the name of common ſenſe, what are we to expect from both!

From this ſad conſtitution we derive the lifeleſsneſs of later preaching. The ill fated youth before he is aware finds himſelf bound to teach the opinions of a ſet of miniſters, who lived two hundred years before he was born. His maſters believed their own articles, and therefore preached them with zeal: but it would be unreaſonable to expect a like zeal in him for the ſame doctrines, for he does not know what they are, or, having examined them, he does not think them true, and thus ſubſcription to other men's creeds becomes the death of good preaching.

With theſe principles I went about the following work, and for theſe reaſons I have all through endeavoured

endeavoured to poſſeſs the mind of the candidate for the pulpit, with an abhorrence of dominion over conſcience, and to excite him to enter into that religious liberty of thinking and acting, with which chriſtianity hath made him free.

There were at the reformation a great number of wiſe and good men, who thought the revival of primitive chriſtianity only begun at that period, and they endeavoured, though under great diſadvantages, to improve theſe beginnings, and to go on unto perfection. Others have ſucceeded them, and entered into their pious views with diſintereſtedneſs and ſucceſs. Among theſe the Engliſh proteſtant diſſenters ſtand firſt in merit; and, as their congregations are conſtitutionally in poſſeſſion of chriſtian liberty, they have produced ſome of the greateſt preachers in the world. It would be eaſy to give a long liſt of names from the dawn of the reformation to this day: but I ſacrifice the pleaſure of doing ſo to the modeſty of my friends. This, however, I will venture to ſay, and *no man ſhall ſtop me of this boaſting*, we have in our churches now exact copies of our ancient models. *The prophets, do they live for ever?* Yes, they do! *The ſpirit of Elijah reſts upon Eliſha!* The grave ſolidity of Cartwright and Jacob ſeemed to reſide in Owens and Goodwins and Gills. The vivacity of Watts and Bradbury and Earle lives in others, whom I dare not name. The patient laborious Fox, the ſilver Bates, the melting Baxter, the piercing Mead, the generous Williams, the inſtructive Henry, the ſoft and candid Doddridge, Ridgley, and Gale, and Bunyan, and Burgeſs, in all their variegated beauties yet flouriſh in our pulpits, exerciſing their different talents for mutual edification.

edification. We have Barnabas the ſon of conſolation, and Boanerges the thunderer ſtill. Ye ſervants of the moſt high God, who ſhew unto us the way of ſalvation! *Peace be within the walls* of your churches, *and proſperity within your* . . . dwelling-houſes. . . You have no *palaces*, you need none, palaces can add nothing to you.

It would have been eaſy to have exemplified all the good rules of Mr. Claude from the printed diſcourſes of theſe great men; but I have quoted very few of the ſermons of our late miniſters, and I think none of theirs, who are now alive. I would not willingly give a moment's pain to the modeſty of perſons, whom I ſo ſincerely eſteem. If I have at any time exemplified a fault exploded by Mr. Claude by a quotation from the ſermons of men of great name in other communities, I hope, admirers of the preachers cenſured will believe me, when I aſſure them, I have taken a great deal of pains to avoid giving offence on this head. I have exemplified many pulpit vices from obſcure preachers of no note, when I could have done it from the ſermons of their popular contemporaries, who led for the time the pulpit faſhion. The few examples I have given are none in compariſon with the many I have left unnoticed.

Some of our brethren will complain that the notes are not all in *Engliſh*, and my reply is this—Firſt, the *ſubſtance* of all is in Engliſh—Secondly, ſome muſt *not* be tranſlated—Thirdly, moſt of theſe were intended for ſmall exerciſes for ſtudious *lads*, hoping they might be hereby allured to ſtudy the pulpit before they entered it—And laſtly, if theſe be not ſufficient reaſons, I promiſe to make the complainant a preſent, if he will call

for it, of a beautiful copper-plate print of the old man, his ſon, and the aſs, on condition he will get the rhymes at the bottom by heart.

Seriouſly, were I to follow the dictates of my own heart, I ſhould throw myſelf at the feet of the meaneſt of my brethren, and beg pardon for preſuming to ſeem to inſtruct thoſe, who are appointed to inſtruct others, and who have ſo often edified me. I would confeſs, I ſaw innumerable errors in this work, for all which I could make only one apology, that is, that they were involuntary. I aſk no pardon for expreſſing my abhorrence of intolerance. Always when I met it in a courſe of reading, I thought I met the great devil, and my reſentment was never abated by his appearing in the habit of a holy man of God. I have ſometimes allowed myſelf a little mirth in that awful ſcience religion, and in the preſence of that grave thing called a ſermon: but *in this thing the Lord pardon his ſervant, that when my maſter went into the houſe of Rimmon to worſhip there, and he leaned on my hand, and I bowed myſelf in the houſe of Rimmon: when I bowed myſelf in the houſe of Rimmon, the Lord pardon his ſervant in this thing!*

CHESTERTON,
May 19, 1779.

Contents

Contents of the Second Volume:

CHAP. VI.

Of Texts to be diſcuſſed by way of Obſervation.

	Examples	Page
Some texts muſt be diſcuſſed by way of *obſervation* — —	———	1
As *Clear* texts — — —	———	1
Hiſtorical texts —— ——	Johnxii. 1, 2.	2
Some texts require both *explication* and *obſervation* —— —	Acts i. 10.	4
How to *arrange* the diſcuſſion of paſſages of this kind —	———	7
Obſervation ſometimes *includes* explication —— — —	Acts xi. i.	8
Obſervations ſhould generally be *theological* —— —— —	———	11
But in ſome caſes they may be taken from *other* topicks —	———	13

CONTENTS.

	Examples	Page
Obſervations ſhould neither be *pedantick*		14
nor *vulgar*		19
Topicks		20
As I. Genus	Pſal. l. 14.	22
II. Species	cxxiii. 3.	24
III. Character of a virtue or a vice	2 Theſ. iii. 5.	29
IV. Relation		83
V. Implication	Rom. xii. 17.	88
VI. Perſon ſpeaking, or acting	Rom. xii. 17.	102
VII. State	1 Theſ. v. 16.	110
VIII. Time	1 Tim. ii. 1.	117
IX. Place	Phil. iii. 14.	120
X. Perſons addreſſed	Rom. xii. 17.	124
XI. Particular ſtate of perſons addreſſed	Rom. xii. 17.	129
XII. Principles	John v. 14.	137
XIII. Conſequences		146
XIV. End propoſed		158
XV. Manner	Rom. viii. 37.	166
XVI. Compariſon of ſome ſubjects with other ſubjects	Acts i. 1.	174
	vii. 22.	174
XVII. Difference	Rom. xiv. 3.	182
XVIII. Contraſt		193
XIX. Ground	John i. 14.	198
	v. 14.	203
XX. Compoſition	Mat. xvi. 22.	206
XXI. Suppoſition	Lu. xvii. 10.	215
XXII. Objection		222

XXIII.

	Examples	Page
XXIII. Character of expreſſion		232
As of Majeſty	John xiv. 1	232
Tenderneſs	6.	234
Meanneſs	Acts i. 6.	236
Neceſſity	John xiv. 16.	240
Utility		242
Evidence	Exod. xx. 5	243
XXIV. Degrees	Gal. i. 9.	249
XXV. Intereſts	Mat. xii. 10	254
XXVI. Diſtinction	1 Cor. xv. 14.	258
Definition		262
Diviſion		264
XXVII. Compariſon of one part of a ſubject with another part of the ſame ſubject	Rom. viii. 1.	265
	Eph. ii. 4, 5.	268
Example of obſervation at large	1 Theſ. iv. 7.	271

CHAP. VII.

Of Application.

Diſcuſſion by application		325
What		325
What ſubjects ſhould be diſcuſſed		326
in this way	Zeph. ii. 1.	327
	1 Cor. ii. 28.	329
Example of this method of diſcuſſion at large	Phil. xi. 12.	232

CHAP.

CONTENTS.

CHAP. VIII.

Of PROPOSITION.

	Examples	Page
Diſcuſſion by propoſition, what	Rom viii. 15	395
Example of this method at large	——	398

CHAP. IX.

Of the EXORDIUM.

Exordium, what —— —	——	451
Whether exordiums be neceſſary	——	451
The ends propoſed in Exordiums	——	461
They are principally two —	——	466
Exordiums muſt be ſhort — —	——	468
clear —— —— ——	——	469
cool and grave —— —	——	470
engaging and agreeable —	——	473
connected with the text —	——	475
ſimple and unadorned —	——	477
not common —— ——	——	477
May ſometimes be figurative	John vi. 54.	480
Vices of exordiums —— ——	——	481
Affectation —— —— —	——	481
Uſe of apothegms — —	——	482
Citations from profane authors	——	484
In what caſes they are proper —	Pſal. xc. 12.	484
The beſt are taken from theology	——	485
How to compoſe them — —	——	485
They may be taken from common-places, ſacred hiſtory, types, &c. —— ——	——	486

CHAP.

CHAP. X.

Of the Conclusion.

	Examples	Page
What concluſion ought to be in general	—	489
In particular, ſome ſhould be violent	—	491
tender	—	492
elevated	—	493
May ſometimes be mixed	—	495
Muſt always be diverſified	—	499
The beſt concluſions	—	499
		500

End of the Contents of the Second Volume.

In the Preſs, and ſpeedily will be publiſhed,

Elegantly printed in a neat Pocket Volume,

A PLEA for the DIVINITY of our Lord JESUS CHRIST.

EDITION the THIRD.

By ROBERT ROBINSON.

Sold by J. Buckland, in Pater-noſter Row, London; and T. Fletcher, in Cambridge.

Where alſo may be had,

THREE VOLUMES of a TRANSLATION of

SAURIN'S SERMONS.

The FOURTH is in the Preſs, and will be publiſhed as ſoon as convenient, to complete the Set.

AN

ESSAY

ON THE

COMPOSITION of a SERMON.

CHAP. VI.

Of Texts to be diſcuſſed by way of Obſervation.

SOME texts require a diſcuſſion by way of conſideration, or *obſervation.* The following hints may ſerve for a general direction.

1. When texts are *clear* of themſelves, and the matter well known to the *hearers*, it would be trifling to amuſe the people with *explication.* Such texts muſt be taken as they are, that is, clear, plain, and evident, and only obſervations ſhould be made on them. (1)

2. Moſt

(1) *Preachers muſt not attempt to explain clear ſubjects.* A very ſenſible writer calls this turn of mind "a capacity of being always frivolous, and always unanſwerable. I have known it, adds he, more than once aſcend the pulpit: one of this ſort, taking it in his head to be a great admirer of Dr. Tillotſon and Dr. Beveridge, never failed of proving out of theſe great authors, things, which no man living would have denied him upon his own ſingle authority." *Spectator. vol.* ii. *n.* 138.

2. Moſt *hiſtorical* texts muſt be diſcuſſed in this way; for, in a way of explication, there would be very little to ſay. For example, what is there to *explain* in this paſſage? *Then Jeſus, ſix days before the paſſover, came to Bethany, where Lazarus*

I have often wondered from what principle in ſome of our miniſters this impertinence could ariſe, and the moſt plauſible ſpeculation ſeems to be this. It ariſes from *emulation* and *inattention*. Some great divine has properly ſtated, and proved certain articles in a regular body of divinity, where they could not be omitted, and at a time, when the truth of them was doubted. A modern divine makes this great man his model, and, not attending to times and circumſtances, imitates him in every thing. We could eaſily exemplify this remark: but we chooſe rather to give an example of a dark explication of a clear paſſage to ſerve the baſe purpoſe of party-zeal.

"John xxi. 18. *When thou ſhalt be old another ſhall gird thee, and carry thee whither thou wouldeſt not.* This promiſe of Jeſus Chriſt to S. Peter belongs to the church, and particularly to the head, the pontiff of Rome. When Peter ſhould be old, that is to ſay, in the advanced ages of the church, the popes ſhall be girt by another, and conducted whither they would not. Who is the other, that ſhall gird and carry him whither he would not? It is the holy Spirit of God, who will conduct the popes by ſuch hidden and ſecret ways, that in ſpite of their weakneſs and reſiſtance, in ſpite of their worldly and wicked maxims, they ſhall be diverted from their propoſed ends. We muſt diſtinguiſh between the Roman *court* and the Roman *ſee*. The ſame men, pope, cardinals, and clergy compoſe one body conſiderable in theſe two points of view: as a court, they are like other courts, and a wicked intereſted policy governs all they do: but as a ſee, they are governed by the infallible ſpirit of God, and conſtrained often to do that as ſpiritual perſons, which as ſecular men they never intended to do. Hence it frequently happens, he comes pope out of the conclave, who was hardly a cardinal when he went in; and he comes out a cardinal, who entered the conclave pope in deſign; thus all the deliberations of the holy ſee are infallible oracles of truth." Had this expoſitor ever read the words that follow his text,

rus was, which had been dead, whom he raiſed from the dead. There they made him a ſupper, and Martha ſerved: but Lazarus was one of them, that ſat at table with him: Joh. xii. Would it not be a loſs of time and labour to attempt to *explain* theſe words; and are they not clearer than any comments can make them? The way of obſervation, then, muſt be taken. (2)

3. There

text, *this ſpake Jeſus ſignifying by what death Peter ſhould glorify God? Mem. des intrigues de la cour de Rom. p.* 3.

Omnia enim ſtolidi magis admirantur, amantque
Inverſis quæ ſub verbis latitantia cernunt;
Veraque conſtituunt quæ belle tangere poſſunt
Aures, et lepido quæ ſunt fucata ſonore.

Lucret. lib. 1.

(2) *Hiſtorical paſſages muſt be diſcuſſed by way of obſervation.* I have ſeen no expoſitor, who affords more obvious, pertinent, and edifying obſervations, than our excellent Mr. Henry. Thoſe parts of holy ſcripture, which ſeem at firſt ſight the leaſt inſtructive, furniſh in the hand of this ingenious man much inſtruction, or, at leaſt much opportunity of inſtruction. What in ſcripture ſeems leſs intereſting to us than, that Ebedmelech the Ethiopian drew Jeremiah out of a dungeon with *cords, old caſt clouts, and rotten rags?* Yet our expoſitor *obſerves* ſeveral uſeful articles in this hiſtory. "*Fact.* A prophet is in a *dungeon. Obſervation.* It is common for wicked people to look upon God's faithful miniſters as their *enemies.*—*Fact.* The king *could not* help him. *Obſ.* Thoſe will have a great deal to anſwer for, who, though they have a ſecret kindneſs for good people, *dare not* own it in a time of need.—*Fact.* Ebedmelech was an *Ethiopian. Obſ.* Some *Gentiles* had more equity and piety than ſome Jews. — *Fact.* Ebedmelech was a *courtier. Obſ.* God has a remnant in all *places*, among all *ſorts*; there were ſaints even in *Cæſar's* houſehold.—*Fact.* The king was ſitting in the *gate* on publick buſineſs, when Ebedmelech applied to him for the releaſe of Jeremiah. *Obſ.* Whither ſhould oppreſſed innocency flee for protection but to the *throne?* No *time* muſt be loſt when life is in danger, eſpecially a valuable life. God can *raiſe up* friends for his people in diſtreſs, where they little thought of them.—

Fact.

3. There are ſome texts, which require *both* explication and obſervation, as when ſome parts may need explaining. (3) For example, Acts i. 10. *And*

Fact. The *king* orders his releaſe. *Obſ.* The hearts of kings are in *God*'s hands. Let this encourage us to appear boldly for God, we may ſucceed *better* than we could have thought.—*Fact.* Ebedmelech took old clouts and rags from under the *treaſury* in the king's houſe. *Obſ.* No *waſte* ſhould be made even in kings palaces: broken linen like broken meat ſhould be *preſerved* for the uſe of the poor.—*Fact.* Ebedmelech directed Jeremiah to put the ſoft rags under his *arm-holes*. *Obſ.* Diſtreſſed people ſhould be relieved with *tenderneſs*.—*Fact.* Ebedmelech did not *throw* the rags down: but *let* them down by cords. *Obſ.* The poor ſhould be relieved with *reſpect*." *Henry on Jer.* xxxviii.

It is a falſe taſte to imagine, that very abſtruſe paſſages, and very far-fetched elucidations of them adorn the pulpit.—The fineſt ſermons, that we have, conſiſt of plain obſervations of common things preſſed home on the hearts of the hearers. They are moſt popular, and moſt uſeful.

(3) *In ſome texts explication and obſervation muſt be mixed.* Here follows an example from a Daniſh divine. The ſubject is *the kingly office of Jeſus Chriſt.* It is neceſſary to *explain* this ſubject, and to ſhew wherein the regal authority of Chriſt conſiſts. "It conſiſts, ſays our author, 1. in *vocation*; for the ſubjects of Chriſt are in rebellion, and he calls them to ſubmiſſion by his word, and by his ſpirit. 2. In *legiſlation*; for Chriſt gave laws to his apoſtles, and commanded them to *teach all nations to obſerve all things, whatſoever he had commanded them.* 3. In *preſent government*; for the dominion of Jeſus extends over good and bad angels, the world and the church; the adminiſtration of providence, and the diſtribution of grace are under his actual direction. 4. In *future judgment*; for God hath given all judgment into his hand." So far explication. Our author cloſes the ſubject with *obſervations* on that obedience, which the ſubjects of Chriſt ought to yield to this king. "1. In all caſes of conſcience, where human authority, and the laws of Chriſt claſh, Chriſtians are to obey him rather than man. 2. Chriſtians are firmly to believe, that Chriſt will guard, protect, and perpetuate his church, and they are to act on this principle

And while they looked ſtedfaſtly toward heaven, as he went up, behold! two men ſtood by him in white apparel.

principle amidſt all the fraud and force of adverſe times. 3. The ſubjects of Chriſt, if they would enter into the ſpirit of chriſtian obedience, muſt conſtantly attend to theſe four precepts. 1. Seek not earthly honours: but *ſet your affections on things above*. 2. Contend for Chriſt not with carnal: but with ſpiritual weapons. 3. Aſſociate with holy perſons, take them for the ſubjects, and for the only true ſubjects of Jeſus Chriſt. 4. Prepare for affliction, perſecution, and death; *If we ſuffer with him we ſhall be glorified together*. *Brochmand. Theol. Syſtema. Art.* xvii. *cap.* ix. *Caſ. Conſcientiæ* 3. *Quæ debeant eſſe hominis chriſtiani meditationes et curæ, ut Chriſtum, ut Regem ſuum vere amet? Tom.* i. *p.*1019.

The following example is of the *mixed* kind. "Prov. xvi. 32. *He that ruleth his ſpirit, is better than he, that taketh a city.* 1. Let us *explain* what it is to rule one's own ſpirit in regard to our *natural* diſpoſitions, ſurrounding *objects*, and vicious but old *habits*. 2. Let us *prove*, that a man, who thus ruleth his own ſpirit, excels the greateſt conqueror. In order to this, we need only make four *obſervations*. 1. On the *motives*, which animate our two heroes. 2. On the *exploits*, that they perform. 3. On the *enemy*, whom they attack. 4. On the *rewards*, which they obtain." *Saurin. Ser. Tom.* ix. *Sur le veritable heroiſme.*

Our divines purſue very different methods of *diſpoſing* of the explanatory parts of thoſe Sermons, which they compoſe of obſervations, and explication.

Sometimes the explanation makes the exordium. Thus Dr. Moſs (on Luke xii. 21. *So is he, that layeth up treaſure for himſelf, and is not rich towards God.*) explains the text in the introduction, and then adds "from the words thus explained, I find ground to raiſe theſe two obſervations, which ſhall be the ſubject of my following diſcourſe. 1. A greedy deſire of riches, and a fond reliance upon them, is the moſt wretched kind of folly and improvidence. 2. The beſt enjoyment, and wiſeſt improvement of our worldly wealth, is to be rich towards God; that is, ſo to uſe and employ what we have as to recommend ourſelves to his benediction and favour thereby." *Serm. before Governors of City Hoſpitals at St. Sepulchre's.* 1708.

Sometimes the explication makes one part of the body of the diſcourſe. "Mat. v. 16.

apparel. Here it will be neceſſary to *explain* in a few words the cauſe of their *looking ſtedfaſtly toward heaven*; for, by lifting their eyes after their divine maſter, they expreſſed the inward emotions of their minds. It will be needful alſo to *explain* this other expreſſion, *as he went up*, and to *obſerve*, that it muſt be taken in its plain popular ſenſe; and that it ſignifies not merely the removal of his viſible preſence, while he remained inviſibly upon earth: but the abſolute abſence of his humanity. This is the natural ſenſe of the words, and the obſervation is neceſſary to guard us againſt that ſenſe, which the church of Rome impoſes on them for the ſake of tranſubſtantiation. (4) You may alſo

16. *Let your light ſo ſhine before men*, and ſo on. 1. *Shew* what is implied in the duty of letting our light ſhine before men. 2. Lay down ſome conſiderations proper to enforce the practice of it. 3. Obſerve how far theſe conſiderations may affect all Chriſtians in general, or ſome in particular." *Dr. Waterland's Serm. bef. Sons of the Clergy at St. Paul's. Dec.* 14. 1721.

Some mix explication and obſervation all through the ſermon, explaining each propoſition and obſerving and enforcing the inferences, that ariſe from it. The diſcretion of the preacher muſt determine the diſpoſing of theſe elucidations and obſervations.

(4) *Tranſubſtantiation.* A learned foreigner very properly calls this "the moſt monſtrous doctrine that the frenzy of ſuperſtition was capable of inventing." It was eſtabliſhed by Pope Innocent III. in the thirteenth century in the fourth council of Lateran, held in the year 1215. The Greek church adopted it in the ſeventeenth century. Our author gained the higheſt reputation by his controverſy with the famous Nicole on this article. He proved by invincible arguments that the *doctrine* was not known till the ninth century, nor the *word* tranſubſtantiation until the thirteenth. *Vid. Moſheim. Hiſt. Eccl. Cent.* xiii. xvii.

Many of the reformers, who rejected the doctrine of tranſubſtantiation, or the change of the bread and wine into the body and blood of Chriſt, retained or invented wild, unintelligible notions,

alſo briefly explain this other expreſſion, *behold! two men*, and ſhew, that they were angels in human ſhapes. Here you may diſcuſs the queſtion of angelical appearances under human forms. Notwithſtanding theſe brief explications, this is a text, that muſt be diſcuſſed by way of obſervation.

Obſerve, in general, when explication and obſervation meet in one text, you muſt always explain the part, that needs explaining, *before* you make any obſervations; for obſervations muſt not be made, till you have eſtabliſhed the ſenſe plain and clear. (5)

4. Some-

tions, or rather inexplicable expreſſions, concerning the Lord's ſupper. Luther taught that the real body and blood of Chriſt were received along with the bread and wine, and that the body of Chriſt was joined with the bread as in a red hot iron two diſtinct ſubſtances fire and iron are united; and this he called *conſubſtantiation*. The eſtabliſhed church of England uſes very doubtful language on this article. " The *body* of Chriſt is given, taken, and *eaten* in the ſupper, only after an heavenly and *ſpiritual* manner, and the mean, whereby the body of Chriſt is received and eaten in the ſupper, is faith." *Article* xxviii.

The explication of this article renders its meaning ſtill more abſtruſe. " The *outward* part of the Lord's ſupper is bread and wine—the *inward* part is the body and blood of Chriſt, which [body and blood] are *verily* and *indeed* taken and received by the faithful in the Lord's ſupper." *Catechiſm.*

The reformers thought themſelves authorized to uſe language of this kind by the vi. of John: but this chapter has no more to do with the Lord's ſupper than it has with the creation of the world, as ſeveral of our later divines have ſhewn. See *Dr. Harris's 2d Serm. on Tranſubſt. at Sulters-hall.* 1735. The firſt proteſtants had been ſo long accuſtomed to conſider the Lord's ſupper as a myſtery, that they were not offended at the unintelligibleneſs of their language and ſentiments on this ſubject.

(5) *Before you make any obſervations explain and eſtabliſh your meaning.* The violation of

4. Sometimes an *obſervation may be made by way of explication*, as when you would infer ſomething important from the meaning of an original term in the text. For example; Acts xi. 1. *And when the day of Pentecoſt was fully come, they were all with one accord in one place.* It will be proper here to explain and enforce the Greek word ομοθυμαδον, which is tranſlated *with one accord*, (6) for it

of this rule is common, and a preacher ſometimes makes obſervations for an hour without condeſcending to inform the people what he is teaching. Suppoſe *faith* were the ſubject, it would not be enough to *obſerve*—1. *faith* is a *gift* of God—2. *faith* works by *love*—3. *faith* is a *humbling* grace—4. *faith* is a *ſaving* grace—and ſo on; for the preacher ſhould firſt ſhew what faith itſelf is. This fault prevails very much in the applications of ſermons. Many preachers cloſe their ſermons by addreſſes to ſaints—to ſinners—and to ſeekers of God, or, as ſome love to expreſs themſelves, to ſenſible ſinners; and, for want of explaining their meaning, their people go away without knowing to which claſs they belong. Aſſurances of ſalvation belong to ſaints—threatnings to ſinners—and encouragements to ſeekers, as they are quaintly called; but it miniſters great diſtreſs to timorous minds to be left in doubt concerning the claſs, to which they belong, and at the ſame time it cheriſhes pride and preſumption in bold forward ignorant hearers, who never fail to arrogate to themſelves the titles and privileges of the people of God. People will naturally enquire, *of whom ſpeaketh the prophet?* and they deſerve an anſwer.

The Roman rhetorician has well obſerved, that *three* things are eſſential to the carrying a point. What we affirm muſt be *underſtood*—*remembered*—and *believed.* "Si acciderit, ut Judex aut non intelligat—aut non meminerit—aut non credat, fruſtra in reliquis laborabimus." *Quint. Inſt. Lib.* iv. *cap.* 2.

(6) *The Greek work ομοθυμαδον ſignifies with one accord.* That is, it ſignifies ſo in this place, agreeably to the proper literal etymology of the word. This adverb is formed from the adjective ομοθυμος, and the adjective from ομος ſimilis, and θυμος animus. ομοθυμαδον uno animo—una mente—concordi animorum voluntate—unanimiter. *Hederici Lex.*

But

it ſignifies, that they had the ſame hope, the ſame opinions, the ſame judgment; and thus their unanimity is diſtinguiſhed from an exterior, and negative agreement, which conſiſts in a mere profeſſion of having no different ſentiments, and in not falling out: but this may proceed from negligence, ignorance, or fear of a tyrannical authority. The uniformity, of which the church of Rome boaſts, is of this kind; for if they have no diſputes and quarrels among them on religious matters, (which, however, is not granted.) it is owing to the ſtupidity and ignorance, in which the people are kept, or to that indifference and negligence, which the greateſt part of that community diſcover towards religion, concerning which they ſeldom trouble themſelves; or to the fear of that tyrannical domination of their prelates, with which the conſtitution of their church arms them. Now, conſider ſuch an uniformity how you will, it will appear a falſe peace. If ignorance or negligence produce it, it reſembles the quiet of dead carcaſes in a burying-ground, or the profound ſilence of night, when all are aſleep; and, if it be owing to fear, it is the ſtillneſs of a galley-ſlave under the ſtrokes of

But this word is not always uſed preciſely in this ſenſe. Sometimes it only ſignifies *ſimul*. Thus Lam. ii. 8. ομοθυμαδον ησθενησε, *they* [the rampart and the wall] *languiſhed together*. Job xxxiv. 15. Τελευτησει πασα σαρξ ομοθυμαδον, *all fleſh ſhall periſh together*. 1 Chron. x. 6. ομοθυμαδον απεθανε, *all Saul's houſe died together*. Our tranſlators have certainly rendered it properly, in this place, *with one accord*, conſentientibus votis, animis, et ſtudiis. The ſcope of the place, more than the etymology, determines the ſenſe, that they have given it.

Some divines, from this, and other ſuch paſſages, pretend to derive the impracticable doctrine of religious *uniformity*: a fine ſpeculation! and that is all. See Vol. I. p. 232. n. 7.

(7) *Popiſh*

of his officer, a mere ſhadow of acquieſcence produced by timidity, and unworthy of the name of unanimity. (7) The diſciples of Jeſus Chriſt were not uniform in this ſenſe: but their unanimity was inward, and poſitive, they *were of one heart, and one ſoul.* This explication, you perceive, is itſelf a very juſt obſervation, and there are very many paſſages of ſcripture, which may be treated of in the ſame manner. (8)

5. Obſer-

(7) *Popiſh uniformity is unworthy of the name of unanimity.* There are *two* general methods of proving this propoſition. The firſt is by narrating the *hiſtory* of popery; for of what does it conſiſt but diſputes, diviſions, infinite intrigues and endleſs wars? The other is an expoſure of the *principles* of popery, which notoriouſly deſtroy what they pretend to cheriſh.

Thus one of our divines. "Rom. xi. 22. The *principles* of popery are ſchiſmatical. 1. The church of Rome requires the profeſſion and practice of great *errors*, and dangerous corruptions. 2. This church hath made all theſe errors and corruptions *neceſſary terms of communion.* 3. Theſe corruptions are impoſed with a *moſt uncharitable rigor.* 4. Theſe errors and corruptions are impoſed on *perſons*, who cannot profeſs and practiſe them without *damnable ſin.* 5. The fundamental corruption of this church is a virtual *denying of Chriſt Jeſus the head, and a renouncing of allegiance to him*, &c. *Moſes Lowman's Serm. at Salters-hall.* 1735. *The principles of popery ſchiſmatical.*

(8) *The original terms of many paſſages of ſcripture afford juſt and pertinent obſervations.* The Engliſh tranſlation of the holy ſcriptures is in general ſo juſt, and the conſequences of finding fault with it ſo injurious to the common people, that every prudent miniſter will avoid needleſs obſervations of this kind. It is not fair to ſhake the people's confidence in their bibles every Lord's-day for no other reaſon than that of diſplaying our erudition. There are, however, many texts, which ought to be elucidated as our author directs. A few examples follow.

Acts xii. 4. Herod intended after *Eaſter* to bring Peter forth: μετα το πασχα after the *paſſover*.

1 Cor. xi. 29. He, that eateth and drinketh unworthily, eateth and drinketh *damnation*

5. Obſervations, for the moſt part, ought to be *theological,* that is to ſay, they ſhould belong to a ſyſtem of religion. Sometimes, indeed, we may make uſe of obſervations hiſtorical, philoſophical, and critical: but theſe ſhould be uſed ſparingly, and

nation to himſelf: κριμα εαυτω, *judgment* to himſelf; that is, he incurs ſome *temporal* puniſhment as ſickneſs, &c. ver. 30. an obſervation ought alſo to be made here on the *time*; for although it pleaſed God to puniſh an abuſe of the Lord's ſupper in the Corinthian church with ſickneſs, or ſudden death, yet the ſame ſin is not puniſhed in the ſame manner *now*.

1 Cor. ii. 1. I came not with excellency of *ſpeech*, or of *wiſdom:* σοφια ſignifies here the *matter* of St. Paul's preaching, and λογος the *manner*, ſee ver. 4. I did not preach moral *philoſophy*, nor did I deliver my doctrine in *language* formed by rhetorical rules.

Tit. iii. 14. Let ours alſo learn to maintain *good works:* to *exerciſe lawful buſineſs* εργον ſæpe eſt opus illud, quod unum agimus in vita, vitæ actio Sic *Cicero de nat. deor.* 1. "De figuris deorum, et de locis atque ſedibus, et de *actione* vitæ multa dicuntur." Gen. xlvii. 3. Τι το εργον υμων; - - - - ποιμενες προβατων. Jonah i. 8. Τις σου η εργασια; - - - δουλος κυριου ειμι εγω. Sic *Sophoc. in Oedip. Tyran.*

Οι. Εργον μεριμνων ποιον, η βιον τινα;
Θε. Ποιμναις, &c.

Compare Eph. iv. 28. Phil. iv. 17. Vid. plura in *not. Dounæi in Op. Chryſoſt. tom.* viii. *p* 545. *Edit. Savil.*

Tit. ii. 12. Live *ſoberly*, *righteouſly*, and *godly:* σωφρονως erga *ſe ipſum* δικαιως juſte erga *proximum*, ευσεβως erga *Deum*. *Xenoph. Memorab. Soc. Def.* 22. 2 Pet. ii. 13. Jude 12. Αγαπαις, *love-feaſts*. "Theſe were ſuppers, not attended with the Lord's ſupper. Chriſtians did not conſider theſe of divine inſtitution, and therefore dropped them, when the Emperor Trajan by Pliny in Bithynia forbad their meetings." *Dr. Lardner. teſt. heath.* ii. 9. *p.* 40.

From all theſe, and many more of the ſame kind, ariſe juſt and pertinent obſervations, which may be directed to popular edification: but it would be better wholly to omit them than to introduce them unguardedly, and ſo as to excite groundleſs ſuſpicions concerning the whole Engliſh verſion.

 (9) *Hiſto-*

and ſeldom, on neceſſary occaſions, and when they cannot well be avoided; and even then they ought to be pertinent, and not common, that they may be heard with ſatisfaction. Make it a law to be generally very brief on obſervations of theſe kinds, and to inform your audience, that you only make them *en paſſant*. (9)

There

(9) *Hiſtorical, philoſophical, and critical obſervations ought to be brief.* All obſervations of theſe kinds, intended to elucidate the *text*, are too ſhort, which do not anſwer this end; and, when this end is anſwered, all enlargements are ſuperfluous. This remark regards the *text* only; for in regard to the *diſcourſe*, which is an elucidation of the ſenſe, or general *meaning* of the text, it muſt be allowed, ſome of our fineſt ſermons are grounded on philoſophical, hiſtorical, and critical *data*. The following will exemplify my meaning.

" Pſal. lxv. 5. *My ſoul ſhall be ſatisfied as with marrow and fatneſs.*—There is a piety of *taſte* and feeling oppoſed to a piety of examination and *reaſoning*—piety of reaſoning is *ſafe:* but that of taſte is *pleaſant*, and therefore preferable — there are certain *ſympathies* and antipathies which almoſt defy explication, and yet are obvious and undeniable — obſervation of theſe will elucidate the *doctrine* of the text, the piety of taſte and feeling.

1. *Senſible objects affect us more than abſtract inviſible objects do.* A play affects us more than a ſermon, not that we prefer a play before a ſermon: but the one exhibits ſenſible objects, the other treats of inviſibles, as of God, heaven, hell, &c. Piety of taſte, then, includes freedom from the dominion of the ſenſes.

2. *Imagination ſupplies the place of ſenſe and reaſon.* An ideal good may be conſidered as real, if it be accompanied with an apparatus proper to ſtrike the imagination. The features of a perſon do not prove, that a union with him would produce happineſs, and yet the cloſeſt union is frequently formed on ſome ſuch prejudice. Objects of piety are unaccompanied with impoſing appearances, and, therefore, they affect us the leſs. Piety of taſte guards againſt imagination, and appeals to reaſon.

3. *A preſent good, or a good, the enjoyment of which is near, affects us more than an abſent good,*

There are, I allow, ſome caſes, in which obſervations remote from theology are neceſſary to the elucidating of a text. When theſe happen, make your obſervations *profeſſedly*, and explain and prove them. But, I repeat it again, in general, obſervations ſhould be purely theological, either ſpeculative, which regard the myſteries of Chriſtianity, or practical, which regard morality; for the pulpit was erected to inſtruct the minds of men in religious ſubjects, and not to gratify curioſity, to inflame the heart, and not to find play for imagination. (1)

6. Obſer-

good, or than a good to be enjoyed at ſome diſtant period. Sinful objects propoſe preſent enjoyment, religious objects propoſe future happineſs, and therefore the firſt affect us moſt. Piety of taſte anticipates futurity.

4. *A good, in poſſeſſing which we have found pleaſure, produces in our hearts in its abſence as vehement deſires as a good, that is actually in preſent view.* Piety of taſte, then, avoids worldly pleaſures for the ſake of becoming leſs ſenſible to wordly pleaſures; and it increaſeth the pleaſures of devotion by frequently practiſing devotional exerciſes." *Saur. Ser.* iv. *Sur le gout pour dev.*

(1) *In ſome caſes make hiſtorical and critical obſervations profeſſedly.* There are ſeveral theological ſubjects, which cannot be diſcuſſed without ſuch obſervations. Texts, which ſome ſay are *interpolated*, muſt be vindicated thus. 1 John v. 7. What Mr. *Martin*, the beſt vindicator of the genuineneſs of this text, has ſaid critically, and hiſtorically on the ſubject, Dr. Calamy has wrought into a ſermon on the ſame paſſage. See *Martin's Eſſay on* 1 *John* v. 7. *Dr. Calamy on the Trinity.*

Texts, the underſtanding of which depends on *chronology* and *hiſtory*, muſt be diſcuſſed thus. The ſeventy weeks of Daniel, ix. 24.——The time of the birth of Chriſt, Gal. iv. 4. — The time of his crucifixion and reſurrection, 1 Cor. xv. 3, 4. —The beginning and the end of the great apoſtaſy, 2 Theſſ. ii. 1. . . 8. Rev. xiii. 18. xvii. 10, 11, 12. — The ſlaying of the witneſſes, Rev. xi. 3. 7. 11. and many more of the ſame kind.

All theſe ſubjects are unpopular, and, in ſome ſenſe, ne-

6. Obſervations ſhould not be propoſed in ſcholaſtic ſtyle, nor in common-place guiſe. (2) They ſhould be ſeaſoned with a ſweet urbanity, accommodated to the capacities of the people, and adapted to the manners of good men. (3) One

neceſſary to the general edification, for on the *truth* of the facts, and not on the exact *time* of their accompliſhment, depends the peoples faith.

(2) *Obſervations ſhould not be propoſed in common-place guiſe.* Many ſermons of the laſt century are mere common-place collections, and thoſe of the intriguing, time-ſerving part of the clergy are the very worſt of this bad kind. They had not time to ſtudy their ſubjects, to form a ſtyle, and to compoſe a good ſermon. Full of ſecular projects, fired with ambition and reſentment, and obliged ſometimes to preach and print, they were driven to the ſad neceſſity of retailing the common-places of the wholeſale dealers, whom they execrated. One example ſhall ſuffice. Seth, [Ward] lord biſhop of Sarum preached the funeral ſermon of the duke of Albermarle exactly in this way. "1 Cor. xv. 57. The goſpel tells us, That God hath appointed a *day* wherein he will judge the world. That *Chriſt* is ordained of God, to to be *judge* both of quick and dead.

That he ſhall come *in the* clouds - - -

That he ſhall ſend his *angels* - - -

That he ſhall *ſit* upon the *throne* of his glory.

That all nations ſhall be gathered - - -

Chriſt hath *aſſured* the world of the *truth* of this *theory*.

Not by giving the world a *ſet* and *ſeries* of *imaginary principles* of vain philoſophy -

Not by *bare aſſertions* and *confident repetitions* - - -

Not by *phantaſtical obſcure ratiocinations* concerning *numbers, vehicles*."

In this naked manner, as boys ſtring birds eggs, did this glorious divine connect the parts of his ſermon, till, toward the cloſe, he preached himſelf into what he calls *locum lubricum*, where we ſhall at preſent leave him to get out as he can.

(3) *Obſervations ſhould be ſeaſoned with a ſweet urbanity.* Urbanity is oppoſed to ruſticity, and that, of which our author ſpeaks, regards both the *ſubject* itſelf, and the *language*, in which it is expreſſed. The Roman rhetorician includes geſture, &c. In qua nihil abſonum, nihil agreſte, nihil

One of the beſt expedients for this purpoſe is a reduction of obſcure matters to a natural, popular, modern air. You can never attain this ability, unleſs you acquire a habit of conceiving clearly of ſubjects yourſelf, (4) and of expreſſing them in a free, familiar, eaſy manner, remote from every thing forced, and far-fetched. (5) All long trains of

nihil inconditum, nihil peregrinum, neque *ſenſu*, neque *verbis*, neque *ore, geſtuve* poſſit deprehendi. *Quint. Inſt. Lib.* iv.

Urbanity is not one ſingle qualification, it is the union of all. There are vulgar notions, vulgar expreſſions, vulgar geſtures, vulgar pronunciations: and there are on the contrary finical airs, and fine-ſpun theories, which are all oppoſite to urbanity. This diſcourſe is too learned, that is too common—this ſtyle is too ſtiff, that is too flimſy—this air is too haughty, and that is too free—this ſermon is too orderly, and that is too negligent—In ſhort, if urbanity be not in the preacher, it will never be in his ſermons, and nothing can give it him but a familiar converſe with the politer part of mankind. Well-bred women are the beſt tutors of this ſcience: but it might be dangerous to the morals of ſome young men to be put under their tuition. A refined way of thinking, a delicacy of expreſſion, innumerable graces of elocution and action, belong to ſome of the fair ſex; and, without ſinking from manly dignity into ſqueaking effeminacy, a grave wiſe man may receive many a law from their lips. *Strength and honour are their clothing—they open their mouths with wiſdom, and the law of kindneſs is in their tongues.* Prov. xxxi. 25, 26.

(4) *Acquire a habit of conceiving clearly of ſubjects.* "1. Conceive of things *clearly* and *diſtinctly* in their own *natures.* 2. Conceive of things *completely* in all their *parts.* 3. Conceive of things *comprehenſively* in all their *properties* and *relations.* 4. Conceive of things *extenſively* in all their *kinds.* Conceive of things *orderly*, or in a proper method."

Dr. Watts's Logick, Chap. vi.

(5) *Expreſs your thoughts in a* FREE *manner.* A miniſter of Jeſus Chriſt ſhould *think* freely. Dr. Bentley ſomewhere execrates thoſe, who brought free-thinking into diſrepute by their abuſe of the term. A ſober free-thinker, uncompelled by human authority, and unreſtrained

of arguments, all embarraſſments of diviſions and ſubdiviſions, all metaphyſical inveſtigations, which are

reſtrained by human formularies, is the moſt likely of any man to attain that generous liberal expanſibility of ſentiment, which the redeemer of the ſouls of mankind every where inculcates. A miniſter of Chriſt ſhould *ſpeak* freely. His language ſhould be frank, open, ingenuous, free from duplicity and ſuſpicion of colluſion. St. Paul ſeems to include both in 2 Cor. iv. 12. Πολλη παρρησια χρωμεθα, multa libertate utimur, ſc. in evangelio prædicando. *Vid. etiam 2 Cor.* v. 2.

Expreſs yourſelf in a FAMILIAR *manner.* There is a ſoft, domeſtick ſtyle, ſuch as a wiſe parent uſes to his family: but this is nothing like the ſilly cant of an old nurſe. Dear ſouls—precious ſouls—dearly beloved—and an hundred more ſuch phraſes, however proper in certain connections, have been hackneyed out of their ſenſes in chriſtian pulpits. Miniſters, who aim at this excellence, ſhould remember, there is ſuch a thing as being too familiar.

Expreſs yourſelf in an EASY *manner.* Here alſo are two extremes. The formal *ſtiffneſs* of a pedant, and the *careleſſneſs* of a man, who does not reſpect his company, are both at a diſtance from Mr. Claude's eaſe. The eaſe of the *manner* of a chriſtian preacher in the pulpit is not the eaſe of a man *alone*, who may loll—and hem—and hawk—and cough—and ſpit—and blow his noſe—but it is the eaſe of a well-bred man in *company*. The eaſe of the *matter*, of which a chriſtian ſermon is compoſed, is a relative idea, and muſt take its meaning from the perſons addreſſed; for that ſubject may be very eaſy to ſome, which is extremely difficult to others. Nothing makes ſpeaking on a ſubject ſo eaſy to the ſpeaker as a thorough underſtanding of it. With what perfect eaſe to themſelves, and with what unembarraſſed facility to others do people in all publick places of traffick communicate their ideas! The reaſon is, they underſtand what they talk about.

Expreſs your thoughts in an UNFORCED *manner.* A ſubject is forced, when it is made to ſpeak the direct contrary of the text, from which it is pretended to be drawn; or when a direction is any way given it *contrary* to its genuine meaning. Here follows an example of each, Heb. v. 4. [as] *No man taketh this honour* [of high prieſthood] *to himſelf; but he that is called of God, as was Aaron:*

So

are moſtly impertinent, and, like the fields, the cities,

ſo alſo Chriſt glorified not himſelf to be made an High-prieſt, but he that ſaid unto him, Thou art my ſon, this day have I begotten thee. St. Paul means to inform the Hebrews—that the *chriſtian œconomy* was of divine inſtitution, as well as that of Moſes—that *Jeſus Chriſt* had as clear evidence of *his* appointment to *aboliſh* the Aaronical prieſthood as Aaron had to ſet it up—the general meaning, therefore, of this text may be contained in this propoſition, *Jeſus Chriſt's high-prieſthood* had the honour of a divine inſtitution; yet this very text comes from an univerſity preſs *forced* into a proof of the divine inſtitution of - - - *Engliſh Epiſcopacy. Defence of Epiſcopacy, Serm. at Oxford,* 1708. *By Tho. Biſſe.*

Iſai. liii. 7. *He is brought as a lamb to the ſlaughter, and as a ſheep before his ſhearers is dumb, ſo he openeth not his mouth.* This text is a volunteer in the ſervice of *Jeſus Chriſt:* but a zealous divine preſſed it into the army of his maſter, *forced* it into the ſervice of *Charles I.* and made it blaſpheme through twenty-five quarto pages.

Dr. Langford's Serm. before the Houſe of Commons, Jan. 30, 1697.

" Tit. ii. 15. *Let no man deſpiſe thee.* It is in fact as notorious, as it is unjuſt and unreaſonable, that no ſort of miniſters are generally more deſpiſed by the laity of their own communion, than we of the *eſtabliſhed* church of England. A *Papiſt* almoſt as much adores the ſacrificer, as he doth the ſacrifice of the maſs - - - *diſſenters* generally pay a very great deference to their miniſters - - - but how common is it for men, that call themſelves ſons of *our church,* to ſcoff at her prieſts - - - I ſhall conſider theſe words, 1. As a caution to the *laity* not to deſpiſe *the clergy* [that is, the *epiſcopal* clergy.] 2. As a caution to *the clergy* to give no occaſion to deſpiſe them." Thus begins a good ſermon on the above words. We think the diviſion natural and the inferences juſt: but the text is *forced,* while it is confined to the *epiſcopal* clergy, for it is equally applicable to all miniſters of other communities. *Henry Newcome's Serm. preached at a viſitation at Mancheſter* 1712. *Serious admonition to all deſpiſers of* THE CLERGY.

Expreſs your meaning in a way remote from every thing FAR-FETCHED. A ſubject is *far-fetched,* when, although it may have ſome connection with the text, yet this con nection lies at a great diſtance and obliges the preacher to go a long, long way to come at

cities, and the houſes, which we imagine in the clouds,

at it. Here follow two or three examples. A preacher in the latter end of the reign of Charles II. propoſed to treat *of patience and ſubmiſſion to* AUTHORITY, and endeavoured, in a ſermon of fifty-eight quarto pages, to preach the Lord Mayor of London, and the Court of Aldermen into the doctrines of paſſive-obedience and non-reſiſtance; and to this purpoſe took for his text Heb. x. 36. *Ye have need of patience, that, after ye have done* THE WILL OF GOD *ye might receive the promiſe.* From patient ſubmiſſion to the will of *God* to paſſive obedience to the will of king *Charles* is a long way! What a herculean labour to fetch the text about! *Dr. Moore at Guildhall Chapel* 1684.

Bp. Beveridge had the courage to ſet out at 1 Cor. xiv. 26. *Let all things be done to edifying*, and, in one ſingle octavo ſermon of twenty-four pages, the dexterity to arrive at *the excellency and uſefulneſs of the common-prayer-book uſed in the eſtabliſhed church of England.* What rapid reaſoning! "The text is an apoſtolical *canon*—the common prayer is *exactly* conformable to it—I, [Dr. Beveridge, Rector of St. Peter's Cornhill.] *aſcribe* the compilation of it to the ſame *extraordinary* aſſiſtance from God, which afterwards enabled the compilers to ſuffer martyrdom—The *devil* hath had a *ſpite* againſt the book ever ſince it was firſt made becauſe it is deſtructive of his kingdom—he hath employed the *utmoſt* of his power and policy to blaſt its reputation—the *papiſts* threw it out once in Q. Mary's days, and the *fanaticks* outed it again in the days of king Charles—but the moſt high God was pleaſed in a *miraculous* manner to reſtore it—" and ſo *all things are done to edifying*. What a knack have ſome men at reaſoning! And did biſhop Beveridge really think, St. Paul would have taken this inſpired book in one hand, and the ſword of the civil magiſtrate in the other, and have done all the *edifying* feats in the church at Corinth, which his pretended ſucceſſors have performed elſewhere! Edifying articles—edifying creeds—edifying oaths——edifying geſtures—edifying habits—edifying ceremonies—edifying ſpiritual courts—edifying jails—edifying fines—edifying baniſhments—edifying executions—*Let* ALL *things*, which relate to the Engliſh epiſcopal liturgy, *be done to edifying*. St. Paul ſays ſo.

Jer. vi. 16. *Thus ſaith the Lord, Stand ye in the ways and ſee*, and *aſk for the old paths, where is the good way, and walk*

clouds, the mere creatures of fancy, all theſe ſhould be avoided. (6)

7. Care, however, muſt be taken to avoid the oppoſite extreme, which conſiſts in making only poor, dry, ſpiritleſs obſervations, frequently ſaid under pretence of avoiding ſchool-divinity, and of ſpeaking only popular things. Endeavour to think clearly, and try alſo to think nobly. Let your obſervations be replete with beauty as well as propriety, the fruits of a fine fancy under the direction of a ſober judgment. If you be inattentive to this article, you will paſs for a contemptible declaimer of mean and ſhallow capacity, exhauſting

walk therein, and ye ſhall find reſt for your ſouls - - - "*Old paths*, i. e. the venerable ſimplicity of the church of England, as it ſtood from the firſt days of queen Elizabeth till about the death of Charles the martyr—*the good way*, i. e. that divine doctrine of Chriſtianity non-reſiſtance—*walk therein*, i. e. avoid a ſet of odd, ſingular, ſeparating notions, rely on the opinions of all the wiſe and good men in the world, and don't truſt your own ſhallow, empty, bloated reaſon." Well might the Oxonian, who preached thus from the above text, conclude his ſermon in theſe words: *All-ſeeing ſpirit! thou knoweſt we have a name that we live, and yet are dead, for our works are not found perfect before God. Wm. Tilly's Serm. before the Univerſity of Oxford* 1710. *Return to good old principles.*

I do not know whether this laſt example be more forced or far-fetched; for neither the ſouls, nor the bodies of our anceſtors found reſt in *theſe* old paths, and certainly *Jeremiah* never ſought after them.

(6) *Avoid imaginary obſervations.* A very accurate writer obſerves—"that our opinion and belief are often influenced by *paſſion*—by *propenſity*—and by *affection*. The noted ſtory of a fine lady and a curate viewing the moon through a teleſcope is a pleaſant illuſtration of the latter. I perceive, ſays the lady, two ſhadows inclining to each other, they are certainly two happy lovers: not at all, replies the curate, they are two ſteeples of a cathedral." *Elem. of Criticiſm, vol.* i. *chap.* 2. *p.* 5.

hauſting yourſelf and not edifying your hearers; a very ridiculous character! (7)

To open more particularly ſome ſources of obſervations, remark every thing, that may help you to think, and facilitate invention. You may riſe from ſpecies to genus, or deſcend from genus to ſpecies. You may remark the different characters of a virtue commanded, or of a vice prohibited. You may enquire whether the ſubject in queſtion be relative to any other, or whether it do not ſuppoſe ſomething not expreſſed. You may reflect on the perſon ſpeaking or acting, or on the condition of the perſon ſpeaking or acting. You may obſerve time, place, perſons addreſſed, and ſee whether there be any uſeful conſiderations ariſing from either. You may conſider the principles of a word or action, or the good or bad conſequences, that follow. You may attend to the end propoſed in a ſpeech or action, and ſee if there be any thing remarkable in the manner of ſpeaking or acting. You may compare words or actions with

(7) *Some declaimers make themſelves ridiculous by their obſervations.* Thus one, "Judges xiii. 22. *Manoah ſaid unto his wife, We ſhall die: but his wife ſaid, If the Lord were pleaſed to kill us, he would not have ſhewed us all theſe things.* Obſ. 1. The gray mare is ſometimes the beſt horſe."

"Prov. vi. 9. *Go to the ant thou ſluggard, conſider her ways and be wiſe.* Obſ. 1. So rational doth this little creature appear, that, were I not a chriſtian, I ſhould in ſome meaſure believe tranſmigration. Obſ. 2. Had it pleaſed the Almighty to have put in theſe creatures an immortal ſoul, how righteouſly might they have gone to heaven, and we have been ſhut out. Obſ. 3. What a great baby a worldling is, he is God's fool, the devil's packhorſe, and a drudge for hell." *Humfrey's chriſtian's great concern, Serm.* 2.

Multitudes of examples lie at hand; but it would be miſery to tranſcribe ſuch nonſenſe. It is not every man's part to think nobly; but ſurely all preachers ſhould think juſtly.

with others ſimilar, and remark the differences of words and actions on different occaſions. You may oppoſe words and actions to contrary words and actions, either by contraſting ſpeakers or hearers. You may examine the foundations and cauſes of words or actions, in order to develop the truth or falſehood, equity or iniquity of them. You may ſometimes make ſuppoſitions, refute objections, and diſtinguiſh characters of grandeur, majeſty, meanneſs, infirmity, neceſſity, utility, evidence, and ſo on. You may advert to degrees of more or leſs, and to different intereſts. You may diſtinguiſh, define, divide, and, in a word, by turning your text on every ſide, you may obtain various methods of elucidating it. I will give you examples of all. (8)

I. Rise

(8) *Sources of obſervations.* Dr. Watts ſays, "Topicks, and common-places inform perſons of lower genius, and refreſh the memories of others of ſuperior parts: but, adds he, a man of moderate genius, who has made himſelf maſter of his theme, has ſeldom need to run knocking at the doors of all the topicks, that he may furniſh himſelf with argument, or matter of ſpeaking: and, indeed, it is only a man of ſenſe and judgment, that can uſe common-places and topicks well; for, amongſt the variety, he only knows what is fit to be left out, as well as what is fit to be ſpoken." *Logic.*

"Taſte, ſays Mr. Rollin from the ancient orators, ſerves in compoſition to guide and direct the underſtanding. It makes uſe of the imagination without ſubmitting to it, and keeps it always in ſubjection. It conſults nature univerſally, follows it ſtep by ſtep, and is a faithful image of it. Reſerved and ſparing in the midſt of abundance and riches, it diſpenſes the beauties and graces of diſcourſe with temper and wiſdom. It never ſuffers itſelf to be dazzled with the falſe, how glittering a figure ſoever it may make. It is equally offended with too much and too little, it knows preciſely where to ſtop, and cuts off without regret or mercy whatever exceeds the beautiful and perfect." *Belles Lettres, vol.* i.

I.

Riſe from Species to Genus.

Pſal. l. 14. *Sacrifice to God thankſgiving, and pay thy vows unto the moſt High.* In diſcuſſing this text, I would obſerve firſt the terms, *ſacrifice thankſgiving*, and would elucidate them by going from the ſpecies to the genus. The dignity of ſacrifice *in general* would lead me to obſerve—that it is the immediate commerce of a creature with his God, an action, in which it is difficult to judge whether earth aſcend to heaven, or heaven deſcend to earth—that in almoſt all the other acts of religion the creature receives of his creator: but in this the creator receives of his creature—that the Lord of the univerſe, who needs nothing, and who eternally lives in a rich abundance, hath ſuch a condeſcenſion as to be willing to receive offerings at our hands—that, of all dignities, that of the prieſthood was the higheſt, for which reaſon the ancient prieſts dwelt in the tabernacle, or temple of God—that, when God divided Canaan among the children of Iſrael, each tribe had its portion except that of Levi, to which God aſſigned nothing. Why? becauſe he loved them leſs? No, but becauſe he gave them the prieſthood, and becauſe he, who had the prieſthood, the altar, and the cenſer, had God for his portion, and conſequently could have no need of temporal things. This is, you ſee, to riſe from ſpecies to genus; for the text does not ſpeak of ſacrifice *in general*: but of the ſacrifice of *praiſe* in particular; yet, when theſe

theſe general conſiderations are pertinent, they cannot fail of being well received. (9)

II. Descend

(9) *Go from ſpecies to genus.* That is to ſay, If a text mention a *general* idea, and confine it to ſome *particular* ſubject, do not raiſe your obſervations on the particular ſubject, at leaſt do not reſtrain them to that: but take the general idea, and make that the ground of your diſcourſe. For example.

Acts xxviii. 5, 6. *He ſhook off the beaſt, and felt no harm. Howbeit they looked, when he ſhould have ſwollen, or fallen down dead ſuddenly; but after they had looked a great while, and ſaw no harm come to him, they changed their minds, and ſaid that he was a God.* This text ſpeaks of an unjuſt cenſure, and a fooliſh applauſe, which the barbarians of *Melita* made of St. *Paul*; but by the above rule a good preacher took the general ideas, and ſhewed, "1. The unreaſonableneſs and danger of judging *others*, particularly ſuch perſons as are not at all, or very little known to us, upon account of any calamity, or any other appearance whatſoever. 2. How *a wiſe* and *good man* ought to behave himſelf, if he ſhould happen to ſuffer under any ſuch judgment." *Dr. Adams' Serm. at Windſor before the Queen,* 1705.

Pſal. cxxii. 6. *Pray for the peace of Jeruſalem, they ſhall proſper, that love thee.* The preacher does not confine himſelf to the particular idea of *Jeruſalem*; but takes the general notion *national peace*, and ſhews, 1. The *duty*--pray for it—2. The *motives*--proſperity of ſeveral kinds attends it. The firſt leads him to treat of all the calamities of war, and the bleſſings of peace—and the laſt expands into many juſt and beautiful concomitants of proſperity. *Ayerſt's Serm. before the Plenipotentiaries at Utrecht,* 1712.

John vii. 27. *We know this man, whence he is: but when Chriſt cometh, no man knoweth whence he is.* The Evangeliſt here records the pretended doubts of *ſome of* the Jews of *Jeruſalem,* verſe 25, concerning the claim of *Jeſus* of Nazareth of the Meſſiahſhip. An excellent preacher takes this text, and treats of *infidelity in general.* The text ſays nothing of diſbelieving the being of a God, or the miſſion of Moſes: but the preacher goes from the particular ideas of the *text* to the general ſubject, and obſerves 1. That a depraved heart offers objections againſt religion without venturing to believe them—2. That ignorance adopts them without underſtanding them—3. That the whole ſyſtem of infidelity is a vain bravado devoid of every

II.

Descend from Genus to Species.

An example may be taken from Pſal. cxxiii. 3. *Behold! as the eyes of ſervants look unto the hand of their maſters, ſo our eyes wait upon the Lord our God.* (1) Here, you may aptly obſerve in maſters in

every degree of conſolation. Theſe three obſervations are the parts of the diſcourſe. *Maſſillon Serm. Carême. tom.* iv.

Ezek. xxxvi. 32. *Not for your ſakes do I this, ſaith the Lord God, be it known unto you: be aſhamed and confounded for your ways, O houſe of Iſrael.* The prophet ſpeaks of the unmerited mercy of God to *Iſrael:* but Bp. Beveridge very properly goes from the particular application in the text to the general idea, and "Obſerves 1. Though God never puniſhes *a nation* but when it deſerves it at his hands, yet he often bleſſes a nation, when it does not deſerve it. Obſ. 2. A ſenſe of theſe undeſerved favours ſhould work upon *men's* hearts, and ſtir them up the rather to repentance." *Thankſgiv. Serm. at St. Paul's bef. Queen Ann for Vict. at Audenard,* 1708.

Quintilian calls commonplaces *ſedes argumentorum,* in quibus latent, et ex quibus ſunt petenda. Examples from Cicero. *Genus.* Virtutes imperatoris in genere. *Pro lege Manil.* Laudat ſtudia humanitatis. *Pro Arch.* De gravitate parricidii. *Pro Roſc.* De Græcis teſtibus. *Pro Flac.* De ſtoicis. *Pro Mur. Vid. Quint. Inſt. Lib.* v. *cap.* 10. *Edit. Roll.*

(1) *The eyes of ſervants unto the hand of their maſters.* The eyes of ſervants *look,* or *are directed* to the hand of their maſters; ſo muſt the ellipſis be ſupplied. The phraſe is ſaid to ſignify *four* ideas. Servants expect from their maſters *orders,* or *inſtructions,* as well as favours, protection, and correction, *ad manum,* id eſt, ad geſtus, nutus, et ſignificationes, ut eis promptiſſime miniſtrent. Hinc *Plaut. in Aulul.* Edico tibi ut hujus oculos in oculis habeas tuis. Et *Ter. Adelph. Act.* ii. *ſc.* 1. Caveto nunc jam oculos a meis oculis unquam dimoveas tuos.

Our eyes wait until the Lord have mercy on us. This is the language of a ſervant under juſt *correction* for his faults, and penitently waiting for forgiveneſs. See *Iſai.* ix.

in regard to ſervants, and in God in regard to us; three ſenſes of the phraſe. There is a hand of *beneficence*, a hand of *protection*, or deliverance; and a hand of *correction*. A ſervant expects favours from the hand of his maſter, not from that of a ſtranger. He looks to him for protection and deliverance in threatning dangers, and refuſes all help, except that of his maſter. He expects correction from him, when he commits a fault, and, when corrected, humbles himſelf under his maſter's frown, in order to diſarm him by tears of repentance. The application of theſe to the ſervants of God is eaſy. The word *ſuccour* (2) is general, and may very well be conſidered by deſcending from the genus to the ſpecies, and by obſerving the different occaſions, which we have for divine aſſiſtance, and conſequently the different aſſiſtances and ſuccours, which God affords us—as the help of his *word* to remove our ignorance, doubts, or errors—the help of his *providence* to deliver us out of afflictions—the help of his *grace* and ſpirit to guard us from the temptations of the world, and to aid us againſt the weakneſſes of nature—the help of divine *conſolations* to ſweeten the bitterneſs of our exerciſes under diſtreſſing circumſtances, and to give us courage to bear afflictions—the help of his *mercy* to pardon our ſins, and to reſtore to our conſciences that tranquillity, which they have loſt by offending God. You will meet with a great number of texts which may be diſcuſſed in this manner: but great care muſt be taken not to ſtrain the ſubject, for

ix. 13. *Hammond apud Pol. Synopſ. in loc.*

(2) *Until he have mercy upon us*, or, until he *ſuccour* us. Donec *miſereatur* noſtri —Donec *benefaciat* nobis—i. e. liberaverit a præſenti miſeria.

for that would make you look like a ſchool-boy. The beſt way is to make only one general obſervation, and then to apply it to ſeveral particular ſubjects, collecting all at laſt into one general point of view. (3)

III. Re-

(3) *Go from genus to ſpecies*, that is to ſay, when a text ſpeaks of a ſubject in general, apply the general idea to *particular caſes*. Thus a general truth may be applied to particular *perſons—times—places—circumſtances*—and ſo on, as in the example given by Mr. Claude, to illuſtrate which the more, we ſubjoin the following.

Pſal. cxliv. 15. *Happy is that people, that is in ſuch a caſe* [as the pſalmiſt had been deſcribing.] *Yea, happy is that people, whoſe God is the Lord.* Theſe general truths, applicable to *any nation*, are applied by Bp. Burnet, in the moſt beautiful manner, to the *Engliſh* nation under the auſpices of William III. and they amount to this — happy is Great Britain in being ſecured from *breaking in*, that is, from *foreign invaſion*—Happy is Britain in the ſecurity of *liberty* and *property*, a ſecond ſenſe of ſecurity from *breaking in*, ver. 14.—Happy the Engliſh, who are ſecured from *going out*, that is, who are not *baniſhed*, or *harraſſed* into voluntary exile—Happy the Engliſh, who have *no complaining in their ſtreets*, no perverſion of publick juſtice, no invaſions of the rights of conſcience—Happy the Engliſh, *whoſe God is the Lord*, who have the Chriſtian religion in reformed purity, &c. &c. *Thankſgiv. Serm. bef. Houſe of Commons for the Revolution.* 1688.

Gal. vi. 2. *Bear ye one anothers burdens, and ſo fulfil the law of Chriſt.* This *general* exhortation is juſtly and beautifully applied by Dr. Snape to the relief of the *City-hoſpitals*. Bear ye [*rich citizens of London.*] the *innocent* burdens, that affect the *condition*, the *bodies*, or the *minds* of your fellow-creatures in theſe hoſpitals. Relieve poor children from the burden of *ignorance* by ſubſcribing to *Chriſt's hoſpital*—Relieve profligate people from the *guilty* burden of *vice* by contributing to *Bridewell*, and the *London-workhouſe*—Relieve the ſick poor by contributing to the *hoſpitals of S. Bartholomew*, and *S. Thomas*—Relieve the mad and diſtracted by ſubſcribing to *Bethlehem*. *Spittal Sermon at S. Bride's.* 1707.

Mat. iv. 1. *Then was Jeſus led into the wilderneſs to be tempted of the devil.* The text ſpeaks of temptations in *gene-*

ral:

ral: but a ſermon preached to the clergy of the dioceſe of Clermont runs only on temptations to *ambition* in particular, to which *clergymen* are expoſed. "The firſt ſnare is only a ſcheme to *live genteelly, command the ſtones to be made bread,* this danger belongs to the firſt entrance on the miniſtry. The ſecond is preſumptuouſly to aſpire after *preferments, he ſet him on the pinacle of the temple*; and excites a vain hope, that God will be glorified by raſh enterprizes, *he ſhall give his angels charge.* This belongs to an aſpiring miniſter. The third is a boundleſs deſire of *riches* and honours in elevated ſtations, by which a man is induced to ſubmit to abject ſervices for the ſake of elevation, *all theſe will I give thee if thou wilt fall down and worſhip me. Maſſillon Confer.* 1. *ſur l'ambition des clercs.*

John ii. 24. *But Jeſus did not commit himſelf unto them, becauſe he knew all men, and needed not that any ſhould teſtify of man, for he knew what was in man.* The text gives this reaſon why Jeſus did not confide in them, becauſe he knew *what was in man.* He did not conſider them as dangerous confidants on account of one ſin only, he viewed the whole body of ſin in them, he ſaw τί ἦν ἐν τῷ ἀνθρώπῳ. There is (by the way) an elegant antanaclaſis in the paſſage. Many at the paſſover επιστευσαν in his name, but Jeſus did not επιστευειν εαυτον αυτοις. The like figure is in John i. 10. he was εν τω κοσμω, and ο κοσμος was made by him, and ο κοσμος knew him not. So again John iv. 13. 14. Πας ο πινων εκ του υδατος τουτου διψησει παλιν. ος δ' αν πιη εκ του υδατος ου εγω δωσω ου μη διψηση εις τον αιωνα.—To return, the text conſiders the ignorance, inconſtancy, malevolence, &c. of the Jews, and aſſigns the notice, that Chriſt took of the *whole,* as a reaſon why he did not truſt himſelf to them: but Bp. Maſſillon compoſes from this text a ſermon on *ſlander* and begins thus. "They were the ſame Phariſees, who had decried the conduct of Jeſus Chriſt to the people, and envenomed the innocence and holineſs of his words, who made a feint of believing in him, and arranged themſelves among his diſciples; and ſuch, my brethren, is the character of a detractor, who hides under an outſide of friendly politeneſs, the wormwood and gall of ſlander."—He obſerves, nothing can be more frivolous than the pretexts uſed to juſtify ſlander—it cannot be juſtified by the *imprudence of the culprit*—nor by *the notoriety of the crime*—nor by *zeal for the glory of God.* The diſcuſſion of theſe three reflections make the *whole* of that beautiful diſcourſe. *Ser. Car.* 4. *ſur la mediſance.*

Examples from Cicero. Laudatur Pompeii temperantia a præcipuis temperantiæ *ſpeciebus*, per negationem. *Pro leg. Manil.* Piſonis ſcelera exaggerantur per *ſpecies* crudelitatis, avaritiæ, perfidiæ, impietatis. *In Piſ.*

The following remarks ſeem well grounded. Genus ad probandam ſpeciem minimum valet, plurimum ad refellendam. Contra, ſpecies firmam probationem habet generis, infirmam refutationem. *Quint. Inſt. lib.* v. 10.

Before a preacher deſcends to particular ideas, he ſhould take care to prove the general idea is in his text, otherwiſe he will build on the ſand.

Epiſcopal, and *Archidiaconal viſitations* have been grounded on the following texts. 1 Sam. vii. 15. *Samuel went from year to year in circuit to Bethel, and Gilgal, and Mizpeh, and* JUDGED *Iſrael in all theſe places.*—2 Chron. xvii. 7, 8, 9. *Jehoſhaphat ſent princes* TO TEACH *in the cities of Judah, and with them he ſent Levites and prieſts, and they went about throughout all the cities of Judah, and* TAUGHT *the people.*—Luke viii. 1. *Jeſus went about all Galilee,* TEACHING *and* PREACHING *the goſpel.* Acts xv. 35. *Paul ſaid unto Barnabas, Let us go again, and viſit our brethren in every city, where we have preached the word of the Lord, and* SEE HOW THEY DO. The application of theſe to Engliſh epiſcopal viſitations is not pertinent, becauſe the general idea, that is *viſitation*, in the *epiſcopal* ſenſe of the word, is not in the texts. *Bp. of Lincoln's Charge in prim. Viſitation* 1706.

Gal. iv. 18. *It is good to be zealouſly affected always in a good thing.* The object of Chriſtian zeal is a good *man*, or a good *thing*, and, when a furious zealot, applied theſe words to the canons, the articles, the homilies, and the liturgy of the eſtabliſhed church of England; and, when he affirmed, zeal for them is incompatible with toleration of diſſenters, he certainly found that in the nut, which had never been in the ſhell. *Smeaton's Viſitat. Serm. at Andover.* 1704.

III. REMARK

III.

Remark the divers Characters of a Vice, which is forbidden, or of a Virtue, which is commanded. (4)

For example, 2 Theſſ. iii. 5. *The Lord direct your hearts into the love of God,* (5) *and into the patient waiting for Chriſt.* (6) Here I ſhould deſcribe the characters of true love to God, and, perhaps, it might not be improper to ſubjoin the characters of expectation of Chriſt; and, that I might not ſeem to travel the ſame road twice, I would call the

(4) *Remark the characters of a vice, or a virtue.* Obſerve what properties, or peculiar qualities belong to any particular ſubject. This is a kind of diffuſive definition, including *propria* and *differentia.* We have a fine example of this manner of treating the ſubject of philanthropy in 1 Cor. xiii. In like manner S. James deſcribes the characteriſtical properties of *the wiſdom, that is from above,* iii. 17. "I ſhall explain, ſays an excellent man, each of theſe ſeven *characters* of wiſdom, and ſhew, that they are the characters of true and *heavenly* wiſdom, and then apply what ſhall be ſaid on this argument to ourſelves." *Dr. Bradford's Serm. on purity and peace at Bow-Church.* 1710.

"Acts iv. 32. *The multitude of them, that believed, were of one heart, and of one ſoul,* &c. . . . . Obſ. 1. The *two* great *characters* of the whole body of Chriſtians at that time, unanimity and charity. Obſ. 2. In what manner and degree Chriſtians in every age ought to reſemble them in theſe characters, &c. &c." *Dr. Bradford's Serm. at St. Sepulchre's for Charity-Schools. Unan. and Char. the Charact. of Chriſtians.* 1709.

(5) *The Lord,* that is, Chriſt, by his ſpirit—*direct,* moveatque magis et magis—*your hearts into the love of God,* vel 1. paſſivam, quæ a Deo eſt: vel 2. activam, quod perinde eſt, quum altera alteri ſemper annexa ſit, nempe in adultis; quæ eſt erga Deum, ut Deum diligatis. *Poli Synopſ. in loc.*

(6) *In dilectionem Dei.* i. e. ut Deum diligatis. Genetivus hîc objectum ſignificat.

the latter, emotions, which accompany hope in Chriſt. (7)

To begin with the *characters* of true *love* to God.

1. The

In patientiam Chriſti. i. e. ſui, nomen repetit loco pronominis, per hebraiſmum nempe in eam patientiam, cujus cauſa eſt Chriſtus; vel propter Chriſtum, ut ſit ellipſis τȣ ἕνεκα. *Grot.*

Patience of Chriſt. Ὑπομονην τȣ Χριςȣ.—Rev. i. 9. Και υπομονη Ιησȣ Χριςȣ.

(7) *Emotions, which accompany hope,* that is to ſay, the *concomitants* of hope. Concomitants are not cauſative, or conſequential: but collateral; they are conjoined with another thing. Theſe, in the compoſition of a ſermon, reſemble accompanyments in muſick, and our divines throw them into their compoſitions in a great variety of methods. Sometimes they treat of concomitants *profeſſedly*, as Mr. Claude does above; more frequently, eſpecially among our old divines, concomitants compoſe the *application*; of this latter method two examples ſhall ſuffice.

" Acts vii. 22. *Moſes was learned in all the wiſdom of the Egyptians, and was mighty in words and deeds.*" After diſcuſſing the ſubject, human literature, and ſhewing the great advantages of it in the exerciſe of the miniſtry, the preacher makes an *application* of his ſubject by ſhewing what ought to *accompany* human learning in the miniſters of religion. " 1. Uſe it not *unneceſſarily*. 2. Uſe it not *vain-gloriouſly*. 3. Uſe it not *proudly*. 4. Uſe it not *heretically*. 5. Uſe it not *profanely*.—But uſe it with *humility*—*moderation*—*ſobriety*—as an handmaid to Chriſt, &c. *Funeral Sermon for Langley, Maſter of St. Paul's School, by Dr. Reynolds.* 1657.

" *Joſhua* i. 2. *Moſes my ſervant is dead*.... The ſervant of Chriſt, whoſe funeral we are now ſolemnizing, like Moſes, was *faithful* in executing all the parts of his office; and his *fidelity* was *accompanied* with.. 1. *Diſintereſtedneſs* — 2. Plainneſs and *openneſs of heart*—3. *Courage*—4. *Candour*—5. *Conciſe good ſenſe*—6. *Diligence*, &c. &c. *Sam. Jacombe's Serm. at Bright's funeral.* 1656.

In modern practice concomitants are uſually interwoven with the ſubject, and ſerve to explain, illuſtrate, and prove it, conveying innumerable graces into a diſcourſe, and freeing it from the ſtiffneſs of ſcholaſtick pedantry. Various methods, however, are proper on various occaſions, and preachers muſt uſe their own ſkill in ſelecting.

1. The ſeat of it is the *heart*, which it penetrates, and poſſeſſes. This diſtinguiſhes it from the feigned love of hypocrites, which is only in word, or in external actions, while their hearts are full of ſinful ſelf-love, ſo that it may be ſaid of them as God once ſaid of the Iſraelites, *this people honours me with their lips, but their heart is far from me.*

2. It is a love, that poſſeſſes the *whole* heart, without allowing a partition among different objects. Thus it is diſtinguiſhed from that partial love, which almoſt-chriſtians have, who have ſometimes good deſires toward zeal and repentance: but they are tranſient only, and never come to perfection, becauſe the ſoul is divided, and occupied with various worldly objects, and becauſe the love of God, from which true repentance and zeal proceed, is not rooted in the heart: it is for this reaſon, that ſcripture commands us to love God with *all* our hearts, or, as David ſpeaks, *to love him with a cordial affection.* (8)

3. The

(8.) *David ſays, we muſt love God cordially.* I ſhall ſuppoſe, Mr. Claude alludes to Pſal. xviii. 2d. in the Heb. the 1ſt verſe.—*I will love thee, O Lord.* ארחמך ex intimis viſceribus diligam te. רחם dilexit, proprie ex intimis viſceribus quaſi deductum a nomine רחם uterus, qui tenerrimo affectu fœtum complectitur. *Buxtorf.*

The verb, as one obſerves, is in Kal. and ſignifies *to be affected, move* or *yearn* as the *bowels* do in tender affection, as in love or pity. *To love intimately, tenderly, intenſely.* Pſal. ciii. 13.—The Greek verb σπλαγχνιζομαι, from σπλαγχνον, *a bowel*, is often uſed in the ſame ſenſe by the writers of the New Teſtament.—Luke i. 78. *per viſcera miſericordiæ.* Phil. ii. 1. *ſi qua viſcera.* Metonym. ſubjecti. Col. iii. 12. *viſcera miſericordiæ.* Metonym. 1 John iii. 17. Clauſerit *viſcera ſua.*—*Parkhurſt.*

Our Lexicographers do well to trace words to their original roots: but we ſhould do very ill, were we to uſe the original root-word always to expreſs the meaning of

3. The love of God is not indeed alone in the heart of a good man, he may alſo love creatures; a father loves his children, a friend his friend, a maſter his ſervant, a king his ſubjects, a wife her huſband;

of a writer more fully. Moſt words expreſſive of the operations of *ſpirit* were originally taken from the *material* inſtrument, by which theſe inviſible operations expreſſed themſelves. Hand for *power*--heart for *ſenſibility*—bowels for *love*—and a thouſand more might be mentioned, and a natural account might be given of them. But, waiving an exact diſcuſſion of this ſubject, it may not be improper to obſerve, that a divine ſhould avoid indelicacy of ſtyle, and *ſeek to find out acceptable words*. Eccl. xii. 10. I ſay nothing of ſome indelicate tranſlations of whole paſſages of ſcripture, ſuch as 1 Kings xxi. 21. Ezek. xvi. 4. 6. 25. Matt. ix. 20. 1 John iii. 9. v. 18. but I may venture to ſay, that many ſingle *words*, and even many *phraſes*, not improper in our preſent tranſlation, become very improper in ſermons by an injudicious and promiſcuous uſe of them. Were a ſtudent to make an index expurgatorius, probably he might ſee reaſon to expunge ſeveral of theſe, and alſo many popular phraſes and terms of our old divines. For example, fleſh—luſt—luſts of the fleſh—corruptions of the heart—bowels of mercy—a dear redeemer—fighting for God—purging from ſin—a naked ſinner — things of God — breaſts of ordinances—womb of converſion—rottenneſs of heart—putrifying ſores, &c. &c. I will not ſay what one ſaid of men abounding with theſe phraſes, *they are a great nothing in a juggling-box:* but I muſt ſay, their ſermons are diſagreeable ſomethings, which produce bad effects. A young clergyman of my acquaintance, hearing a miniſter preaching on the types, and expounding *the fat, that covereth the inwards, and the two kidnies, and the fat, which is by the flanks, and the caul above the liver,* Lev. iii. 3, 4. became ſo heart-ſick, that, had he not left the aſſembly, and fled into the pure open air, the doctrine would have inſtantly operated as an emetic too powerful for all his reſolution to reſiſt. Let a young preacher imagine himſelf expounding a whole congregation into ſuch ſenſations, by an indiſcreet uſe of obſolete language, and let him turn a deaf ear to the above hints if he can.

huſband; but the character of divine love in us is, on the one hand to ſuffer no love contrary to itſelf in the heart, for *no man can ſerve two maſters*, and the *love of the world is enmity againſt God*; and on the other hand, love of God does not ſuffer any of the objects, the love of which is compatible with itſelf, to hold the *chief place* in the heart. This chief place is for God, to put him in a ſecond place is to treat him opprobriouſly. Even to equal another object with him is to inſult him, wherever he is, he muſt fill the throne himſelf, and, if a holy heart be an image of heaven, as it is in effect, God muſt reign there, and all muſt be ſubmiſſive to him.

4. The emotions and acts of this love muſt be *infinite*, without meaſure as well as without ſubordination; without bounds as well as without partition. The reaſon is, our love muſt reſemble its object, and its object is infinite, and this is one ſenſe of this command *Thou ſhalt love the Lord thy God with all thy ſoul* (9). But how, ſay you, can we,

(9.) *Love muſt reſemble its object.* A great critick ſays, "that many motions have ſome reſemblance to their cauſes is a truth, that can be made clear by induction—ſluggiſh motion for example, cauſeth a languid unpleaſant feeling; ſlow uniform motion a feeling calm and pleaſant; and briſk motion, a lively feeling that rouſes the ſpirits and promotes activity.—A ſound in a low key, brings down the mind; ſuch a ſound in a full tone, hath a certain ſolemnity which it communicates to the feeling produced by it.—A wall or pillar that declines from the perpendicular, produceth a painful feeling, as of a tottering and falling within the mind.—This is ſtill more remarkable in emotions raiſed by human actions: any ſignal inſtance of gratitude, beſides procuring eſteem for the author, raiſeth in the ſpectator a vague emotion of gratitude, which diſpoſeth him to be grateful; and this vague emotion hath a ſtrong reſemblance to its cauſe, *viz.* the paſſion

we, who are finite creatures perform infinite acts? I anſwer, the acts of the creature are in a manner infinite. (1) This infinity conſiſts in my opinion in

paſſion that produced the grateful action. — In ſhort with reſpect to all virtuous actions, it will be found by induction, that they lead us to imitation, by inſpiring *emotions reſembling the paſſions* that produced theſe actions." Paſſions indeed are aſcribed to the divinity only figuratively in ſcripture: but is there any harm in purſuing the thought of this admirable critick, and applying it to chriſtian love excited by the mighty acts of the inviſible God, who not only opened inexhauſtible treaſures of temporal favours: but *ſo loved the world as to give his only begotten Son, that whoſoever believeth in him ſhould not periſh but have eternal life?*

(1) *Infinite.* Mr. Locke on this ſubject ſays, "the great God of whom, and from whom are all things, is incomprehenſibly infinite. But yet when we apply to that firſt and ſupreme being, our idea of infinite, in our weak and narrow thoughts, we do it *primarily* in reſpect of his duration and ubiquity: and I think *more figuratively* to his power, wiſdom, and goodneſs, and other attributes, which are *properly* inexhauſtible and incomprehenſible, for when we call them infinite, we have no other idea of this infinity, but what carries with it ſome reflection on, and intimations of, that number or extent of the acts or objects of God's power, wiſdom, and goodneſs, which can never be ſuppoſed ſo great, or ſo many which theſe attributes will not always exceed, let us multiply them in our thoughts, as far as we can, with all the infinity of endleſs number!" *Eſſay b.* ii. *c.* 17. *ſ.* 1.

Our tranſlators ſeem to uſe the word *infinite* in the ſame ſenſe, Pſal. cxlvii. 5. *He telleth the number of the ſtars: he calleth them all by their names. Great is our Lord, and of great power, his underſtanding is infinite.* אין מספר, non numerus. The emanations of his wiſdom, and the acts of his power are beyond all our computations. — Nahum iii. 9. *Ethiopia and Egypt were her (No Ammon's) ſtrength* ואין קצה *and it was infinite.* Beſides all the natural advantages which No-Ammon had from her ſituation, verſe 8, there was no end of the ſuccours, which ſhe received from Ethiopia,

in two things. 1ſt. Our emotions go to the utmoſt extent of our power without coolneſs, or caution; and, ſecondly, when we have ſtretched our ſouls to the utmoſt of our power, we cannot be content with ourſelves, and we acknowledge our duty goes infinitely beyond our emotions, and actions. Thus we ought to love God with all the powers of our hearts, giving up (if I may ſo ſpeak.) our whole ſouls to him, and at the ſame time we ſhall feel a ſecret diſſatisfaction with ourſelves for not being able to love him enough. (2)

5. This

Ethiopia, as well as from Egypt.—The ſame expreſſion is in the 2d chapter and 9th verſe of this prophecy. And the ſame again in Job xxii. 5. *Are not thine iniquities infinite?* Do they not exceed all thy confeſſions, repentances, and reckonings?

(2) *We ſhall be inwardly diſſatisfied with ourſelves for not being able to love God enough.* "No man who ſtudies himſelf or others, but muſt be ſenſible of a tendency or propenſity in the mind, to complete every work that is begun, and to carry things to their *full perfection.*——Hence our uneaſineſs when an intereſting ſtory is broke off in the middle, when a piece of muſic ends without a cloſe, or when a building or garden is left unfiniſhed. —The ſame uneaſineſs is perceptible with reſpect to ſubjects that admit not any concluſion; witneſs a ſeries that has no end, commonly called an *infinite ſeries.* The mind running along ſuch a ſeries, begins ſoon to feel an uneaſineſs, which becomes more and more ſenſible, in continuing its progreſs without hope of coming to an end.—The pleaſure we feel at firſt, is a vivid emotion of grandeur, ariſing from the immenſe extenſion of the object: and to increaſe the pain we feel afterward for the want of a termination, there concurs a pain of a different kind, occaſioned by ſtretching the eye to comprehend ſo great a proſpect: a pain that gradually increaſes with the repeated efforts we make to graſp the whole." *Elem. of Cr. vol.* i. *c.* 8.

David, conſidering the omnipotence of Jehovah, Pſal. cxxxix. feels various emotions—WONDER, *Marvellous are thy works, and that my ſoul knoweth right well.*—LOVE, *How precious alſo are thy thoughts unto me, O God!*

 SATIETY,

5. This love, which has no bounds itſelf, *ſets bounds* to every emotion towards other objects. It is, as it were, an immenſe fire, emitting a few ſparks, a few comparatively faint emotions, toward inferior objects; ſo a king collects in his own perſon all the honours of his kingdom, and communicates ſome lucid titles to inferior ſubjects, (3) ſo the

SATIETY, *How great is the ſum!* PAIN, *Such knowledge is too wonderful for me, it is high, I canot attain unto it.* INDIGNATION againſt the unreaſonable enmity of men, *Do not I hate them, O Lord, that hate thee? I hate them with perfect hatred. I count them mine enemies.* What a reſemblance between the *objects* of his ideas, and the *emotions* or paſſions produced!

(3) *Kings are fountains of honour.* As far as this article affects *religion*, ſo far it comes under the conſideration of a divine. Pompous titles have often given an air of rational gravity to the moſt ridiculous abſurdities, and errors uttered by men dignified with titles have wonderfully impoſed on the credulous part of mankind, when the ſame errors, diveſted of theſe extraneous recommendations, it is plain, would have been utterly exploded. A freak in the head of *John* Nokes is of no value, and Tom. the tapſter laughs at it: but this ſame freak becomes an article of *conſideration*, when *Dr.* Nokes publiſhes it; when the *right* reverend lord *biſhop* Nokes adopts it, it is highly *probable*; and when his grace, the *moſt* reverend *archbiſhop* Nokes eſpouſes it, it is abſolutely *certain*; his eminence *Cardinal* Nokes carries it *beyond* certainty, and his holineſs *Pope* Nokes crowns it with *infallibility*. Did the faculties of men riſe and fall with titular dignity, there would be ſomething probable in all this: but, as we are ſure of the contrary, we muſt be wholly inexcuſable, if we ſuffer ourſelves to be determined in theological matters by the *rank* of thoſe, who affirm or deny.

Civil titles of honour owe their exiſtence to *princes*, who may truly be ſaid to *create* them: but *clerical* titles are the offspring of *complaiſance*, and princes only beſtow, allow, and protect them. In the primitive church modern titles were unknown. Cyprian wrote to the Biſhop of Rome, *Cyprianus Cornelio fratri ſalutem*, Cyprian wiſheth health to his brother Cornelius; and in this ſtyle ran all the addreſſes of primitive biſhops.

the ſea diſtributes of its boundleſs waters to rivers, fountains, and rills. Not only muſt we refuſe to love

biſhops. After the time of Conſtantine, the clergy, infected with court-air, complimented one another in polite language, and with high-ſounding titles; St. Jerom ſtyled Pope Damaſus *Moſt bleſſed Sir*, and St. Auguſtine and he interchanged ſimilar compliments. In proceſs of time, the clergy, long accuſtomed to titular diſtinction, were affronted, when their titles were omitted; St. Chryſoſtom ſays, "A moſt vehement heretick, converſing in time of perſecution with a prelate, neither called him pontiff, nor archbiſhop, nor moſt religious, nor holy: but what? your reverence, your wiſdom, your prudence, and, by addreſſing him by theſe common appellations, denied his AUTHORITY." I own, I cannot much blame this heretick; for, if the clergy availed themſelves of popular complaiſance, by it to aſſume dominion over conſcience, it was time to drop titles ſo dangerous to chriſtian liberty. The ſame title, that aſcribes dominion to a prieſt, attributes ſubjection to the people. Perhaps, with a view to this our wiſe maſter might ſay to his followers, *Salute no man by the way*, Luke x. 4. *when ye enter into a houſe, ſalute it, and, if the houſe be worthy, let your* PEACE, [that is to ſay, your *civility*.] *come upon it: but if it be not worthy*, [if the inhabitants *abuſe* your complaiſance.] *let your peace return to you. And, when ye depart out of that houſe, or city, ſhake off the duſt of your feet*, &c. Mat. x. 12, &c.

To return, It was in the diſpute between the Patriarch of Conſtantinople, and the Pope of Rome, concerning ſupremacy, that, the papal faction prevailing, titles of ſuperlative dignity were appropriated to the Roman Pontiff, and titles of comparative dignity to Patriarchs, Archbiſhops, Biſhops, and ſo on. "Hæ appellationes, ſays my guide, nulla lege præcipiuntur: ſed a pio uſu, et reverentia, quæ religioſis ac ſacris viris debetur, provenit." *Guid. Pancirola. Theſaur. lib.* i. *cap.* I. *De titulis dignitatum Eccleſiaſt.*

All, that our reformers ſay againſt *academical* degrees and titles anſwerable, is to be underſtood, I think, only of *divinity degrees*. "It is dangerous and unneceſſary, ſays Wickliff, to give men the title of maſter or doctor in *divinity*, therefore in good reaſon thoſe titles are to be ſhunned in the church of God." *In Serm. Domini in monte.* Luther, Zuinglius, Huſs, and others ſpeak the ſame

love what God has forbidden, and chooſe to reſpect what he allows us to love: but, to ſpeak properly, we ought to love only what he commands us

ſame language. *Dell*, one of the moſt eager writers againſt titles and degrees, expreſly ſays, "I openly affirm, that degrees in *divinity*, (*for I meddle with none elſe.*) given by the univerſities to their children are plainly and groſly Antichriſtian, being moſt manifeſtly contrary to the word of the goſpel." *Tryal of Spirits—Teſtimony againſt Degrees.* 1654. *By William Dell.*

Had this diſtinction been made, theſe men would not have been taxed with enmity againſt all degrees, and all human literature; for all their deſign was to deſtroy the popular notions, that great learning was *eſſential* to the knowledge of chriſtianity—that a good linguiſt, or a good mathematician muſt *neceſſarily* be an able divine—that illiterate men muſt *rely* on the report of graduates in matters of religion, and not judge for themſelves—that ability to preach was in *none* but graduates—and that a vicechancellor, and not the choice of the *people* conveyed a liberty of teaching in the Chriſtian church.

In the Ploughman's complaint, ſet forth in the reign of Edward III. the plaintiff ſays, "The gloſers ſay, the people will more believe the preaching of a maſter, that hath taken a ſtate of ſchool, than the preaching of another man, that hath not taken a ſtate of maſterſhip." The anſwer is, "It is no need that maſters bear witneſs to God's teaching, or word, that it is true and good, neither can any man by his ſtate of maſterſhip, which God hath forbidden, draw any man from his ſin, rather than another man, which is not a maſter, nor will be none, becauſe *it is forbidden him in the goſpel.*" The writer plainly refers to Mat. xxiii. 8, &c. and means, by what he calls *the ſchool-ſtate of maſterſhip*, that dominion over *conſcience in religion*, which Chriſt forbids his followers to aſſume.

Thus another, ſpeaking of the apoſtles, and primitive miniſters, whom he contraſts with the popiſh clergy,

Whilome al theſe were low, and lieſe
And loued theyr flockes to feede,
They neuer ſtrouen to be *chieſe*,
And *ſimple* was theyr weede.

Then,

us to love. This love ſhould be in our hearts amidſt all our other affections as a prince is among the officers of his army, or, to ſpeak more ſtrongly, as God himſelf is amongſt all the creatures of the whole univerſe, giving to all life, motion, and being. (4)

6. The love of God is accompanied with *humility* and *fear*, as a ſalt to prevent corruption; and by this mean we are kept from degrading liberty into licentiouſneſs. In effect, how great mercy ſoever God has for us, it is the mercy of a maſter. How great ſoever his paternal tenderneſs is, it is the tenderneſs of a ſovereign judge. His mercy, which is ſo amiable to us, is never ſeparated from his infinite juſtice and power; and one of the moſt eſſential marks of our love to him is to tremble and become nothing in his preſence. Theſe two things always go together. To fear him rightly

Then, addreſſing himſelf to a ſhepherd, in the habit of a prieſt, ſitting on an eminence, and reproaching the ſhepherds in the valley with uſing *fond termes*, and *witleſſe words*, he ſays.

But if thee luſt to holden chat
With *ſeely* ſhepheardes ſwayne,
Come downe, and learne the little what,
That Thomalin can ſayne.

Shepherd's Calendar. July 1579.

The objections, then, of primitive proteſtants lay not againſt degrees and titles: but againſt *clerical authority over conſcience*, which, under cover of academical honours, oppreſſed the ſimple truth. This note, I own, has only a very occaſional connection with the text of our author: but here I had room, and here I leave it.

(4) Col. iii. 14, 15. Επι πασι δε τουτοις (ενδυσασθε quod ex ver. 12. repeti hîc debet.) την αγαπην.—Και η ειρηνη του Θεου ΒΡΑΒΕΥΕΤΩ. εν ταις καρδιαις υμων. A manner of ſpeaking taken from the Grecian games. Let it ſit judge exerciſing ſupreme authority. Βραβευς qui diſtribuit præmia certaminis.—*Paſor*.

rightly we muſt fear him as a father; and to love him rightly we muſt love him as a ſovereign Lord. (5)

7. This love muſt in one reſpect *imitate* the love of God, from which ours proceeds: but in another reſpect it muſt *not* imitate his. It muſt imitate

(5) *We muſt fear God as a father, and we muſt love him as a ſovereign.* This is a fine remark, and perfectly agreeable to the nature of things, and to the holy ſcriptures. We are naturally ſo formed, that our felicity depends not on the extinction of any one paſſion: but on the due regulation of all. Agreeably to this notion, Moſes ſays, Exod. xx. 20. *Fear not; for God is come to prove you, and that his fear may be before your faces, that ye ſin not.* Fear *not*, that ye *may* fear! that is to ſay, Do not dread God as a tyrant; for ſuch a horror would incapacitate you for reverencing him as a father. This diſpoſition accords with the higheſt joy, *Serve the Lord with fear—rejoice with trembling—and kiſs the Son.* Pſal. ii. 11, 12.

The old ſchoolmen conſidered fear in religion in a *fourfold* view, a fear of loſing temporal advantages for the ſake of religion they called a *worldly* fear; and this they ſaid was *wicked.* A fear of divine puniſhment, operating reformation they named a *ſlaviſh* fear; and this they thought *imperfect.* That they called a *filial* fear, which dreaded offending God; and, as the religion of moſt men generally ariſes at firſt from a mixture of fear of puniſhment and fear of offending God, they made this compound diſpoſition a fourth ſort of fear, and called it *initial* fear. Some added a fifth called *natural* fear. *Thom. Aquinas Sum.* ii. 2. 9. *Art.* 2.

The truth is, fear is a natural paſſion, which changes its name, I had almoſt ſaid its nature, with its object. " A ſervile fear of *pain*, ſays one, attending a deprivation of good, and accompanied with a fear of *ſin*, is a laudable fear, and John the Baptiſt endeavoured to excite it, when he ſaid, Mat. iii. *O generation of vipers! who hath warned you to flee from the wrath to come?* and Jeſus Chriſt, when he ſaid, Mat. x. 28. *Fear him, who is able to deſtroy both body and ſoul in hell.* " Idcirco toties minatur ſupplicia futura, ut eorum timorem conciperemus, et reſipiſceremus." *Laurent. Beyerlinck. Theatrum. Tom.* vii. *in verb. Timor.*

See vol. i. page 290. note 1.—p. 287. n. 8.—122. n. 2.

tate his, by diffuſing itſelf where his diffuſes itſelf, and follow it, even when it is beſtowed upon enemies, according to our Lord's precept, *Love your enemies, bleſs them that curſe you, do good to them that hate you, and pray for them that deſpitefully uſe you, and perſecute you,* (6) that

(6) *Pray for them that perſecute you.* The pacifick diſpoſition inculcated by our Lord in this, and the other verſes connected with it, has never been more manifeſtly miſrepreſented, than when it has been explained ſo as to include a tame *ſubmiſſion* to blind guides in religion. Pray for your perſecutors is equal, according to ſuch expoſitors, to put out your eyes—reſign your chriſtian liberty—give up your bible—forſwear the ſupremacy of Chriſt—and renounce the only principles, that will ſupport any profeſſion of chriſtianity. I will ſtate one caſe.

The Earl of Clarendon is pleaſed to affirm, that "there was not from the beginning of the long parliament one *orthodox* or learned man recommended by them to any church in England." We recollect the hiſtory of his Lordſhip's life, his alliance to the crown, and all his various intereſts in the then reigning family, and in all their meaſures of government, and we expect the partiality of a man, who tells his own tale: but, after all, this aſſertion would have been to the laſt degree inexplicable, had not the noble hiſtorian unfolded the matter. We take the liberty to aſk his Lordſhip what he means by *orthodoxy*, for *learning* we will let alone at preſent. He anſwers, "It may be in that catalogue of ſins, which the zeal of ſome men hath thought to be *the ſin againſt the Holy Ghoſt*, there may not any one be more reaſonably thought to be ſuch, than a miniſter of Chriſt turning rebel againſt his prince, (which is a moſt notorious *apoſtaſy* againſt his order) and his preaching rebellion to the people, as the doctrine of Chriſt; which adding *blaſphemy* and *pertinacy* to his apoſtaſy, hath *all* the marks by which good men are taught to avoid that ſin againſt the Holy Ghoſt." *Hiſt. vol.* ii. *Heterodoxy*, then, was a reſiſting of the civil and religious tyranny of the bloody houſe of Stuart, and *learning* was a proving of ſuch reſiſtance the ſin againſt the Holy Ghoſt. This was court-divinity, let us ſtep into the church.

 Divines

that ye may be the children of your father, which is in heaven; for he maketh his ſun to riſe on the evil and on the good, and ſendeth rain on the juſt and on the unjuſt. But in another reſpect we muſt not imitate his love, for God's love to us is a jealous love, which cannot conſent to our having any other object of ſupreme love beſide himſelf: but our love

Divines went even farther than his Lordſhip, and, not content with harraſſing, baniſhing, impriſoning, and ruining thouſands for non-conformity to the *religion* of the prince, interpreted ſelf-determination in matters of faith to be a *reſiſtance* of authority, and thundered out *damnation* againſt all ſuch offenders. With theſe horrid ſounds the pulpits rang all through the reigns of James and Charles I. No text ſo courtly, none ſo proper to riſe to preferment by working as this of St. Paul, Rom. xiii. 2. *They that reſiſt ſhall receive to themſelves damnation.* With what face could ſuch men, or their panegyriſts, reproach the parliament-preachers in the time of the civil wars with uttering ſeditious ſermons! Dr. Walker, in his confuſed ATTEMPT, has collected many of their expreſſions; L'Eſtrange has done the ſame: and all their collections are attended with the bittereſt reproaches, ſo that, I think, they have one and another, and all together fully and fairly balanced accounts. Baſtwick's prayer was, *From plague, peſtilence, and famine, from biſhops, prieſts, and deacons, good Lord deliver us!* and how many prayers, how many ſermons, how many more peſtilent inſtruments have been drawn up, and fired off by epiſcopalians againſt Baſtwick, and all his accomplices!

Let one preach the divine right of *Kings*—another the divine right of *biſhops*—a third the divine right of *tithes*—let all preach a divine right to do wrong—let Dr. Nichols declare, that "they are *atheiſts*, who affirm that government originates in *the people*, that this notion is borrowed from the *moſt peſtilent atheiſts*, and can be defended on no other than *Atheiſtical principles*,"—and let them plague and perſecute the world for not believing them: but let them not affirm, that Jeſus Chriſt framed a *goſpel* on their ſorry principles to ſerve ſuch ſecular purpoſes. He commanded his diſciples to pity and pray for their perſecutors: but they may do both without believing a word they ſay.

love to him can have no greater perfection than that, which ariſes from a multiplicity of objects: our jealouſy reſembles that of the prophet Elijah, who, being aſked, when he was in the cave of Beer-ſheba, what he did there? anſwered, *I have been very jealous for the Lord God of Hoſts, for the children of Iſrael have forſaken thy covenant, and thrown down thine altars.* This was St. Paul's jealouſy, when he ſaw the Corinthians turned from the purity of his goſpel; *I am jealous over you with a godly jealouſy, for I have eſpouſed you to one huſband, that I may preſent you as a chaſte virgin to Chriſt.* Indeed, one of the moſt indubitable marks of our love to God is to lament when his name is diſhonoured, his word neglected, or deſpiſed, and his commands violated. (7)

8. A

(7) *I am jealous over you with a jealouſy of God.* The French verſion is literal. 2 Cor. ii. 2. Je ſuis jaloux de vous d'une jalouſie de Dieu. Ζηλω γαρ υμας Θεȣ ζηλῳ *dei zelo*. i.e. propter deum, non meo commodo. This is an *hebraiſm*, and it may not be impertinent to ſubjoin the following remark. "Cum Linguæ diſcendæ operam dare incipimus verſione lingua notiori ſcripta indigemus; at ſi contingat nos numquam poſſe ejus auxilio carere, multa errorum nobis imminebunt pericula, inter quæ hoc longe maximum eſt, ne putemus verba fontium eamdem ἐμφασιν habere ac in verſione videntur. Sæpiſſime enim contingit ut translationis vocabula neſcio: quam *vim* habere videantur auribus imperitis quam non habent in ipſo originali (ut vocatur) textu apud aures linguæ adſuetas. Hebræi, exempli cauſa, paſſim conjungunt infinitivum verbo ſuo quaſi nomen ita dicunt *moriendo morieris* et Homerus Il. ii. l. 788.

Οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσι &c. &c.

- - - Hinc denuo colligimus aures adſuetas linguis hodiernis facilem erroris occaſionem præbere, dum quædam *emphatica* videntur et ſunt in linguis aut hodie vigentibus, aut hodierno uſu inter doctos tritis, qualis eſt latina; quam emphaſin olim non habuerunt apud Hebræos, Græcos, aut Latinos. - - - *Le Clerc. Ars Crit. p.* i. *ſ.* 1. *c.* 4.

8. A chriſtian's love to God principally conſiſts in *obedience*. (8) This, I grant, is not always a certain character; for how many perſons are there, who abſtain from evil, and do good, from principles of intereſt or fear rather than love? but, however, it is a negative character always ſure; becauſe it may always be concluded, that they, who do not obey God, do not love him, for all, who do love God, obey his laws. The reaſon is evident. All, who truly love God, have an ardent deſire of being loved by him, and it is eſſential to love to deſire a return of affection from its object. We cannot expect to be beloved of God, unleſs we ſtrive to pleaſe him, nor can we pleaſe him without keeping his commandments. The love of God is always accompanied with an holy diligence to pleaſe him, and an awful fear of offending him. A true believer

(8) *Love to God conſiſts principally in obedience*; not in extaſies, and high flights of fancy. Let us hear brother Roger, a holy rhapſodiſt, whom cardinal Bona calls an *Extatic Man*. "Quid, putas, erit, ſi in intimo tuo intimus ſit Deus? A quantis tenebris ad quantas duceris *claritates* per SPIRITUM ejus? Si illas, quæ in intimis illis, ſive internis ſecretis ſunt, noſſes *intimas contemplationes*, ſi illas *lucidas illuminationes*, ſi illos *fervidos ſplendores*, ſi illos *ſimplices radios*, ſi illos *puros fulgores*, ſi illos *vivificos ardores*, ſi illos *pacificos ſapores*, ſi illos *delitioſos*, imo *delitioſiſſimos dulcores*, ſi *res incognitas* et *innominabiles*, *res* tamen *experimentales* perfecte poſſideres. Ah! homo, ſi hæc *experimento* noſſes, puta quia, ut ego, tenebras ferres graviter vitæ tuæ. Quando autem erit? Putas ne videbo? Quando? Quando? Quando? Omnia in mora, nimium fienda hæc dilatio. Ah! Ah! Ah! - - - *Hæc verba ſilentii ſunt!*" &c.—Abſtruſe enthuſiaſt! Is this ſpiritual religion? Is it not rather the natural language of an odd animal, compounded of a fine fancy and a coarſe lazy carcaſe? It is not the holy ſpirit of God. It is untaught genius bubbling through the thick lips of a ſtupid, inebriated, high-fed monk. Vid. *Bonæ op. Comp. cap.* XX. *de amore.*

believer is always afraid, leſt any thing through negligence or infirmity ſhould eſcape him, and claſh with his duty, or provoke his God. This made St. Paul ſay, *Work out your own ſalvation with fear and trembling*; and elſewhere, *I keep under my body, and bring it into ſubjection*; (9) *leſt*,

(9) *I bring my body under ſubjection*. That is to ſay, I endeavour, as every wiſe man ſhould, to regulate my ſenſual appetites by reaſon. This meaning is too ſimple and plain; and, from this, and other ſuch paſſages perplexed with endleſs ſubtilties, have ariſen profitable monkery in the church of Rome, and unprofitable auſterities in ſome proteſtant communities, all contrary to the ſpirit of chriſtianity. The friars, thoſe ſanctimonious hypocrites, have laid ſuch ſcriptures at the bottom of all their rules, and their rules are pretended expoſitions of theſe ſcriptures. The Franciſcans mortify their bodies for the benefit of their ſouls. How? They are called *Minores* for their meanneſs—*Nudipedes* for their going barefoot—*funigeri* for their wearing a rope for a girdle—*mendicantes* for their begging—and they may be called *frigidi* for their making it a virtue to ſit without a fire in cold weather—*pediculoſi* for their naſtineſs, and ſo on. The writer of the life of father Fourier du Matincour, having celebrated innumerable ſuch virtues in the life of his hero, gives, for an example to the brethren, one *infallible* proof of his mortifying the deeds of the body. And what is it? Why - - - "immediately after the death of this father, and as the brethren were laying him out, his habit, lying on the ground, was actually heaved up, and carried along the floor by the multitude of vermin that lodged in it." As if this were not enough, the biographer tells a naſtier tale, and boldly adds, "Les delicats fronceront le né - - - mais l'odeur en eſt tres ſuave dans le ceil, et fort agreable aux aunges." *La vie du Pere de Matincour, ſa Mortification*, *p*. 306.

Nicholas de Lyra, and others, have had the aſſurance to affirm that Jeſus Chriſt was a *Minorite friar*, of the order of S. Francis; for which Luther juſtly reproved them, *op. tom.* ii. Others have attributed ſuch virtue to the *habit* of the order, that, ſay they, "people buried in it, in virtue of the habit, and the merits of the brethren, inſtantly go to heaven. Docerent, homines ſepultos in veſte Franciſcana, virtute veſtis

leſt, after I have preached to others, I myſelf ſhould become a caſt-away; and hence thoſe prayers of holy men, *teach me thy ways, O Lord, I will walk in thy*

veſtis et meritorum ordinis, recta in cœlum evolare. O felices pediculos, exclaims Eraſmus, qui in tam beata habitant veſte." *Wolf. lect. Memorab. tom.* i. *&c.*

The order of S. Francis was ſo acceptable to the age, in which it was ſet up, that *fifteen hundred* Monaſteries were preſently erected; and the Father general ſoon offered Pope Pius *thirty thouſand* brethren to aſſiſt him in his expedition againſt the Turks, and he aſſured his holineſs, he could ſpare this number for war without ſuſpending the religious ſervices of the order.

Here are two odd circumſtances, a moſt mortifying, diſagreeable, deteſtable ſet of rules for ſubduing the fleſh, and an immenſe multitude ſubmitting to them. Were men different then from what they are now? Not at all. A converted Franciſcan will blab the ſecret. Theſe are his words, "When I was made a friar, a great number of people were preſent at the ſolemnity. I appeared in a ſpruce garb, had there my horſe, my ſword and piſtols, and appeared with much gaiety and ſplendor. The head of the convent adviſed the people to take notice of my pompous condition, and that I was willing to lay aſide all thoſe outward glories for St. Francis, his ſake, and accordingly I diſrobed myſelf, and put on the mean garments, which belonged to the order, and then made three vows of *obedience, poverty*, and *chaſtity*. After that took one and twenty oaths; now in the oaths I ſwore never to come on horſeback, never to wear ſhoes, to obey my ſuperior in whatever he commanded me, without examining the lawfulneſs of his commands, not to be aſhamed to beg, never to be out of my friar's habit. But that which was a cauſe of diſguſt at that time unto me was this; the ſuperior tells me, that I muſt take my former garments, that is return in the ſame poſture I came, and go ſee my friends, and though all theſe things were againſt my oaths, yet he would ABSOLVE me from them. And this is the ſtate of all the Iriſh friars." *Recantation Sermon of Anthony Egan, entitled the Franciſcan Convert, preached at London* 1673.

thy truth; unite my heart to fear thy name; (1) *may God make you perfect in every good work, to do his will, working in you that, which is well-pleaſing in his ſight through Jeſus Chriſt.*

9. The love of God is not only continued in a chriſtian: but it is alſo inflamed under the rod of *correction*, contrary to that falſe love, which ſubſiſts only in proſperity, and is quite extinct in adverſity; for falſe love in religion flows from temporal intereſt, and is dependent on irregular ſelf-love: but true love to God regards his glory and our ſalvation, two things which can never be ſeparated, becauſe God has united them ſo, that they conſtitute the very eſſence of religion. Whenever, then, it pleaſes God to chaſtiſe us, theſe two great intereſts (I mean his glory and our ſalvation.) preſent themſelves before our eyes; and, whether we conſider chaſtiſements as the fruits of our own ſins, which have offended God, or as paternal ſtrokes to eſtabliſh us in holineſs, they cannot but inflame our love. Add to theſe, that, when a believer

(1.) *Unite my heart to fear thy name.* Pſal. lxxxvi. 11. *Range du tout mon cœur à craindre ton nom.* Alii vertunt, *lætifica* cor meum, ac ſi verbum eſſet a radice חדה (our firſt Engliſh bibles read, *O let my hert delyte in fearinge thy name.*) ſed potius eſt a יחד quod *unire* ſignificat: qui ſenſus optime convenit præſenti loco. Subeſt enim antitheſis, quæ non ſatis fuit, ut par erat, obſervata, inter firmum propoſitum, quo adhæret cor hominis Deo ubi a ſpiritu regitur, et inquietudinem qua æſtuat, hucque et illuc rapitur, quandiu fluctuat inter ſuos affectus. Poſtquam ergo quid rectum ſit didicerint fideles, accedat firmus conſenſus neceſſe eſt, ne in pravas cupiditates cor ebulliat. Ideoque aptiſſima eſt in verbo *uniendi* metaphora, ex qua colligimus turbulentum eſſe cor hominis, diſtrahi, et quaſi diſſipari in varias partes, donec Deus ad ſe collectum in firmo et æquabili obedientiæ tenore retineat. *Calv. in loc.*

Uni—Aduna—Conſtringe—Coge—Applica mentem meam ad tui nominis reverentiam. *Poli Synopſ. in loc.*

believer ſees his God frown, he cannot help apprehending in ſome ſenſe that his wrath will go farther, that the Lord will forſake, and entirely leave him. Hence theſe expreſſions of David, *Forſake me not O Lord, O my God be not far from me. My God, my God, why haſt thou forſaken me?* why art thou ſo *far from helping me*, and from *the words of my roaring?* (2) And hence Aſaph ſays, *Will the Lord caſt off for ever? and will he be favourable no more? is his mercy clean gone for ever? doth his promiſe fail for evermore?*

The Tyrians, it ſeems, when Alexander beſieged them, imagined, they ſaw by ſome extraordinary motion, that the image of Apollo, in which all their hopes of protection were placed, intended to quit their city; to prevent this misfortune they faſtened their god with chains of gold. (3) This I own

(2) *My God! My God,* &c. Pſal. xxii. 2. Deus meus, &c. primus verſus duas notabiles ſententias continet: quæ etſi in ſpeciem videntur contrariæ, quotidie tamen piorum animis ſimul obrepunt. Quod ſe a Deo relictum et abjectum dicit, querimonia videtur eſſe hominis deſperati: quæ enim reſidua eſt fidei ſcintilla, ubi in Deo nihil auxilii ſentitur? et tamen quod Deum ſuum bis appellat, ſuoſque gemitus in ejus ſinum deponit, non obſcura eſt fidei confeſſio. Atqui hoc inteſtino conflictu pios exerceri neceſſe eſt, quoties favoris ſui ſigna Deus ſubducit, ut quocunque vertant oculos, nihil præter noctis tenebras occurrat. Atque hoc fidelibus accidere dico, ut ſecum luctando tam carnis infirmitatem prodant, quam fidem teſtentur. *Calv. in loc.*

(3) *The Tyrians faſtened their god with chains of gold.* The tutelar god of Tyre was Hercules, to his altar they chained Apollo, a brazen ſtatue, taken by the Carthaginians from Gela in Sicily, and by them preſented to the Tyrians. Their fear of his going over to Alexander was owing to a dream of one of the citizens.

The 27th chapter of Ezekiel is a fine deſcription of this famous city. The people of God traded there in *wheat,*

own was a fooliſh ſuperſtition: but methinks we may ſanctify the thought, and almoſt learn a believer's conduct from it. When he imagines his God means to forſake him, he holds him (if I may be allowed to ſay ſo.) with chains of love, he throws around him the tender arms of his piety, he weeps on his boſom, and, to make uſe of a better example than that of the Tyrians, he *conſtrains* him, as the diſciples did at Emmaus, *Abide with me for the day is far ſpent, and it is towards evening.*

10. True love to God is not *ſuperſtitious.* Superſtition uſually ſprings from one of theſe *four* principles. Either firſt from *ſervile fear*, which makes people believe, that God is always wrathful, and invents means to appeaſe him, employing for this purpoſe ridiculous practices unworthy of humanity

wheat, honey, oil, and *balm,* or *roſin,* 17. All uſeful articles, ſays Mr. Henry, and not ſerving to pride, or luxury.

Tyre was, as the prophet calls it, *the daughter of Sidon.* Iſai. xxiii. 12. And Carthage and Utica were colonies from Tyre. Ambæ a Phœnicibus conditæ, illa [i. e. Utica.] fato Catonis inſignis, hæc [Carthago.] Suo. *Pompon. Mel. c. 67.*

The fate of Tyre, that is, of the old continental Tyre, and of the later inſular Tyre, was foretold, and circumſtantially deſcribed by the prophets, particularly by Ezekiel. Their vices and their puniſhments were both expreſly declared, before any human ſagacity could diſcover their connection and iſſue; and the ruins of this once famous city preach the truth of divine revelation.

Tyre ſhall be as the top of a rock, a place for fiſhers to dry their nets on. " Such, ſays a good writer, hath been the fate of this city, once the moſt famous in the world for trade and commerce. But trade is a fluctuating thing: it paſſed from Tyre to Alexandria, from Alexandria to Venice, from Venice to Antwerp, from Antwerp, to Amſterdam and London, the Engliſh rivalling the Dutch, as the French are now rivalling both.——Trade is a plant

manity itſelf. (4) Or 2dly from a *natural inclination*, which we all have, *to idolatry*, which makes men think, they ſee ſome ray of the divinity in extraordinary creatures, and on this account they transfer a part of their devotion to them. (5) Or 3dly from *hypocriſy*, which makes men willing to diſcharge

plant of tender growth, and requires ſun, and ſoil, and fine ſeaſons, to make it thrive and flouriſh. It will not grow like the palm-tree, which with the more weight and preſſure riſes the more. *Liberty* is a friend to that, as that is a friend to *liberty*. But nothing will ſupport it and promote it more than virtue, and what virtue teacheth, ſobriety, induſtry, frugality, modeſty, honeſty, punctuality, humanity, charity, the love of our country, and the fear of God." *Bp. Newton, Diſſ. on Proph.* I. 11.

(4) *Superſtition is ridiculous.* Quand les hommes n'ont pas de notions ſaines de la divinité, les idées fauſſes y ſuppléent, comme dans les tems malheureux on trafique avec la mauvaiſe monnoye, quand on n'en a pas de bonne. Le Payen craignait de commetre une crime de peur d'être puni par les faux dieux. Le Malabare craint d'être puni par ſa pagode.—Dans nos ſiécles de barbarie—on leur faiſait croire que St. Chriſtophe, avait porté l'enfant Jeſus du bord d'une rivière à l'autre; on les repaiſſait d'hiſtories de ſorciers et de poſſédés, ils imaginaient aiſément que St. Genou guériſſait de la goute, et que Ste. Claire guériſſait les yeux malades. Les enfans croyaient au lougarou, et les pères au cordon de St. François, &c. *Volt. ſur la Tolerance, c.* XX.

When the monaſteries were ſuppreſſed in England in 1535, there was found ſome of the *virgin Mary's milk* at eight places, the *coals that roaſted St. Lawrence*, an angel with *one wing*, who brought over the head of the ſpear that pierced our Saviour's ſide, &c. &c. &c. *Superſtition.* See vol. I. p. 216, note 5.—p. 218, notes 6, 7.—p. 244, note 6.—p. 252, note 1.—p. 255, note 2.

(5) *Men have a natural inclination to idolatry.* The people of Tyre and Sidon hearing Herod's oration, *gave a ſhout*, ſaying, *It is the voice of a God and not of a man.* Acts xii. 22. and the Lycaonians, on hearing Paul and Barnabas, ſaid, *The Gods are come down to us in the likeneſs of men.* Acts xiv. 11. See vol.

diſcharge their obligations to God by grimace, and by zeal for external ſervices; for which purpoſe they can perform a great number of any kind. Finally, from *preſumption*, which makes men ſerve God after their own fancies, and eſtabliſh ſuch a worſhip as pleaſes and flatters themſelves, without regarding whether they pleaſe God. (6) All theſe appear in the ſuperſtitions of the Church of Rome, the greateſt part of which ſprang from *fear* of the fire of purgatory, as mortifications, maſſes, jubilees, indulgences, penal ſatisfactions, and many more of the ſame kind. It is alſo evident, that ſome came from that dreadful *propenſity* natural to all mankind to deify creatures; to this may be referred

vol. I. p. 182.—note 1. 183. n. 2.

" Græci homines deorum honores tribuunt iis viris qui tyrannos necaverunt. Quæ ego vidi Athenis? quæ aliis in urbibus Græcis? quas res divinas talibus inſtitutas viris? quos cantus? quæ carmina? prope ad immortalitatis et religionem et memoriam conſecrantur. *Cic. Orat. pro Milone.*

(6) *Superſtition proceeds from fear, hypocriſy, preſumption*, &c. D. En quoi conſiſte la ſuperſtition, qui a pour objet la divinité mal connue? R. A honorer le vrai dieu, mais d'une manière, qui n'a point de rapport a ſes perfections: à croire obtenir de lui par une pieté ſuperficielle des graces, qu'il n'a promiſes qu'à une pieté ſolide. D. Alléguez en quelque exemple. R. Quand je ſuis dans un lit de mort, ſi au lieu de réparer le mal que j'ai fait, je me contente d'en demander pardon, et de faire quelques reſolutions légères de n'y plus tomber, ſi j'eſpere que dieu me ſera favorable à cauſe de ces demarches, je rens à dieu des honneurs, qui n'ont point de rapport à ſes perfections: je crois obtenir de lui par une piéte ſuperficielle des graces, que je ne devois attendre que d'une piètè ſolide. *Saur. Catechiſ. prem. part ſ.* 8.

Of all ſuperſtitions (ſays Mr. Voltaire) is not hating a neighbour for his opinions the moſt dangerous? and is it not evident, that it would be far more reaſonable to adore the moſt paltry relicks, the milk and the ſhift of the virgin Mary, than to deteſt and perſecute a brother? *Sur Toleran.* c. xx.

referred the worſhipping of images, the invocations of ſaints and angels, the cuſtom of ſwearing by creatures, the adoration of relicks, pilgrimages, the adoration of the hoſt, and many ſuch things. Nor is it leſs true, that *hypocriſy* produced others, as beads, chaplets, roſaries, prayers by tale, frequent faſts, viſiting holy places, &c. And finally ſome came from human vanity and *preſumption*, as feſtivals, proceſſions, the magnificence of churches, and, in general, all pompous ceremonies in the worſhip of God. All theſe are contrary to the love of God; which is free from ſuperſtition. (7) It is ſuperior to ſervile fear, and accompanied with a perſuaſion that God is good, and that he loves us. It has only God for its object, it acknowledges between God and his creatures, however amiable the latter may be, an infinite diſtance, and conſequently cannot beſtow any part of that worſhip upon them, which is due to him alone. It is ſincere and ſolid, more attentive to the interior than to

(7) *Love to God is not ſuperſtitious.* The church of Rome, as our author obſerves, is extravagantly ſuperſtitious, or rather ſtupid, on this article. How unintelligible is James Suarez! " The ſpiritual life conſiſts of 15 degrees. 1. *Intuitio* veritatis. 2. *Seceſſus* animæ ad interiora. 3. *Silentium* ſpirituale. 4. *Quies.* 5. *Unio.* 6. *Auditio* loquelæ Dei. 7. *Somnus* ſpiritualis. 8. *Ecſtaſis.* 9. *Raptus.* 10. Chriſti, et ſanctorum *apparitio corporalis.* 11. Eorundem *apparitio imaginaria.* 12. *Viſio intellectualis.* 13. *Viſio Dei in caligine.* 14. *Admirabilis viſio Dei, diſjecta caligine.* 15. *Viſio clara,* et *intuitiva* Dei, quæ licet propria ſit beatorum in cælo, fuit tamen quibuſdam ſanctiſſimis viris etiam in hac vita conceſſa. *Alvarez, tom.* iii. *lib.* 5. *p.* 3. *apud Bon.*

All theſe ſteps *ad feliciſſimas cum Deo nuptias,* it ſeems, may be taken in a ſhort time. *Si vult homo, in una die uſque ad veſperam pervenit ad menſuram divinitatis,* aſpirationum enim mediante uſu dixit Abbas Alois. *Bonæ. Card. Compend. cap.* ix.

to the outward appearance; for, having its principal ſeat in the heart, it rectifies a man's ſentiments, whence as from a ſacred ſource good works flow. In a word, it is humble and ſubmiſſive to the will of God, which it regards as the only rule of its duty, without paying any reſpect to the vanity of ſenſe or the caprice of the human mind. (8)

11. Genuine

(8) *The church of Rome is ſuperſtitious.* What Mr. Claude ſays of the church of Rome is too true of great numbers of her members: but is it not alſo true of ſome proteſtants, who with fewer ceremonies have perhaps as little religion as many of them? Let us not imitate their uncharitableneſs: but, where they are amiable, admire them. What ſome of them think the following ſhort extracts will ſhew.

"Indeed my brethren all exterior worſhip relates to the renewing of the heart as its principal end. Every action of piety which does not tend to eſtabliſh the kingdom of God within us is vain. Every religious performance, which ſubſiſts always with our paſſions, which leaves always in our hearts the love of the world, and its criminal pleaſures, which does not touch our hatreds, our jealouſies, our ambitions, our worldly attachments, our indolences, is rather a ſemblance of virtue, than virtue itſelf. *We are only before God what we are in heart, and affection,* he reſpects nothing in us but our love: he will be the object of all our deſires, the end of all our actions, the principle of all our affections, the governing power of our whole ſouls; all, that does not flow from theſe diſpoſitions, all, that does not either conduct us to, or eſtabliſh us in theſe, however ſhining before men, is nothing but *a ſounding braſs and a tinkling cymbal.*

All religion in this ſenſe is in the heart. God only manifeſted himſelf to men, he only formed a viſible church upon earth, he only eſtabliſhed majeſtick ceremonies, efficacious ſacraments, magnificent altars, various duties, the whole exterior of his worſhip, to conduct men to the inward duties of love and praiſe; and to form to himſelf a people pure and holy, innocent and ſpiritual, who might glorify him for ever and ever." *Maſſillon on true Worſhip, tom* ii. *Careme.*

"There is no other worſhip but love, ſays St. Auſtin: it is the kingdom of God within us, it is adoration in

ſpirit

11. Genuine love to God is tranquil and *peaceable*, acquieſcing in the ways of providence without

ſpirit and in truth, it is the only end, for which God created us, he gave us love only in order to our loving him. Order muſt be re-eſtabliſhed, and the diſorder, which has prevailed, muſt be reverſed. God who is all in all, muſt fill the place, which ſelf occupied once as if it were all in all—make men think thus, and all doubts will be diſſipated, all the tumults of the human heart appeaſed, and all the pretexts of irreligion and impiety will vaniſh of themſelves. I will not reaſon, I will not aſk any thing of the man, I leave him to his love; let him but love the infinitely lovely God, and let him endeavour to pleaſe him, and what pleaſes him cannot but be the pureſt religion. This is perfect worſhip.—But what becomes, you will aſk, of outward worſhip? Give me a ſociety of men, who conſider themſelves as one family, whoſe father is in heaven, who live only to love God, and themſelves and each other for his ſake—there is no need to aſk, where is his worſhip, or does he require any? all, that is done to honour, obey, and acknowledge his favours, is a continual worſhip obvious to all. What would it be then, if all men were filled with the love of God? their ſociety would be one ſolemn act of worſhip like that of the bleſſed in heaven—ceremonies are not eſſential to religion, religion conſiſts in love and obedience." *Fenelon. ſur le culte de Dieu. let.* ii.

"If the Holy Ghoſt ſpeak to the heart by divine inſpirations, he will be heard in the heart with ſubmiſſion and entire obedience. Far from his altars be that vain and frivolous devotion, which, by aiming to conciliate Chriſt and the world, the goſpel and our irregular paſſions, offers to God only ſome exerciſes of exterior worſhip, and ſuffers worldly affections to live within. Nothing is ſo oppoſite to the ſpirit of God: yet nothing is ſo common in the world, there are many obſervers of rites and ceremonies, very few worſhippers in ſpirit and truth.—The Holy Ghoſt was ſent to condemn what the wiſdom of the world had of vain and profane; to ſupply what was wanting in the law, by enabling us to act by faith working by love, and to conſummate the truths of the goſpel, by rendering an inward teſtimony of their truth, and by communicating gifts to faithful miniſters to preach them. *Flechier. Ser. tom.* ii. *Pentecote.*

out complaining, happy in itſelf without inquietude, and without chagrin, flying from quarrels and diviſions, eaſy and gentle in all things, yielding in every thing, except in the ſervice of God, and the grand intereſt of ſalvation, in which love itſelf is inflexible, and incapable of compounding. (9)

12. Real love is always *active*. Its tranquillity is not negligence, it is lively and energetical, always in peace but always in action; like the heavens, whence it came, without noiſe, in profound ſilence, perpetually moving and inceſſantly ſhedding benign influences, (1) it is not content to ſeek

(9) *Love to God is peaceable*, &c. Monſ. Claude alludes, I preſume, to that fine deſcription of divine wiſdom in S. James iii. 17. *The wiſdom, that is from above, is firſt pure, peaceable, gentle, and eaſy to be intreated, full of mercy and good fruits, without partiality and without hypocriſy*. The apoſtle decribes the two excellent qualities mentioned by our author. Divine wiſdom is *eaſy to be intreated*, ευπειθης, *obſequious*; and it is alſo *direct, impartial* and *ſincere*, αδιακριτος και ανυποκριτος. The word of God, the ſeed of this righteous fruit, is ſown in peace by pacifick men. The conſcience of an upright man is inflexible, and his religion is exempted from the laws of complaiſance. Barclay's preface to his apology for the people called Quakers has been always admired for comprehending moſt of the beſt arguments for religious liberty, and his addreſs to his majeſty Charles II. is equally admirable for its ſincerity. St. James's direct complaiſant wiſdom is beautifully exemplified there. Complaiſance is always a crime when it betrays conſcience.

(1) *The heavens move in ſilence*. A fine image of operative modeſt love.

What call we, then, the firmament, Lorenzo?
— *Call it* the breaſt-plate of the true high-prieſt,
Ardent with gems oracular, that give,
In points of higheſt moment, right reſponſe;
And ill neglected if we prize our peace.

— They

ſeek God in his temples only: but it purſues him in houſes, chambers, and cloſets, it riſes after him to heaven, it enjoys him in the heart, where it entertains and adores him, it goes even to ſeek him in his members, and chiefly in the poor, whoſe ſecret neceſſities it enquires, and endeavours to relieve.

Finally, One of the greateſt evidences of love to God, is, *ſpontaneous* obedience, not waiting for chaſtiſements to awake us, after we have fallen into ſin: but returning immediately to repentance. Indeed, tardy repentances, which come after we have exhauſted the patience of God, and drawn the ſtrokes of his rod upon us, are much more likely to be effects of nature than of love to God. Self-love has ſo great a ſhare in ſuch a conduct, that, if we do not attribute our repentance wholly to it, we muſt in great part. Yet, it is certain, when repentance does not flow wholly from love to God, it is not wholly heavenly and ſpiritual, it is a compound of heaven and earth, divine faith and human prudence; and ſo much as it has of nature and ſinful ſelf-intereſt, ſo much it loſes of its worth and excellence. Genuine love does not then wait for carnal ſolicitations, nor till afflictions inform us of our ſtate, it freely comes to our aid, and conſtrains us to return to God, even before we

— They rove for ever, without error rove;
Confuſion unconfuſed! nor leſs admire
This tumult untumultuous; all on wing!
In motion, all! yet what profound repoſe!
What fervid action, yet no noiſe! as aw'd
To ſilence, by the preſence of their Lord;
Or huſh'd by *his* command, in love to man,
And bid let fall ſoft beams on human reſt,
Reſtleſs themſelves. —— —— ——

Night-Thoughts. n. 9.

we feel the effects of his indignation. So much for the characters of love. (2)

In

(2) *Characters of love.* The holy ſcriptures abound with characters, and are able *thoroughly to furniſh the man of God.* There are characters of *individuals*—as, Abraham was *the friend of God*, James ii. 23.—Job was *perfect and upright*, one that feared God and eſchewed evil, Job i. 1.—Stephen was *full of faith and power*, Acts vi. 5. 8.—Deacons were men of *honeſt report, full of the holy Ghoſt and wiſdom*, Acts vi. 3.—Sergius Paulus was a *prudent man*, Acts xiii. 7—Elymas was *full of all ſubtilty and miſchief, an enemy of all righteouſneſs*, Acts xiii. 10.

There are characters of *nations*—as, the Chaldeans are *a bitter and haſty nation, terrible and dreadful*, Hab. i. 6, 7.—The Cretians are *always liars, evil beaſts, ſlow bellies*, Titus i. 12.—Romans were *filled with all unrighteouſneſs*, &c. Rom. i. 29.—Jews *reſted in the law, and made their boaſt of God*, &c. Rom. ii. 17.

There are characters of *virtues*, as 1 Cor. xiii. Jam. iii. 17.—and of *vices*, James iii. 15. 1 Tim. v. 8. vi. 10, &c. &c.

To characterize is to paint, a ſlight defect loſes the likeneſs, and a ſmall addition produces a caricatura. This method of diſcuſſing a ſubject, therefore, requires great caution and attention, a cool judgment and a ſteady hand: but well executed it is a mode of treating a ſubject, that produceth excellent effects, and diſcovers, perhaps ſooner than any other, the man of ripe and regular judgment, and honeſt heart to his auditors. I ſhall add only one ſhort example.

Mr. Saurin, who frequently uſes this method, gives the divers *characters* of a virtue, in a ſermon on the love of our country.

" Neh. ii. 3. *Why ſhould not my countenance be ſad, when the city, the place of my fathers ſepulchres lieth waſte, and the gates thereof are conſumed with fire.* By uniting the various circumſtances, which we have mentioned, and by connecting the words of our text with the preceding and following verſes, we find in Nehemiah's zeal for the publick good, and in his love for his country, 1. a ſpirit of *devotion.* 2. a ſpirit of *reformation.* 3. a ſpirit of *mortification.* 4. a ſpirit of *prudence.* 5. a ſpirit of *vigilance.* 6. a ſpirit of *firmneſs.* 7. a ſpirit of *diſintereſtedneſs.* Seven characters of true zeal for the publick good, and of a man's love for his country." *Tom.* iv. *l'amour de la patrie.*

Monſ. Claude does not enumerate ſo many properties of love as Gerſon reckoned

up.

In regard to the *emotions* included in the words *patient waiting*, you may remark, 1ſt. that the coming of Jeſus Chriſt being the ſubject in queſtion, the expectation of a believer is a true and real *hope*, directly oppoſite to the expectation of the wicked, which is a fear. The latter conſider Jeſus Chriſt on this occaſion as their judge, and enemy, who will avenge himſelf, puniſh all their ſins, and plunge them for ever into perdition. Believers, on the contrary, conſider him as their head, their huſband, their ſaviour, who will come to raiſe them from duſt and miſery, and to exalt them to his glorious kingdom. The wicked in their foreviews

up. They are, according to him, *fifty*. *Joan. Gerſon ſup. Cantic. apud Bonam.*

Nor does he make love to God the principle of *muſic*, and of *all* other *ſciences*, as others do. "ad amorem omnia conſilia reducuntur, neque muſicam ſolum docet: ſed omnium ſcientiarum, omnium virtutum, actor, magiſter, principium, et finis eſt." &c. *Bonæ Via Comp. ad Deum.*

His deſcription of love does not altogether agree with that of St. Paul in the xiiith of the 1ſt to the Corinthians, becauſe he treats of love to God: but the apoſtle of love to the *brethren*, the ſame ſpiritual affection viewed in relation to different objects. That the apoſtle ſpeaks of love to the *brethren* may be gathered from the end that he propoſed, which was to ſhew the Corinthian converts *a more excellent* way, to what? to harmony among *themſelves*, which was interrupted by jangling diſcords about gifts. The apoſtle approved of their zeal for gifts, particularly for the gift of tongues: but tells them—that *tongues were for a ſign, not to them which believe, but to them which believe not*—and that, though they ſhould ſpeak with the tongues of men, and angels, it would not anſwer their end, it would not win over the partiſans of one claſs to thoſe of another: that muſt be brought about by ſome more excellent way, that is, *by love to each other*; without which their liberality and zeal would be hypocriſy; all their miraculous flights of knowledge, reverie; all their eloquence, confuſed jargon; love, and love alone would re-eſtabliſh the peace of the church; for *love* adds he, *ſuffereth long and is kind*; *love envieth not, love vaunteth not itſelf*, &c.

views reſemble the devils, who, at Chriſt's firſt appearance exclaimed, *let us alone, what have we to do with thee, thou Jeſus of Nazareth?* (3) *art thou come to deſtroy us?* but the righteous imitate thoſe, who attended his publick entry into Jeruſalem, *Hoſanna*, ſaid they, *bleſſed is he that cometh in the name of the Lord.*

2. This expectation is accompanied with an holy and ardent *deſire*, as being an expectation of the greateſt bleſſings. *Come Lord Jeſus*, ſays the church, *Lord Jeſus come.* Such was David's expectation, when he was among the Philiſtines; *as the hart panteth after the water-brooks, ſo panteth my ſoul after thee, O God.* The deſire of a believer is not leſs fervent, or (to ſpeak more properly.) it is far more ardent, when he meditates on his entrance into the heavenly Jeruſalem, where we ſhall *hunger and thirſt no more, for the lamb ſhall feed us, and ſhall lead us to fountains of living waters.* What the firſt

(3) *What have we to do with thee?* Mark i. 24. *Τι ημιν και σοι, Ιησου Ναζαρηνε;* quid nobis eſt tibi? eſt hæc locutio Hebræis et Græcis familiaris, i. e. *Quid tibi nobiſcum*, ſupple, *rei, aut cauſæ eſt?* cur nos torques? non te vexamus: ſed peccatores qui noſtri juris ſunt, et immundi ut nos. Eam phraſin, ſi ex uſu *latini* ſermonis interpreteris, contemptum videtur inducere, ita enim Latini aiunt, Quid tibi mecum eſt? at *Hebræis* aliud ſignificat, nimirum, cur mihi moleſtiam exhibes?—*Grot. in* Mat. viii. 29. 2 Sam. xvi. 10. 2 Kings ix. 18, 19. Juſtin Martyr (or whoever was the author.) makes a juſt obſervation on John ii. 4. *οτι δε προς ατιμιαν ουτε απειθειαν γονεων ουδαμως εμφαινεται ο χριστος πεποιηκως τι, μαρτυρει Λουκας ο ευαγγελιστης λεγων περι αυτου, οτι κατεβη μετα Ιωσηφ και Μαριας απο Ιερουσαλημ, και ην* ΥΠΟΤΑΣΣΟΜΕΝΟΣ *αυτοις.* Quod vero nullo modo Chriſtus contumelioſe aut inobedienter quidquam adverſus parentes egerit, ex eo apparet quod Lucas evangeliſta de eo teſtatur, Hieroſolymis eum cum ipſis deſcendiſſe, et *ſubditum illis fuiſſe. Juſt. Mart. ad Orthod. quæſt.* 136.

firſt appearance of Chriſt in the fleſh was to the ancient church, that his ſecond manifeſtation is to us, with this difference, that then he was to appear in grace, whereas now we expect him in glory—then he was to appear in the *form of a ſervant*, and in the *likeneſs of ſinful fleſh*: but hereafter he will appear in the *form of God*, thinking it *not robbery to be equal with God*. As he was then *the deſire of all nations*, how ſhould he not now be the deſire of all believers?

3. This deſire is accompanied with an *holy inquietude*, almoſt like what we feel, when we expect an intimate friend, of whoſe coming we are ſure; but are uncertain about the time: or, if you will, ſuch as an oppreſſed and enſlaved people feel, while they wait for a deliverer; or ſuch as an affectionate conſort feels, while ſhe waits for the return of her lord. On theſe occaſions days and hours move ſlowly, time is anticipated, futurity is enjoyed, and there is a prelibation of the expected pleaſure. This is the holy inquietude, which St. Paul attributes to the creatures in general, ſaying, they *groan and travail in pain together for the earneſt expectation of the manifeſtation of the ſons of God*. (4) How much more then muſt believers do ſo?

4. But

(4) *The creatures earneſtly expect the manifeſtation of the ſons of God.* Rom. viii. 19. *Exſpectatio creaturæ.* ad. verb. *Exſerto capite facta exſpectatio creaturæ.* Eſt ipſa κτισις αποκαραδοκουσα, more Hebræo; qualis eſt vel parturientis, vel eorum qui capite erecto, et exſerto collo ſtant, ſi fortè amicum è longinquo advenientem in auxilium ſuum exſpectantes proſpiciant. κτισις hoc loco complecti videtur hoc *univerſum quod conſpicimus*; *univerſitas rerum creatarum*, quæ tota *vanitati*, i. e. mutabilitati, et corruptioni naturali *ſubjecta fuit*, ver. ſeq. propter Adami culpam; ſecundùm veterum ſententiam, exſpectatur autem poſt univerſi conflagrationem multò melior, et purior machina. 2 Pet. iii. 13. ubi, Hebraico more, *cœli* et

4. But this inquietude does not prevent our *poſſeſſing our ſouls in patience*, for it does not proceed to

et *terræ* nomine, nova rerum ſumma ſive univerſitas intelligitur. Sicut autem frequentes ſunt proſopopæi apud omnes ſcriptores, ita et apud ſacros; ut cùm *audire* jubentur *cœlum et terra*; cùm *montes* exſultâſſe; *maria et amnes* trepidâſſe dicuntur; ſuprà cæteros autem Paulus amat προσοποποιεῖν, nunc *legem*, nunc *peccatum*, nunc *mortem*, nunc *naturam rerum aſpectabilem*. *Creatura* hîc *exſpectare* dicitur propter appetitum quo omnia in propriam inclinantur perfectionem. Senſus eſt, q. d. tota hæc creatura irrationabilis, quæ hominum uſibus ſervit, naturali quodam deſiderio, exſpectat tempus, quo filii Dei gloria donabuntur, ut unà cum eis quibus, quaſi dominis, ſerviret, ipſa etiam gloriam (putà renovationem in ſtatum meliorem, et ultimam perfectionem) accipiat. Hoc modo hunc locum veteres plerumque interpretantur; ſed clariſſimus noſter *Hammondus* intelligit de *vocatione Gentium*, quæ avide exſpectant revelationem evangelii. Nec ratio quidem probabilis reddi poteſt cur hæc περιοχη per proſopopæiam interpretetur, propter unicam vocem κλισις ut plerumque fit, quo pacto ſenſus redditur aſper et nodoſus. Quod ſi recolamus vocem iſtam κλισις præcipue de Gentibus à Judæis intelligi (ut Marc. xvi. 15. Matt. xxviii. 19. ubi κλισις et εθνη ſe invicem explicant) facillimum ideoque ut opinor verum apoſtoli elicies ſenſum; viz. *Gentiles quoque anhelare ad libertatem evangelicam.*

Tacitus and Suetonius both ſay, an opinion univerſally prevailed all over the eaſt, that about this time (that is a little before the deſtruction of Jeruſalem.) one out of Judea ſhould obtain the empire of the world. Whether this opinion came from the Sybilline writings, the books of Moſes, or the prophecies of Balaam, we know not, certain it is, a glorious time they expected. *Suet. in Veſp. cap.* 2. *Tacit. hiſt.* v. 13. St. Paul, who read and quoted the heathen poets, was not ignorant of Virgil's Pollio written about forty years before Chriſt's Birth.——Pacatumque reget patriis virtutibus orbem. *ver.* 17, &c. *Ecl.* iv.

Some think, Socrates had this time in view, when he ſpoke thus to Alcibiades concerning prayer. εμοι μεν ȣν δοκει κρατιϛον ειναι ησυχιαν εχειν . . . . αναγκαιον ȣν εϛι περιμενειν εως αν ΤΙΣ ΜΑΘΗ ως δει προς θεȣς ϗ προς ανθρωπȣς διακεισθαι. *Alc.* ποτε ȣν παρεϛαι Ο ΧΡΟΝΟΣ ȣτος ω Σωκρατες, ϗ ΤΙΣ Ο ΠΑΙΔΕΥΣΩΝ;

to murmuring: but ſubmits to the will of God; knowing that times and ſeaſons are in his own power,

ΔΕΥΣΩΝ; γαρ αν μοι δοκω ειδειν τȣτον τον ΑΝΘΡΩΠΟΝ τις εϛιν. *Soc.* ȣτος εϛιν ω μελει περι σȣ. *Plato in Alcib.* II.

The amount, then, is this. The heathens expected ſome great revolution to be brought about by ſome extraordinary perſon, about St. Paul's time.—St. Paul was well acquainted with their opinions—It is therefore natural to ſuppoſe, the apoſtle would ſpeak on this article, and direct the eyes of the Pagans to Jeſus Chriſt—This paſſage is capable of ſuch a meaning, and it is highly probable this is the ſenſe of it. The Gentiles are earneſtly looking for *ſuch a liberty* as the goſpel propoſes to mankind.

The queſtion is, what liberty the *goſpel* does propoſe to beſtow on mankind. In days of yore, divines were not aſhamed to affirm, that liberty of judging and determining matters of faith and conſcience was a prerogative of the papal tiara, veſted by by the goſpel ſolely and excluſively in *the pope* for the time being. At the Reformation, this prerogative in this kingdom was veſted in *the crown*, and non-reſiſtance and paſſive obedience, in *ſacred*, as well as in civil matters, were ſaid to be doctrines of ſcripture, and of the eſtabliſhed church of England. At the Revolution the crown agreed to *reſign* this prerogative, and by the act of toleration did actually reſign it in regard to the proteſtant-diſſenters. If, then, an Engliſhman do not chooſe to judge for himſelf, the eſtabliſhed religion is ſuppoſed to be his, and the eſtabliſhed faith is reckoned to him for righteouſneſs. If he chooſe to examine the eſtabliſhed religion, and after examination if he approve of it, and embrace it, the wealth and honours of the national church are open to him; though, by the way, the church of England is not a wealthy church, the inequality of its emoluments make it appear ſo in a few individuals: but were all church revenues collected firſt into one aggregate ſum, and then equally divided among all the clergy, much leſs would fall to the ſhare of each than many proteſtant-diſſenting miniſters enjoy. If any miniſter thinking for himſelf cannot conform to the eſtabliſhed religion, he may diſſent, the law allows him chriſtian liberty, that is, liberty to be a chriſtian according to his own notions of chriſtianity. Chriſtian congregations of proteſtant-diſſenters *impoſe* nothing, nor entertain any ideas of *coercion* in religion, and herein they excel

power, *if he tarry wait for him*, as St. Paul after Habbakuk ſays. Heb. x. 37. that is, be not impatient,

excel all other reformed churches, their miniſters and people enjoying the moſt of any the ſweets of religious liberty. One chief inſtrument in ſubverting popery is a compariſon of the ſcripturally chriſtian church with the papal on this article. Our *Delaune*, whoſe excellent *plea* actually defies all reply, publiſhed a ſmall piece of this kind, which he called εικων θηριȣ, *the image of the beaſt.* In one column he placed the head, the members, the ceremonies, and the ſpirit of *pagan* religion—In a ſecond oppoſite he placed the head, the members, the ceremonies, and the ſpirit of *popery*—And in a third he put the head, the members, the ceremonies, and the ſpirit of the *chriſtian church.* Impoſition is the *ſpirit* of the two firſt, Rev. xiii. 16, 17. and liberty and love that of the laſt. Theſe parallels are edifying, and the whole church of Rome cannot anſwer thoſe arguments for the reformation, which ariſe from them.

In regard to both clergy and laity, there is not a free man in all the pope's church. No one may profeſs to believe more or leſs than the eſtabliſhed creeds contain: no man may perform divine worſhip in any other manner, than that preſcribed by the ritual: no man may chooſe his own miniſter; in a word, the whole community is in a ſtate of infancy, and the old man at Rome is emphatically *the father* of them all. If it be enquired, what conciliates men to ſuch a bad religion, which keeps all its people in fetters? we anſwer, their chains are of gold. If it be objected, a great part of their clergy are poor? we reply, two twenty thouſands allure half a nation into a lottery. Happy the people who are *not redeemed with ſilver and gold*, either in hand, or in hope: *but with the precious blood of Chriſt, as of a lamb* unblemiſhed in his life, unſpotted and diſintereſted in his motives! 1 Pet. i. 18.

Some have enquired, why the ancient lawgivers pretended that their laws were derived from deities. Why did Draco and Solon attribute theirs to Minerva; Numa his to Egeria; Charondas his to Saturn; Minos his to Jove; Plato his to Apollo; Mercury Triſmegiſtus his to Mercury? The proper anſwer is, becauſe all mankind naturally attribute a right of religious legiſlation to God, and yield that ready obedience to what they think divine, which they would refuſe to what they thought merely human. The ancient legiſlators were poli-

patient, do not murmur, for *he will* certainly *come, and will not tarry.* They are the profane only, who ſay, *where is the promiſe of his coming? for ſince the fathers fell aſleep, all things continue as they were from the beginning of the creation.* We feel then an inquietude, but an inquietude blended with *ſubmiſſion* to the will of God. *Why*, ſays the believer, *art thou caſt down, O my ſoul? why art thou diſquieted within me? hope thou in God, for I ſhall yet praiſe him, who is the health of my countenance and my God.* (5)

5. This

politicians, and they adapted their plans to human nature. " It became a cuſtom, ſays one, eſtabliſhed by an expreſs law of Romulus, not to raiſe any perſon to the royal dignity, the prieſthood, or any of the publick magiſtracies, nor to undertake any war, till the Auſpices had been firſt conſulted, and this practice laſted above 700 years. For though it owed its origin to nothing but the *ignorance* of thoſe early ages, yet in proceſs of time, it became one of the chief myſteries of ſtate-policy." The *ignorance* here mentioned was not ignorance of God's right to govern: but of the *means*, by which he made known his mind. *Hooke's Rom. Hiſtory b.* i. *chap.* 2.

" Thus, ſays another, the wiſeſt of the heathens held the truth captive, and, by a wrong policy or baſe fear, bred in the minds of the populace ſuperſtitions as ridiculous as profane, of which they [the governors] perceived the falſehood and vanity." Let chriſtian governors weigh this juſt reflection. *Rollin's Rom. Hiſt. vol.* i. *chap.* 2.

(5) *Inquietude is blended with ſubmiſſion to the will of God.* God himſelf is the object of a chriſtian hope, and eternal life is therefore eagerly expected, becauſe God is to be enjoyed. *Which hope we have as an anchor of the ſoul, both ſure and ſtedfaſt, and which entereth into that within the vail.* Heb. vi. 19. that is, hope terminates on God, who inhabiteth heaven, of which the holy of holies was a ſhadow. " Spem habemus uſque ad interiora velaminis, id eſt, uſque ad Deum ipſum, qui habitat in ſanctum ſanctorum. Spes generatim ſonat expectationem boni, idque futuri, ardui, poſſibilis. Quia *boni*, differt à *timore*—quia *futuri*, differt à *gaudio*—quia *ardui*, differt à *communi*, deſiderio et *cupiditate*

5. This expectation neceſſarily includes a holy *preparation*, and ſuch a preparation as relates to the majeſty of him, whom we expect, the greatneſs of the judgment, that he will come to execute, and the eternal benefits, of which we hope to partake. (6) We muſt not imitate that wicked ſervant in the parable, who ſaid *my Lord delays his coming*, and who, under cover of that delay, beat his fellow-ſervants. When Eſther was to appear before Ahaſuerus, ſhe ſpent many days beforehand in preparing herſelf, adorning herſelf with her moſt coſtly habits, that ſhe might appear before him in a proper manner. Such is the waiting of a believer, he employs all his life-time to prepare

ditate—quia *poſſibilis*, differt à *deſperatione*. Eſt autem ſpes virtus theologica attingens *Deum* immediaté, tam in ratione primi efficientis, quam in ratione ultimi finis. See that fine paſſage of St. Paul. Titus ii. 13, 14. *Beyerlinck Theat. in verb. Spes. Tom.* vii.

(6) *Hope prepares.* Agreeable to this is the ſaying of St. John, 1 Ep. iii. 3. *Every man, that hath this hope in him; purifieth himſelf, even as he is pure*; that is, he takes his ideas of purity from Jeſus Chriſt, and prepares to meet him with a ſpecial view to that kind of purity, which will beſt agree with the inflexible juſtice of his judge. This grace, hope, which is uſually accounted the loweſt degree of chriſtian moral excellence, is alone ſuperior to all the higheſt Pagan virtues, and produces far nobler effects. To what arduous ſervices hath it excited the people of God! Indeed, hope, if it have a large object, is always a vigorous, bold, enterprizing diſpoſition. It is ſo, when its object is natural: what muſt it be with ſuch an object as eternal felicity! a felicity altogether ſupernatural and divine!

Quid non ſpes audet?
Sperat, qui curvo ſulcos perrumpit aratro.
Sperat, qui ventis vela ferenda dedit.
Naufragus, hac cogente, natat per fœta procellis, &c. &c.
Incerti autoris, vid. vol. i. *p.* 420. *n.* 9.

prepare for that ſolemn hour, when eternity will begin. (7)

The

(7) *A Chriſtian employs all his life to prepare for eternity.* We have no book on this ſubject in Engliſh, that I have ever ſeen, beyond *Baxter's ſaint's everlaſting reſt*. It is a body of heart-divinity, abounding with the moſt animating ſentiments, and all calculated on Mr. Claude's plan of making every day preparatory to ultimate happineſs in heaven. "Thou ſayeſt, ſays this excellent man, thy comfort is all in Chriſt: but, I muſt tell thee, it is a Chriſt remembered and loved, and not a Chriſt forgotten, or only talked of, that will ſolidly comfort." *Saint's reſt, Part* iv. *Introduct.*

The ſecond advent of Jeſus Chriſt, of which our Author ſpeaks, is conſiderable in three points of light. 1. As it regards each *individual*, this our divines place at *death*. 2. As it regards a future, more glorious ſtate of the *church on earth*. A multitude of prophecies exhibit this object to our hope. 3. As it regards future, *final*, general *judgment*. A very honeſt laborious divine of our own has remarked twenty events, which he calls "natural *preparations* for the deſtruction of Anti-chriſt, and for the revival of primitive Chriſtianity." Some of theſe events follow.

"1. The revival of *learning* in Europe upon the retreat of the Greeks, with their ancient books, from the eaſt into the weſt, at the taking of Conſtantinople by the Turks, 1453.

2. The invention of *printing*.

3. The recovery of *liberty* by the Swiſs Cantons, and afterward by the Dutch.

4. The Proteſtant *reformation* begun by Luther, 1517.

8. Diſcoveries in *natural philoſophy*, by the Royal Society—by Mr. Boyle—by Sir I. Newton, and others, which have broken all pretences to Atheiſm and irreligion from philoſophy, and ſtrongly confirmed the foundations of true religion, the being and providence of God, by the certain phenomena of the natural world.

9. The erection of ſeveral *ſocieties*—for promoting chriſtian knowledge—&c. &c.

10. The converſion of the *ſtudies* of divines from ſchool-divinity, &c.

12. Modern tyrannical *impoſitions* on the conſciences of men wearing off by degrees.

16. The *tranſlation* of the crown of Great Britain from popiſh to proteſtant ſucceſſors."

I have

You might eaſily take the characters of *vices* from this pattern of characterizing virtues; however, I will add an example on *avarice* (8) taking for a text Heb. xiii. 5. *Let your converſation be without covetouſneſs, and be content with ſuch things as ye have.*

1. Avarice is a diſpoſition ſo groſs, that it *obſcures* the underſtanding and *reaſon* of a man, even ſo far as to make him think of profit, where there is nothing but loſs, and imagine that to be œconomy, which is nothing but ruin. Is it not in this manner, that a covetous man, inſtead of preventing maladies by an honeſt and frugal expence, draws them upon himſelf by a ſordid and niggardly way of living; and by this mean brings himſelf under an unavoidable neceſſity of conſuming one part of his ſubſtance to recover a health, which by an exceſſive parſimony he has loſt. There are even ſome, who

I have not tranſcribed the whole liſt of events mentioned by this writer, I am not ſure that I have not tranſcribed too many. It was peculiar to this induſtrious good man to mix reverie with religion. *Literal Accomp. of Scrip. Proph. By Will. Whiſton.*

(8) *Avarice is a vice. Avarice* is thus defined by an accurate writer. "Even things inanimate often raiſe emotions accompanied with deſire: witneſs the goods of fortune, which are objects of deſire almoſt univerſally; and the deſire, *when immoderate*, obtains the name of *avarice*."

Nec ſatiantur oculi ejus divitiis. Eccl. iv. 8. Aviditatis egregia deſcriptio, bene *oculi:* ii enim ſoli fruuntur divitiis apud avaros. *Grotius in Eccl.* iv. 8.

An immoderate love of money is an extreme oppoſite to prodigality, the firſt ſaves all, the laſt ſpends all. A virtuous uſe of money is a narrow path, that lies between theſe two extremes. Moraliſts affirm, that of the two evils avarice is the greateſt. Profuſeneſs, ſay they, may be reformed by poverty: but avarice is incurable. An extravagant man benefits others, while he impoveriſhes himſelf: but a miſer neither profits himſelf, nor any other perſon, &c. &c.

who bring inevitable death upon themſelves, rather than ſpend any thing to procure neceſſary relief, and are impertinent enough to imagine that riches had better be without a poſſeſſor, than a poſſeſſor without riches; as if man were made for money, and not money for man. (9)

But 2dly,

(9) *Avarice blinds reaſon.* We will not here collect trite examples of irrational parſimony. Moral writers abound with them. They tell us of one, who by will properly executed left all he had to himſelf—of another, who, when he found himſelf a dying, diſcovered no concern about that: but was extremely diſconcerted at the approaching expence of his funeral — and of a third, who hung himſelf in a penny cord to ſave the charge of dying under the direction of a doctor. We waive theſe, and we will remark the wonderful power of intereſt over the underſtandings of miniſters in church-controverſy. The diſpute between conformiſts and non-conformiſts exhibits a ſad example of this. I do not ſcruple to put a thouſand abſurd poſitions to the account of an underſtanding blinded by *intereſt*; for, had theſe very poſitions been profeſſed by the puritans, perſecuted by the crown, and every where appeared in mean and contemptible garb; muſt they have been preached in a barn, printed in a cellar, and profeſſed at the peril of all, that men hold dear, is it credible theſe poſitions would have had ſuch defenders? Truth, and truth only, can abide all theſe fiery trials. What conviction are ſolitary arguments like to produce in a mercenary man, who is to have five thouſand a year for not believing them!

Here follow ſome of theſe poſitions. "The magiſtrate is empowered to govern the conſciences of his ſubjects. Private perſons have no right to judge, they are not maſters of their own actions, nor ought they to be governed by their own judgments: but they ought to be directed by the *publick conſcience* of their governors. If the magiſtrate impoſe any thing ſinful, he, and not the people who ſubmit to the impoſition, is accountable to God for it." *Parker Eccl. Pol.*

"When governors enjoin ceremonies in religion plainly, and diametrically oppoſite to the *law of God*, it is a *virtue* in the people to ſubmit to them." *Hickeringill. Greg. Pater.*

"It is ſafer to err, that is, to *ſin*, with our church-governors,

But 2dly, this would be but little, if avarice affected only the avaricious themſelves, it goes much farther, it renders a man *uſeleſs to ſociety.* It ſubverts the idea of our living to aſſiſt one another, for a covetous man is uſeleſs to the whole world. He reſembles that *earth*, of which St. Paul ſpeaks, which *drinketh in the rain, that comes often upon it, and beareth only thorns and briars.* He is an unfruitful tree, a gulph, which draws in waters from all parts; but from which no ſtream runs; or, if you will, an avaricious man is like death, that

vernors, than to ſeparate rightly from them." *Long. Cont. Hales.*

"The people ought to ſubmit to their church-governors, although a *doubtful conſcience* may dictate the contrary." *Thomdyke Pond. et Menſ.*

The writer, who relates and confutes theſe abſurdities, laughs at the cant of *doubtful* conſciences, as it is applied to the non-conformiſts. Church-champions debated at that time of day the rights of *ſcrupulous* conſciences——*doubting* conſciences—and ſo on; and, when the civil powers obliged them to ceaſe brawling, and to allow liberty of conſcience, they came into theſe court meaſures, they proteſted, becauſe, compaſſionate ſouls, that they were! they really thought ſomething ſhould be done for *the eaſe of doubting conſciences.* Thus rolls the ball along! God knows, we, who beſt know our own conſciences, we have NO DOUBTS. "Futiliter de RE, de qua lis eſt. Nos, qui nonconformes ſumus, non hæremus judicio ſuſpenſo et pendulo; ſed judicamus credimuſque ritus illos, quibus noſmet ſubjicere refugimus, haud abſque gravi peccato a nobis poſſe recipi. De DUBIIS itaque non eſt inſtituenda queſtio." *Gul. Jenkins Refut. Grovii. ſec.* vi.

This article would fill a volume: but this is a note, and I deſiſt; adding only one verſe of a father, on magiſtratical authority over conſcience, which always pleaſes me.

Juſſum eſt principis ore Galieni
Quod colit princeps ut colamus omnes:
Æternum colo PRINCIPEM dierum
Factorem Dominumque Galieni.

Prudentius.

that devours all, and reſtores nothing; whence it comes to paſs, that no man is in general ſo much deſpiſed while he lives as a miſer, and no man's death is ſo much deſired as his. He never opens his treaſures, till he is leaving the world, he therefore can never receive the fruits of gratitude, becauſe his favours are never conferred till his death.

3d. Farther, this vice not only renders a man uſeleſs to ſociety; but it even makes him hurtful and *pernicious* to it. There is no right ſo inviolable, no law ſo holy, which he will not violate greedily to amaſs riches, and cautiouſly to preſerve them. How many violent incroachments! how many criminal deſigns! how many dark and treaſonable practices! how many infamies and wickedneſſes have proceeded from this perverſe inclination! If a covetous man is barren in kindneſſes, he is fruitful in ſins and iniquities. There are no boundaries, which he cannot paſs, no barriers which he cannot readily go over to ſatisfy his baſe paſſion for money. (1)

4th. By

(1) *Avarice is hurtful to ſociety.* The writer, who firſt affirmed that private vices were publick benefits, was certainly either a very ſuperficial reaſoner, or a very bad man. Avarice, for example, ſubverts both the throne of God and the baſes of human ſociety. Trade depends on publick faith, and publick faith on private virtues. A miſer, by ſubverting private virtues, ſubverts publick faith, and with it foreign and domeſtick commerce. It is not without reaſon, that divines enumerate the vices, which proceed from avarice. *Thomas Aquinas* numbers *ſeven*—Proditio — Fraus—Fallacia — Perjurium—Inquietudo — Violentia—Obduratio contra miſericordiam. *Iſidore* makes out *nine*—and St. Paul affirms, *the love of money is the root of* ALL *evil.* 1 Tim. vi. 10.

This vice has given occaſion to a famous caſuiſtical queſtion concerning *uſury,* which,

4th. By this we may already perceive how *incompatible* this vice is with true faith, and *with the genius of chriſtianity.* (2.) The ſpirit of chriſtianity

which, ſay ſome, is prohibited by the expreſs command of God. Exod. xxii. 25. Lev. xxv. 35, 36. Prov. xxviii. 8. Pſal. xv. 5. Ezek. xviii. 17. Some of our divines reply, "1. The law prohibiting uſury was given to the *Jews*, it was merely forenſick, and it has no force beyond that œconomy. 2. It was given with limitation to the Jews, and confined to the *poor*; if thou lend money to any of my people, that is *poor* by thee, thou ſhalt not be to *him* as an uſurer, neither ſhalt thou lay upon *him* uſury. 3. God, who never allows ſin, did *allow* the Jews to lend upon uſury; thou ſhalt not lend upon uſury to thy brother, uſury of money, uſury of victuals, uſury of any thing, that is lent upon uſury; unto a ſtranger *thou mayeſt lend upon uſury.* Deut. xxiii. 19, 20." The ſum ſeems to be, the Jews might not lend money *upon intereſt* to the poor; they might not lend it upon *exorbitant* intereſt to the wealthy trader, or to the probable adventurer, whether Jew or heathen. An uſurer with us is one, who lends money upon *unlawful* intereſt. *Vid. Wendelini Philoſ. Moral. lib.* i. *cap.* 25. *Riveti Explic. Decal. ad Exod.* xx. 15.

(2) *Avarice is incompatible with chriſtianity.*—Mr. Saurin obſerves, that though the ſcripture ſpeaks of ſome monſters of mankind, who died ſeemingly in rebellion againſt God, ſuch as Pharaoh, Belſhazzar and others, yet it is not for us to pronounce certainly concerning their eternal ſtate, as it is not in our power to comprehend the treaſures of divine mercy, "there is but one (adds he) one only without exception, of whom I would venture to ſay, *he is certainly damned.* This one is Judas, of whom Chriſt ſaid, *it had been good for that man, if he had never been born*; and the ſin, which carried Judas to *his own place*, was *avarice.*"——The ſcripture, which tells us of many ſins, into which pious men have fallen, does not (as I recollect) tell us of any one regenerate perſon left to this; nor is there ſuch an awful mark ſet upon any other ſin as that above-mentioned by Mr. Saurin. Well might he bid his people pray, Lord *incline my heart unto thy teſtimonies, and not to covetouſneſs.* Pſal. cxix. 36.

Incompatible with the genius, or ſpirit of chriſtianity. The goſpel may be truly called *the liberality of God,* and

nity is a ſpirit of love and charity, always beneficent, always ready to prevent the neceſſities of our chriſtian brethren, kind and full of compaſſion, inquiring into the wants of others, and, without aſking, ſeeking means to prevent them. But avarice on the contrary makes a man hard, cruel, pitileſs, beyond the reach of complaints and tears, rendering the miſer not only jealous

and no man can (to uſe an expreſſion of St. Paul, 1 Cor. xii. 13.) *drink into the ſpirit* of it, without imbibing a certain expanſibility of ſoul, a generoſity of ſentiment; and this will operate, I do not ſay a holy indifference to gain, and a free diſtribution of money: but a magnanimity of religious action, which the little tiny ſoul of a bigot can never comprehend. I doubt whether a mercenary bigot have a ſoul. It ſhould ſeem, he has only a hole to hide money in. Seriouſly, I cannot account for the partial ſelfiſhneſs, the unfeeling principles of ſome, who are reputed men of eminent piety, and who yet are actuated by motives of intereſt, that tend to perſecution. Covetous ſervants of a generous maſters how dare they monopolize the deity, and coolly commit the reſt of their brethren to deſtruction! Such pretenders to chriſtianity, and ſuch were formerly in this country the papiſts, and afterwards the high-church faction, would ruin a nation to ſecure a party. Strangers to benevolence, they were ſons of violence, and, if they could obtain their own ſafety, they never conſidered what their ſafety coſt the reſt of mankind. A certain writer in the diſpute between Hoadley and Blackall ſtates the accounts of queen Ann, the eſtabliſhed church, and the nation, in mercantile faſhion, and proves that all *three* had been great *loſers* by the jacobites, and were great *gainers* by the Revolution. This, I confeſs, is *ad homines*; and ſome weight ſhould be allowed to the reaſoning: but, after all, there are nobler, that is, there are diſintereſted motives. It would require too much room to inſert the whole account; and that of THE CHURCH ſhall ſuffice for a ſpecimen.

" THE CHURCH.

Debtor.	Creditor.
1. To God, his word, and his providence for her being,	1. By her firm adherence to God, and the true proteſtant

jealous of the proſperity of his neighbour: but even making him conſider the pittances of the miſerable as objects of his covetous deſires. (3)

5th. It

Debtor.	Creditor.
her doctrine, and her preſervation.	tant religion in king James's reign.
2. To the nation, for her privileges, and her revenues.	2. By her humble ſubmiſſion to the civil power, and her gratitude to the nation for her eſtabliſhment and protection.
3. To our civil liberties, and the conſtitution and intereſt of our native country.	3. By her oppoſing the invaſion of our liberties under King James, and joining with the nation in reſiſting popery, and arbitrary power.
4. To her account of profit and loſs, upon the defection and apoſtacy of ſome of her ſpiritual guides, and her lay-members.	4. By parting with her ſpurious ſons, thoſe falſe brethren, from whom ſhe has been in continual peril, and by a ſupply of learned and ſober perſons, who heartily love their religion and native country." *Divine rights of the Britiſh nation and conſtitution vindicated*, 1710.

The writer of the above was a friend to religious liberty, I therefore revere him, and make no remarks, except that, if the church gained by trading in revolution principles, ſhe ought to have repaid her partners the noncons for their ſhare of the ſtock. From the dawn of the Reformation to the abdication of James II. the nonconformiſts riſqued all on revolution principles, and, when their accounts were ſettled, they obtained a toleration, with a corporation, and a teſt act! They are content: but then their content does not ariſe from motives of ſecular intereſt. "In quo differunt paſtor et mercenarius? In *quatuor* ſunt diſſimiles. In *cauſa*—in *ſtudio*—in *vita*—in PERICULO." *Hemming. Paſtor. par.* 2.

(3) *The miſer covets the poor man's pittance.* This circumſtance aggravates the crime of avarice, and the diſpoſition is beautifully depicted in Nathan's parable, 2 Sam. xii. 1, &c. and as finely exemplified in Ahab's conduct to Naboth, 1 Kings xxi. 1. &c. Salluſt well deſcribes

5th. It is not without reaſon, that St. Paul calls avarice, *idolatry*; for one of the principal characters of this curſed inclination is a making gold and ſilver one's God. It is money, in effect, which the covetous adores, it is this that he ſupremely loves, this he prefers above all other things, it is his laſt end, his life, his confidence, and all his happineſs. He, who fears God, conſecrates to him his firſt thoughts, and devotes to his glory and ſervice the chief of his cares, to his intereſts the whole of his heart, and for the reſt commits himſelf to the care of his providence. It is the ſame with a covetous man in regard to his treaſures, he thinks only of them, he labours only to increaſe and preſerve them, he feels only for them, he has neither reſt, nor hope, which is not founded on his riches, he would offer incenſe to them, could he do it without expence. (4)

6th. It

ſcribes avarice in this view. " Eſt bellua fera, immanis, intoleranda; quo intendit, oppida, agros, fana atque domos vaſtat; divina cum humanis permiſcet, neque exercitus, neque mœnia obſtant, quo minus vi ſua penetret; fama, pudicitia, liberis, patria atque parentibus, cunctos mortales ſpoliat."

(4) *A miſer deifies gold.*

— For ſordid lucre plunge we in the mire?
Drudge, ſweat, thro' ev'ry ſhame, for ev'ry gain,
For vile contaminating traſh; throw up
Our hope in heav'n, our dignity with man?
And *deify the dirt*, matur'd to gold?
Ambition, *av'rice*, the two *demons* theſe,
Which goad thro' ev'ry ſlough our human herd,
Hard-travell'd from the cradle to the grave.
How low the wretches ſtoop! how ſteep they climb!
Theſe *demons* burn mankind. — — —

Night Thoughts, n. 6.

St. Paul calls avarice idolatry, Eph. v. 3, 5. *Let not covetouſneſs be once named among you. A covetous man is*

6th. It is ſuprizing, and ſometimes ſufficiently diverting,

is an idolater. There will appear a ſingular propriety in theſe words, if we obſerve the people, to whom they were addreſſed. Let not covetouſneſs be once named among you at *Epheſus*, for this vice would ſubvert *your* religion. Covetouſneſs ſupports the *idolatrous* worſhip of Diana, which brings no ſmall gain to Demetrius, and other craftſmen, who by their craft get wealth: but a covetous man among you is as weak as he is wicked, he acts on the *principles* of an idolater, and has not ſenſe to perceive the community, in which his principles may be reduced to *practice*. See Acts xix. 24, 25.

The church of Rome, which is evidently an idolatrous church (ſee vol. I. page 183, note 2.) has choſen to arrogate to itſelf the character of ſuperlative *holineſs*. The laſt mark of diſtinction, it ſhould ſeem, that could have been thought of for ſuch a community! Pope Paul III. about 1538, appointed nine dignitaries to examine and report the ſtate of the papal church, in order to reformation, if neceſſary. Theſe commiſſioners drew up a liſt of abuſes, and delivered it in form to the pope. The firſt abuſe, and that from which, as from the Trojan horſe, all the reſt proceed, is, that *the pope's will is the peoples' law.* "*Voluntas pontificis*, qualiſcunque ea fuerit, *eſt regula*, qua ejus operationes et actiones dirigantur. Ex hoc fonte, ſancte pater, tanquam ex equo Trojano, irrupere in eccleſiam Dei tot abuſus," &c. This piece was publiſhed about 70 years before the council of Trent, and when the proteſtants availed themſelves of it, it was ſuppreſſed at Rome. Proteſtants did not fail to republiſh it, and one, in a dedication to Toby Matthews, then archbiſhop of York, thus ridicules the papal pretence to eminent holineſs. "Scripſere multi multa, reverendiſſime præſul, de notis ſive ſignis eccleſiæ. Coſterus 3, Coccius 5, Bellarminus 15, Bozius 100, alii plures, alii pauciores notas aſſignant: at omnes de Romanæ eccleſiæ SANCTITATE, quaſi *nota præcipua, et infallibili*, magnopere gloriantur. *Sancta* eccleſia—*ſancta* ſedes—*ſanctiſſimus* pater—*ſanctitas* veſtra—*Oh! quam ſancta omnia!*" &c. What an odd idea muſt theſe people have of *holineſs!* Is *Rome* the place for holineſs! *Craſhaw Conſil. Delect. Cardinal. Præf.*

 (5) *Avarice*

diverting, (5) to ſee in what manner all the other inclinations of a miſer, good and bad, virtues and vices,

(5) *Avarice is ſometimes diverting.*

Si dederint ſuperi decies mihi millia centum,
Dicebat nondum Scævola factus eques:
Qualiter O vivam, quam largè quamque beatè!
Riſerunt faciles et tribuere Dei.
Sordidior multo poſt hoc toga; pænula pejor;
Calceus eſt ſarta terque quaterque cute;
Deque decem plures ſemper ſervantur olivæ;
Explicat et cœnas unica menſa duas;
Et veientani bibitur fæx craſſa rubelli;
Aſſe cicer tepidum conſtat, et aſſe venus.
In jus O fallax atque inficiator eamus;
Aut vive, aut decies Scævola redde deis.

Martial.

Avarice is diverting. I will not preſume to ſay in what caſes it is proper for a miniſter of Jeſus Chriſt to render vice ridiculous, and ſo to excite the riſibility of mankind againſt it: but I will venture to affirm, ſatire is one bloodleſs weapon of the chriſtain warfare, and we have many examples of its uſe in ſcripture. *Behold! the man is become as one of us, to know good and evil! now perhaps he may put forth his hand, and take alſo of the tree of life, and eat, and live for ever!* Gen. iii. 22. *Cry aloud, for he is a God!* 1 Kings xviii. 27. *No doubt but ye are the people, and wiſdom ſhall die with you!* Job xii. 2. *Ye ſuffer fools gladly, ſeeing ye yourſelves are wiſe! Receive me as a fool, that I may boaſt myſelf a little. Are they Hebrews? So am I. Are they miniſters of Chriſt? (I ſpeak as a fool.) I am more.* 2 Cor. xi. 19, 16, 22, 23. *I heard a voice from heaven, ſaying, Reward Babylon, the great, even as ſhe rewarded you. Double unto her double. In the cup, which ſhe hath filled, fill to her double. Give her torment and ſorrow. She ſaith, I ſit a queen, and am no widow, and ſhall ſee no ſorrow. Rejoice over her, thou heaven, and ye holy apoſtles and prophets!* Rev. xviii. 4, 2, 6, 7, 20.

It is faſhionable to account the puritans of the laſt age a gloomy generation: but ſome people are not ambitious of faſhion, and to them we may be allowed to ſay two things in favour of theſe gloomy people. 1. Was it fair to perſecute and ruin people, and then to reproach them for not being merry? *They,*

that

vices, his love and his hatred, his joy and h ſorrow reſpect and obey his avarice. They move or

that waſted us, required of us mirth, ſaying, ſing us one of the ſongs of Sion! Pſal. cxxxvii. 3. *How ſhall we ſing the Lord's ſong in a ſtrange land!* Alas! the Lord's ſongs would give you no pleaſure! The ſongs of Sion are not compoſed in your taſte! If we muſt ſing, compoſe our odes yourſelves! Come, ſet the five-mile act to muſick! Play away upon our liberties, and properties, and lives. Give us *hunger, and thirſt, and nakedneſs, and want of all things! Hang our lives in doubt day and night! ſmite us from the ſole of the foot to the top of the head!* drive us to deſpair, make us *mad for the ſight of our eyes*, and then reproach us for not being merry!

2. Theſe people were not gloomy, on the contrary, there is a ſatirical vein of pointed wit, that runs merrily through all their writings, and electrifies their perſecutors as it runs. I do not ſay, their wit was as well refined as modern wit: that would be profane indeed! but it was the wit of the age, and they were chearful in the exerciſe of it. I could exemplify this by innumerable extracts from their polemical writings, and even by tranſcribing the titles of ſome of them: but I will only now mention two things, which afforded theſe dull men ſome diverſion. 1. The ſhifts made to eſtabliſh the *liturgy* diverted them. When kneeling at the communion was firſt appointed in the Engliſh epiſcopal church, the foreign proteſtants were extremely offended at it, and Beza wrote to archbiſhop Grindall on the ſubject. If, ſays Beza, you have rejected the doctrine of tranſubſtantiation, and the practice of adoring the hoſt, why do you ſymbolize with popery, and ſeem to hold both by kneeling at the ſacrament? kneeling had never been thought of, had it not been for tranſubſtantiation. Grindall replied, that though the ſacrament was to be received kneeling, yet a *rubrick* accompanied the ſervice-book, and informed the people, that no adoration of the elements was intended. O! I underſtand you, ſaid Beza, "There was a certain *great Lord*, who repaired his houſe, and, having finiſhed it, left before his gate a great ſtone, for which he had no occaſion. It ſeems, this ſtone cauſed many people in the dark to ſtumble and fall. Complaint was made to his lordſhip, and many a humble petition was preſented praying for the removal

or reſt, act or do not act, agreeably to the orders, which this criminal paſſion gives them. If he be naturally

moval of the ſtone: but he remained long obſtinate; at length, he condeſcended to order a *lanthorn* to be hung over it. My Lord, ſaid one, if you would be pleaſed to rid youſelf of farther ſolicitation, and to quiet all parties, order the ſtone and the candle to be both removed."

A bible, that wants thirty-nine human articles to make it intelligible; a divine law needing the gloſſes of a hundred and forty ſynodical canons; an inſpired prayer-book with a rubrick; theſe, and a thouſand more are odd aſſociations of ideas, and aſſociation of ideas by fancy makes mirth. *Advances of the Ch. of Eng. towards Rome, by Dr. Du Moulin,* 1680.

The other article, which they obſerved, *non ſine riſu*, as they ſaid, was the beggarly treachery of their perſecutors in regard to their *ſermons.* "Puritan miniſters! ſeditious and ſchiſmatical preachers! there was not one orthodox or learned * man among them." *Clarendon. Hiſt. vol.* ii.

"Puritan preachers! mere pulpiteers! men, neither of learning nor conſcience! poiſoning in their ſchiſmatical lectures the people with antimonarchical principles." *Dugdale Pref. to View of Troubles,* &c.

"Puritan preachers! a ſpiritual militia, neither parſons, vicars, nor curates; but, like the order of the friars predicants, tickling the ears of the people with legends and miracles, debauching the people with principles of diſloyalty! all their pulpit harangues are nothing but the repeated echoes of the votes, orders, remonſtrances, and declarations of Weſtminſter. *Nalſon's Collections.*

"Preachers! men of no learning, no conſcience, furious promoters of dangerous innovations, turbulent and ſeditious in diſpoſition, ſcandalous in life, impoſed upon pariſhes to infect and poiſon the minds of our people." *Declar. of Charles* I. *Aug.* 12, 1642.

Dr. Walker has collected a whole folio of articles tending to prove theſe charges, and the abuſed noncons laugh at his ATTEMPT, as he calls it. For why, courteous reader? why, becauſe ſome of theſe "grave, worthy, proteſting, ſweet, modeſt, ingenious, learned, loyal true ſons of the church of England; theſe men of great ſpirit, well beloved of the gentry, great agents and ſufferers

naturally civil, mild, and agreeable in his converſation, he will not fail to lay aſide all his civilities, and good manners, when his avarice tells him he may get ſomething by doing ſo: and, on the contrary, when he has received ſome injury, when ſome inſult has been offered him, which is a juſt ground of reſentment, you may ſee in an inſtant his wrath is removed, and all his vehemence abated, in hope of a little money offered to appeaſe him, or in fear of a ſmall expence to gratify his reſentment. If an object of publick joy, or ſorrow

ferers for his majeſty" (ſee Dr. Walker's account of Dr. Owen, biſhop of St. Aſaph, and Dr. Lloyd, dean.) I ſay, theſe accuſers of their brethren were ſo mean as to preach the ſermons of the very men, whom they abuſed. Odd fate of a puritanical ſermon! Studied in a jail, preached under a hedge, printed in a garret, ſold at a pedlar's ſtall, bought by a prieſt's footman, uttered from a pulpit in a cathedral, applauded by a biſhop, and ordered to preſs by a grave ſeſſion of gentry! *Riſum teneatis amici!*

Mr. Jenkins publiſhed a commentary on Jude. His antagoniſt, Dr. Grove, taxed him with plagiariſm, becauſe he had made a few quotations without ſaying whence he had them. Jenkins retorted, "Illum tamen ab hac imputatione prorſus quoque liberare nequeo, qui, cum concionaretur in feſto S. Michaelis apud templum Paulinum, frequenti auditorum corona, et tunc temporis preſente patruo ſuo Groviique patrono Humphredo Epiſcopo Londinenſi, (a quo nullus dubito quin ſummas pro labore ſuo egregio laudes concionator reportaverit.) totam ſuam concionem verbatim pene integram deſumpſit e commentariis *Jenchini* in verſum Judæ nonum de diſceptatione Michaelis cum diabolo. Ut omittam quod apud tabernaculum ſuum in jejunio pro Londini conflagratione, concionem ſuam deprompſit e *prædicti authoris* commentario in Judæ verſum ſeptimum, de incendio quo Sodoma deleta fuit. Neque duos alios de tuis æqualibus a plagiariorum labe penitus immunes ſiſto, qui, ut ſatis mihi compertum eſt, totum *Jenchini* commentarium in Judam per ſingulas dominicas a capite ad calcem, in concionibus ſuis populo recitarunt."

ſorrow offer itſelf to his view, ſimply conſidering it in a general view, he will be glad or ſorry according to the nature of the thing in queſtion: but ſhould this occaſion of public joy intereſt him ever ſo little, or in any manner prejudice his pretenſions, all on a ſudden you will ſee all his joy turned into ſorrow. In like manner, when a publick calamity gives him an opportunity of gaining any thing, all his ſorrow is turned into joy. If he ardently loves any one he will love him no longer, if he begin to coſt him any thing; avarice will turn all his love into indifference and coldneſs. If reaſon and common honeſty oblige him to be of a party, who have juſtice on their ſide, he will maintain, and even exaggerate their rights, and defend the equity of them, while his purſe is not engaged: engage his purſe, and it is no longer the ſame thing; what was juſt is become now unjuſt to him, he has quickly *whys*, and *howevers* in his mouth—but, *however*, we were miſtaken in ſuch a point,—*why* ſhould we be obſtinate in ſuch, or ſuch a thing? &c. (6)

In

runt." &c. *Refutatio Grovii Reſponſ. ad Celeuſma.*

This great and excellent ſervant of Chriſt, who was deſcended by his mother's ſide from Rogers, the protomartyr, died in Newgate, after a confinement of ſeventeen weeks for conſcience-ſake. 1685. *Dr. Calamy's Acc. vol.* ii. *London.*

I might add another ſource of puritanical mirth ariſing from a contraſt of qualifications of churchmen with the epithets which were given them by one another. Adm. Reverendiſſime — Digniſſime —Ornatiſſime — Venerabiliſſime — Benigniſſime — Scientificentiſſime — Singulariſſime —Sociabiliſſime—Vigilantiſſime—Pientiſſime — Sanctiſſime——Beatiſſime——&c. &c. But I forbear. Vid. *Hen. Bebelius de Abuſ. Ling. Lat.*

(6) *Avarice governs the tempers of intereſted men, and directs their actions in publick events.* Were we to apply this

In fine, his avarice gives the *colour* and tint to *every ſubject*, it is the ſole rule, and meaſure, it makes things good or bad, juſt or unjuſt, reaſonable or unreaſonable according to its pleaſure. Crimes are no longer crimes, if they agree with avarice, virtues are no longer virtues, when they oppoſe it. She reigns over the ideas of a miſer's mind and the emotions of his heart, ſole arbitreſs in the judgments of his mind, ſole directreſs in the conſultations of his heart, ſole governeſs of all his paſſions. (7) Ariſtotle's definition of nature can

this to church-intereſt, and to exemplify it by hiſtory, we could not chooſe a period more proper than that from the reſtoration of Charles II. to the death of queen Ann. The ſeveral turns of the times, the variety of temper diſcovered, the veering about of church-men according as the wind of intereſt blew, are finely deſcribed, for the greater part of the time, by our excellent hiſtorian Neal, of whoſe fidelity no party has any juſt cauſe to complain, except that of the Baptiſts. (That they have, their hiſtorian Croſby hath moſt clearly ſhewn, in his hiſtory of the Baptiſts, and particularly in his preface to it.) The diſpoſition of too many of the clergy of thoſe times is properly enough ridiculed in the well-known humourous ſong called *The Vicar of Bray.*

(7) *Avarice reigns over a miſer.* Mr. Claude compares avarice to an abſolute empreſs extending her deſpotiſm over an abject ſlave. The books of Eccleſiaſtes, and Proverbs, aſſimilate avarice to ſeveral things, each ſignificant and expreſſive: the following is very beautiful in its kind. Eccl. vi. 3. *An untimely birth is better than a miſer.* "*Comparantur* in his abortivus et avarus, quia fruſtra natus uterque, cum finem naſcendi neuter adeptus.... In eo *præfertur* abortivus, quod ut bona, ſic nec mala vitæ ulla ſit perpeſſus: avarus vero bonis vitæ caruit, ætatem vero ſuam in mille malis et ærumnis tranſegit." *Del Rio Adag. Sac. Par.* ii. *Ad.* 307.

Prov. xvii. 8. *A gift is as a precious ſtone in the eyes of him that hath it: whitherſoever it turneth it proſpereth.* A bribe, like a diamond, ſparkles in the eyes of intereſted men, and money in all places, and on all occaſions will prevail with them.

can be no where better applied, ſhe is the principle of motion and of reſt; for ſhe does all that the centurion in the goſpel did, ſhe ſays to one Go, and he goeth, to another Come, and he cometh, Do this, and he doth it: yea ſhe goes farther than the centurion went; for ſhe ſays Pauſe, and all things pauſe, Ceaſe, and all things ceaſe to be. (8)

IV. OBSERVE

One of our divines, diſcourſing on the inhumanity of *the prieſt* and *Levite*, mentioned by our Lord, Luke x. 31, 32. well obſerves—" that it is unfair to tax the whole body of the clergy with avarice, and inhumanity—that at the acceſſion of Conſtantine great riches, and with them great temptations to avarice poured into the church—that too many church-men, and particularly thoſe in the church of Rome, eſpecially the religious fraternities, had been ſad examples of avarice—that it was a ſin more ſcandalous in them than in others—but that, as there were ſome Zachariahs among the prieſts, and ſome Barnabaſſes among the Levites, ſo there were ſome liberal men among the Romiſh clergy, and more in other communities—that ſoldiers, magiſtrates, and merchants had diſgraced war, polity, and trade with avarice—but that it would be unfair to blame the whole order of either—and that there was nothing in the miniſtry itſelf to excite avarice: but quite the contrary," &c. *Beauſobre Diſc. ſur Nov. Teſt. D.* i.

(8) As we cannot form an idea of love, hope, or avarice in the abſtract, or independent of a perſon, it ſhould ſeem the characters of vices, or virtues would be beſt deſcribed in their ſubjects, where ſcripture affords examples. Where all the characters of a vice, or a virtue are not to be found in one perſon, ſeveral examples may be united to give a full deſcription of the article in queſtion. Juſt deſcription is extremely difficult: but what an encouragement to reflect, that it is not in the power of human nature to love vice, or hate virtue, appearing in their own colours!

Mr. Saurin *characteriſes patriotiſm* in the perſon of *Nehemiah*, and *covetouſneſs* in the unhappy *Judas*. After a juſt but terrible deſcription of the vice in the man,—declaring, that he trembled at the idea of ſuch a monſter—and exclaiming with Virgil, O execrable

IV.

Observe the Relation of one Subject to another. (9)

For example, always when in ſcripture God is called *a Father*, the relation of that term to *children*

crable love of money! and ſo on—he aſks, whether this odious picture reſemble Judas only? he goes on, and compares his *hearers* with Judas, till he pities Judas, and turns all his indignation againſt them. His deſign is to excite a perfect hatred of avarice, and thereby to deliver his hearers from its guilt and power at once. Theſe applications ſometimes produce great effects.

How richly the inſpired writings are ſtored with materials of this kind every body knows; indeed we may ſay of many beauties of the bible, as Mr. Addiſon in *the freeholder* ſays of a paſſage in Kings (2 b. viii, c. 11, 12, 13. verſes.) they only want a place in ſome Greek and Roman writer to be univerſally admired.

The orator's deſcription of the idle lives of his countrymen is juſtly admired, η βουλεσθε, ειπε μοι, περϊοντες αλληλων πυνθανεσθαι λεγεται τι καινον; . . . . τεθνηκε ο φιλιππος; ου μα Δι, αλλ' ασθενει. tell us, Do you rather incline according to your uſual cuſtom, to ſaunter about idle, aſking each other what news? . . . is Philip dead? No: but by Jove he is ſick, &c. *Demoſt. Phil* I. Compare this deſcription of the Corinthian church with it, Λεγω δε τουτο, οτι εκαστος υμων λεγει, εγω μεν ειμι Παυλου, εγω δε Απολλω, εγω δε Κεφα, εγω δε Χριστου. Μεμερισται ο Χριστος; μη Παυλος εσταυρωθη υπερ υμων; η εις το ονομα Παυλου εβαπτισθητε; ευχαριστω τω Θεω, &c. Is the figure eroteſis admired in the paſſage above mentioned? obſerve this in Mat. xi. 7. Τι εξηλθετε εις την ερημον θεασασθαι; καλαμον υπο ανεμου σαλευομενον; αλλα τι εξηλθετε ιδειν; ανθρωπον εν μαλακοις ιματιοις ημφιεσμενον; ιδου, οι τα μαλακα φορουντες εν τοις οικοις των βασιλεων εισιν. αλλα τι εξηλθετε ειδειν; προφητην; ναι λεγω υμιν και περισσοτερον προφητου.

(9) *Obſerve the relation of ſubjects to each other.* Nothing introduces a greater confuſion into a diſcourſe of any kind than a violation of this rule. The putting together of ſingle, unconnected,

children is evident, and we are obliged not only to remark the paternal inclinations, which are in God

ed, irrelative ideas produces a perfect wilderneſs, and, if a diſcourſe ſo compoſed be animated with the ill tempers of the compoſer, it reſembles a wilderneſs full of tigers and lions, apes and panthers, ridiculous and terrible beaſts. A violation of this rule produced almoſt all thoſe expreſſions, which ſome zealots have collected and publiſhed under the title of *Diſſenters Sayings*, and from which they pretended to derive proofs of principles, which the preachers never held. The truth is, the faſhion of the laſt age in both preaching and praying was to compoſe of all manner of gatherings, without that accurate, aſſorting method, which maturer judgment has ſince introduced. It was not the faſhion of any whole party, for each had judicious men: but it was the prevailing miſtake of the bulk in all parties. There is, however, this difference between the publications of two parties; The epiſcopal party publiſhed by command of the head of the church, the church therefore is accountable: but among the other parties individuals only were cenſurable.

" O Lord, who didſt deliver *David* thy ſervant, . . . let King *Charles* find ſafety under the ſhadow of thy wings." What *relation* was there between David and King Charles I.? *Prayer for Preſervation of the King*, 1643.

" Let the happineſs of the ſucceſs of our ſovereign *flow to the very ſkirts* of his people." This thought ſeems to be taken from Pſal. cxxxiii. 2. *ointment went down to the ſkirts of Aaron's garments*. What have the ſkirts of *Aaron* to do with the *poor* in an Engliſh workhouſe? *Thankſgiv. for Vict. at Edge-hill.*

" Lord! look to the righteouſneſs of our cauſe. See the *ſeamleſs coat* of thy Son torne, the *throne* of thine anointed trampled on, thy *church* invaded by ſacrilege, and thy *people* miſerably deceived with lies." What *relation* was there between the *ſeamleſs coat* of Chriſt, the *ſale* of church-lands, and the *lies* of the clergy? *Thankſgiv. for Vict. in the North. All publiſhed by his Majeſty's command.* 1643.

The compiler of theſe prayers, telling God Almighty a hiſtory of rebellion, ſays, among other things, " *We murmured againſt Moſes*;" and with equal propriety might I ſay, You did more than *murmur* againſt Moſes, you *cut his head off* before Whitehall!

The

God towards us, and the advantages which we receive from his love; but alſo the duties to which

The aſſociation of ſuch irrelative ideas into one expreſſion is arbitrary and licentious, and produces very bad effects both by leading off the attention from a ſubject, and by confounding it with other ſubjects, which have nothing to do with it. Suppoſe a prayer to begin, O Lord, who didſt form the crooked *ſerpent*, bleſs and direct the twelve *judges!* would not this mode of expreſſion ſeem to convey a moſt deteſtable idea of their Lordſhips and the law? or ſuppoſe a miniſter before preaching to pray, O thou, who didſt create *cattle*, and *creeping things*, aſſiſt *me* to preach thy word effectually to day! would not this look as if the worthy man thought himſelf a beetle or a beaſt? In the examples above quoted, there is *no* relation at all between the ideas, I will add an example of a more frequent miſtake, that is, an aſſociation of ideas irrelative in themſelves, and that *intermediate* idea, which would relate them to each other implied. I'll take the firſt at hand.

"Queſtionleſſe, there cannot be a greater blemiſh unto the honour, dignity, worth, and credit of any Chriſtian prince or potentate, of any Chriſtian magiſtrate, nobleman, general, captain, prelate, maiſter, ſuperiour, or the like, who ſhould be patternes of temperance and ſobriety unto others, than for every infamous, ſwiniſh, riotous, prophane, and diſſolute rorer, ruffian, gull-gallant, or pot-companion, every baſe and raſcal tapſter, pedler, tinker, cobler, hoſtler, mechanick, clowne or footboy, to thruſt their names into their pots, and to drink their healths." *William Prynne's Healthes-ſickneſſe againſt drinking healths.* 1628.

"There cannot be a greater blemiſh unto the dignity of the king than for a tinker to drink his health." Before this can be proved to be *any blemiſh* to his majeſty ſome *intermediate idea* muſt be admitted to *connect* the tinker and the king, ſome unworthy action on his majeſty's part muſt be ſuppoſed: but as no ſuch action can be ſuppoſed, it is abominable to inſinuate it. Without it, however, there is no relation between the dignity of a prince and the diſorders of his people, nor does the impropriety of their actions (ſuppoſing, what is not allowed, that it were an impropriety to drink the king's health) imply any defect in the character of the prince.

The

which we are bound as children of ſuch a father. The ſame may be ſaid of all theſe expreſſions of ſcripture, *God is our God*—we are *his people*—he is our *portion*—we are his *heritage*—he is our *maſter*—we are his *ſervants* --he is our *king*—we are the *ſubjects of his kingdom*—he is our *prophet or teacher*—we are his *diſciples*—with many more of the ſame kind. When we meet with ſuch ſingle and ſeparate, they muſt be diſcuſſed in relation to one another, and this relation muſt be particularly conſidered. Thus, when the *kingdom* of God, or of Jeſus Chriſt is ſpoken of, all things relative to this kingdom muſt be conſidered—as its laws—arms—throne—crown—ſubjects—extent of dominion—palace where the king reſides—&c. So when our myſtical *marriage* with Jeſus Chriſt is ſpoken of, whether it be where he is called a bridegroom, or his church a bride; you ſhould, after you have explained theſe expreſſions, turn your attention to relative things—as the love of Jeſus Chriſt to us, which made him conſent to this myſtical marriage—the dowry, that we bring him, our ſins and miſeries — the communication, which he makes to us both of his name and

The holy ſcriptures are always wiſe and pertinent on this article. " Lord! thou haſt *made* heaven and earth. . . . Stretch forth thy *hand to heal*.—Thou didſt ſay by the mouth of *David*, The kings of the earth *ſtood up againſt* thy Chriſt. . . . Now Lord! behold their *threatnings*, &c. Acts iv. 24. 30 —25, 26, 29. God made of one blood all nations of men . . . and now commandeth all men every where to repent. Acts xvii. 26. 30. The God of *nature* is the God of *religion*—He *made* men, he *commands* men —he made *all* men, commands *all* men—he made all *nations* of men, he commands all men *every where*—he made all nations of *one blood*, ſubject to the ſame maladies and miſeries, he commands all nations to *repent*, and ſo applies an univerſal remedy to an univerſal malady.

and benefits—the reſt, that he grants us in his houſe, changing our abode—the banquet at his divine nuptials—the inviolable fidelity, which he requires of us—the right and power he acquires over us—the defence and protection, which he engages to afford us—but, when theſe relative things are diſcuſſed, great care muſt be taken neither to inſiſt on them too much; nor to deſcend to mean ideas; nor even to treat of them one after another in form of a parallel: for nothing is more tireſome, than treating theſe apart, and one after another. They muſt, then, be aſſociated together, a body compoſed of many images muſt be formed, and the whole muſt be always animated with the ſenſible, and the ſpiritual. I think, a preacher ought to content himſelf with making one ſingle obſervation, or, at the moſt, two, in caſe the relative things are too numerous to be collected into one point of view. In ſuch a caſe you muſt endeavour to reduce them to two claſſes: but in two different orders, and always make the difference preceptible, ſo that it may not be ſaid, you have made two obſervations of what was naturally but one. (1)

V. Observe

(1) *Collect relative ideas into one point of view.* The direct contrary is the practice of too many, whoſe whole attention ſeems turned to the dividing, and ſo diſſipating, loſing, and, if I may ſpeak ſo, gaming away the ſenſe of the text. No preachers are ſo given to this method as they, who delight in an allegorical way of preaching. The damage done to religion by it is incredible. The fathers allegorized. Porphyry of old, and Woolſton of late, with many others alike ill affected to the truth, took, or pretended to take, them at their word, and, by ruining their ſenſe of a miracle, pretended to have ruined the real ſenſe of the ſacred hiſtorians, who reported the miracles of Chriſt; and they triumphed, as if they believed themſelves. Whence came

V.

Observe whether some Things be not supposed, which are not expressed.

This is a ſource of invention different from the former; for the former is confined to things really

came all theſe mock triumphs? Whence come they ſtill? Moſt certainly from the unguarded irrelative aſſociations of ideas of ſome expoſitors. Give one the reſurrection *of Lazarus* for his ſubject, and he will preach concerning *regeneration*, becauſe regeneration is *elſewhere* called a reſurrection. Give him a *leper*, and he treats of *a ſinner*. Give him a handful of meal, or a cruſe of oil, two young pigeons, a bunch of hyſſop, or a ſcarlet line, and you may ſit down, and prepare to hear him diſcuſs a whole body of divinity, although theſe articles are no other way related to his doctrine than as they ſerve to illuſtrate it.

I will ſubjoin an example—a reproof—and a direction.

" Ταυτα δε δειγμα και τυπον επεχει ΜΕΓΑΛΟΥ ΜΥΣΤΗΡΙΟΥ· ο γαρ ηλιος εν τυπω Θεου εστιν· η δε σεληνη ανθρωπου· και ΩΣΠΕΡ ο ηλιος πολυ διαφερει ο Θεος της ανθρωποτητος· και ΚΑΘΑΠΕΡ ο ηλιος πληρης παντοτε διαμενει μη ελασσων γινομενος ΟΥΤΩ παντοτε ο θεος τελειος διαμενει πληρης ων πασης δυναμεως και συνεσεως και σοφιας και αθανασιας και παντων των· η δε σεληνη κατα μενα φθινει, και δυναμει αποθνησκει εν τυπω ουσα ανθρωπου επειτα αναγενναται και αυξει εις δειγμα της μελλουσης εσεσθαι αναστασεως· ΩΣΑΥΤΩΣ και αι τρεις ημεραι των φωστηρων γεγονυιαι τυποι εισιν της τριαδος του Θεου και του λογου αυτου και της σοφιας αυτου τεταρτω δε τυπω εστιν ανθρωπος. Cæterum aſtra hæc typum *magni myſterii* præ ſe ferunt. Sol etenim Deum quodammodo repræſentat, Luna vero hominem. *Ut* ſol multis (quod dicitur) paraſangis antecedit lunam potentia et gloria: *ſic* Deus plurimum excellit hominem. *Ut* ſol plenus ſemper conſpicitur, nec unquam diminuitur: *ſic* Deus perpetuo perfectus exiſtit, plenus potentia, intellectu, ſapientia, immortalitate, et reliquis bonis omnibus. Luna ſingulis menſibus occumbit, ejuſque potentia emoritur, hominis conditionem oſtendans: deinde regeneratur et

ly relative: but this ſpeaks in general of things *ſuppoſed*, which have no relation to each other. For example, when we ſpeak of a change, what they call the terminus *a quo* neceſſarily ſuppoſes the terminus *ad quem*: and the terminus *ad quem* ſuppoſes the terminus *a quo*. (2)

A co-

et augetur ad deſignandam reſurrectionem cunctorum futuram. Tres dies qui præceſſere creationem duorum luminarium trinitatis myſterium ſacroſanctum repræſentant, viz. Deum, ſermonem, ſapientiam. Quartus dies typus eſt hominus, &c." *Theoph. ad Autol. lib.* ii.

God the Father—God the word—God the ſpirit—the four firſt days of the creation—the ſun and the moon—the quick and the dead—time and eternity! did ever an ignorant lay-brother botch together ſuch a Joſeph's coat as this Patriarch of Antioch has done?

Le Clerc reproves ſuch writers. "Certe (ethnici non exaudient) fatendum allegoricos interpretes ſcripturæ non immerito ab eo (i. e. Porphyrio) carpi. Neque hoc parum religioni olim nocuit, *et etiamnum nocet*." *Ars Crit. tom.* i. *p.* 2. *ſ.* i. *c.* 16. *prope finem.*

Clement of Alexandria gives a proper word of advice. "Παραβολην δε κυριου τις νοησει ει μη σοφος και επιστημων και αγαπων τον κυριον αυτου; εστω τοινυν πιστος ο τοιουτος, εστω δυνατος γνωσιν εξειπειν, ητω σοφος εν διακρισει λογων, ητω γοργος εν εργοις, ητω αγνος· τοσουτω γαρ μαλλον ταπεινοφρονειν οφειλει, οσω δοκει μαλλον μειζων ειναι ο Κλημης εν τη προς Κορινθιους φησι· Parabolam autem domini quis intelliget niſi *ſapiens* et *ſciens* et qui *diligit* dominum ſuum? ſit ergo qui talis eſt fidelis, ſit ejuſmodi ut poſſit explicare cognitionem, ſit ſapiens in verbis diſcernendis, ſit in factis ſcientiſſimus, ſit caſtus et mundus. Eo enim debet eſſe magis humilis quo videtur eſſe major, dicit Clemens in epiſtola ad Corinthios." *Clem. Alex. Stromat. lib.* vi.

(2) *Implication differs from relation.* The *chief* uſe of this topick is *illuſtration.* Hypothetical elucidation and illuſtration are very beautiful: but hypothetical reaſoning, that is to ſay, arguments grounded on ſuppoſition are inadmiſſible in a ſevere inveſtigation of truth.

For example. "The Nonconformiſts are known by their canting notions of *indwelling*—*enlightening*—*ſoul-ſaving*—*heart-ſupporting*." *Bp. Kennett's Regiſter and Chron. Dec.* 1662.

The

A covenant ſuppoſes two contracting parties—a reconciliation effected, or a peace made, ſuppoſes war and enmity—a victory ſuppoſes enemies, arms, and a combat—life ſuppoſes death, and death life—the day ſuppoſes night, and the night day — ſometimes there are propoſitions, which neceſſarily ſuppoſe others, either becauſe they are conſequences, depending on their principles, or becauſe they are truths naturally connected with others. It is always very important to underſtand well what things are ſuppoſed in a text;

The index gives this as a *character* of the Noncons in the reign of Charles II. The queſtion is, how much does it prove? I believe, nothing, except the biſhop's partiality.

Here are ſeveral things ſuppoſed. 1. It is a quotation from an anonymous author, yet he, who ſpeaks from behind the curtain, fine taſte, fine judice, is ſuppoſed a *credible witneſs*. 2. It is *ſuppoſed*, the Noncons were the *only* men, who made uſe of *compound* words. This is not true, for Homer made uſe of more words of this ſort than all the Noncons put together, and the Epiſcopalians uſed them as much as the latter. 3. It is *ſuppoſed*, certain *notions* peculiar to *nonconformity* were contained in theſe words, and expreſſed by them: but neither is this true, for none of theſe terms expreſs any other ſentiments than what were common to *all* parties at that time. 4. It is *ſuppoſed*, theſe words and notions were *the cant* of the party: but, without enlarging, I venture to affirm, if all theſe ſuppoſitions were well-grounded, and if theſe were the moſt diſtinguiſhing characters of the party, another *ſuppoſition* muſt be made, and ſuch an one as would cover thoſe Epiſcopalians with everlaſting contempt; and that is, that they robbed, rifled, baniſhed, impriſoned, or murdered thouſands for uſing a few *cant words*. We do not juſtify the conſtant uſe of ſuch terms as the above, and others like them, as ill-deſerving—hell-deſerving—God-diſhonouring—heaven-daring—ſoul-ſaving Chriſt-exalting—&c. but the hereſy is grammatical, if they are not agreeable to the analogy of the Engliſh language. The utmoſt abuſe of them therefore is no character of a heretical *divine*.

« The

text; for ſometimes ſeveral uſeful conſiderations may be drawn from them, and not unfrequently

"The notion of *mixed councils*, of *clergy* and *laity*, in which the chiefeſt affairs of the *church* were tranſacted during the *Saxon* times, if not for ſome reigns after the conqueſt, is a *new* and unaccountable pretence, an aſſertion neither for the *honour* nor the *intereſt* of THE CHURCH." *Archbiſhop Wake's State of the Church and Clergy of England. Pref.*

Here, falſe *principles* are *ſuppoſed*,——that nothing is *true* but what makes for the *honour*, and *intereſt* of the *epiſcopal* church in England —that no hiſtorical fact can be ſo ſunk into oblivion as to *appear novel* to poſterity on being reſtored to light. An old fact may be newly diſcovered, the diſcovery may diſſerve a party, and yet the fact may be true, and the diſcovery of it worthy of praiſe.

" DCCXLII. Her was mycel ſinoth gegaderod at Cloveſhou, and thar was Athelbald Myrcna Cing, and Cutbert Arcebiſceop, and fela othre wiſe menn. Hic congregatum eſt magnum concilium apud Cloveſhou, *præſidente* Adelbaldo Rege Merciorum, cum Cuthberto Archiepiſcopo *Cantuarienſi*, cæteriſque *epiſcopis* ſimul aſſidentibus diligenter examinantes circa neceſſaria de ſtatu totius religionis, et de ſimbolo, &c." *Arch. Wake ut ſup. in Append. Mſſ. manu propria ſcript. penes me.*

The Latin tranſlation of the above words *ſuppoſes* ſeveral things, which, although they were true, yet ought not to have been inſerted here in a tranſlation, as if aſſerted in the original. The tranſlation ſays, king Athelbald *preſided* in the ſynod—the text only ſays he *was thar*. The tranſlation ſays Cuthbert was Archbiſhop of *Canterbury*——the text only ſays Cutbert was *Arcebiſceop*. The tranſlation ſays the ſynod was made up of the king, the archbiſhop, and other *biſhops*—the text ſays other *wiſe men*. The two firſt of theſe ſuppoſitions are of no conſequence, and I only obſerve, that in ſtrict reaſoning they need not be allowed as the ſenſe of the *text*. The laſt is an article of ſome conſequence, and I would by no means allow it; for as on the one hand, it is not ſuppoſeable all the reputed *wiſdom* of the nation centered in the biſhops, ſo on the other it is certain the laity as well as the clergy ſubſcribed and authenticated all legal deeds.

When we ſay arguments grounded on ſuppoſition ought not to be admitted in reaſoning, we mean *groundleſs*, *unneceſſary*, *illogical*, *uncertain* ſuppoſition. Where ſuppoſition

quently the very expreſſions in the text include them. (3)

For

poſition is natural, neceſſary, probable, or certain, the ſuppoſition will become a *datum*, and a preacher will be allowed to deduce arguments *ſimilar* to his datum. A probable ſuppoſition affords a probable argument, a neceſſary ſuppoſition affords a demonſtration. Our next note will explain our meaning.

(3) *Some propoſitions neceſſarily ſuppoſe others.* The Juſtinian code of canon law anathematizes Eunomians, who baptized by ſingle immerſion εις μιαν καταδυσιν βαπτιζομενους. This canon has the force of authentick hiſtory, and we are obliged to ſuppoſe, that ſome chriſtians in the year 383, in which year the canon was made at Conſtantinople, did actually adminiſter baptiſm by *immerſion*, and by *ſingle* immerſion. *Cod. Can. Juſtin. Chriſtoph. Juſtel. edit. Gebhard. Theodor Meierſ. Can.* clxx.

The ſame council decreed that Arians, Novatians, Sabbatarians, and other hereticks ſhould be reſtored to church-communion, on condition of their abjuring all hereſies, and delivering up all their books, which were not agreeable to the received notions of the holy catholick and apoſtolick church. Here again we muſt neceſſarily ſuppoſe——that ſome chriſtians judged for themſelves in matters of religion——that they wrote and publiſhed books againſt the general popular creeds—and that the pretended apoſtolick church impoſed terms of communion different from thoſe of ſcripture, making their own creeds, and not the ſacred ſcriptures, rules of orthodoxy. *Can.* clxx.

So again, the council at Laodicea, held in the year 364, decreed that no pſalms of private compoſition, ιδιωτικους ψαλμους, ſhould be uſed in the church. This implies, that ſome churches did uſe pſalms or hymns of private compoſition in publick divine worſhip. *Can.* clxiii.

" Titus Ariſto was an eminent lawyer, Pliny ſays, Nihil eſt illo gravius, ſanctius, doctius, ut mihi non unus homo: ſed litteræ ipſæ, omneſque bonæ artes, in uno homine ſummum periculum facere videantur. Quam peritus ille et privati juris et publici? quantum rerum? quantum exemplorum? quantum antiquitatis tenet? nihil eſt quod diſcere velis, quod ille docere non poſſit: Quid eſt quod non ſtatim ſciat? et tamen *plerumque hæſitat. Dubitat* diverſitate rationum, quas acri magnoque judicio ab

For example. Rom. xii. 17. *Recompence to no man evil for evil.* In diſcuſſing this text you may very

ab origine, cauſiſque repetit, diſcernit, expendit. . . . *Ornat hæc magnitudo animi*, quæ nihil ad oſtentationem, omnia ad conſcientiam refert, recteque facti non ex populi ſermone mercedem, ſed ex facto petit." *Vitæ J.c.torum a Gul Grotio. J.c.to Delp. lib.* ii. *cap.* 3.

In this character of Ariſto, it is *ſuppoſed* as a datum, or taken for granted, that it is an *excellence* in an inveſtigator of truth to pauſe, to doubt, to examine, to *form his judgment coolly* and cautiouſly—that it argues *magnanimity* to judge according to *evidence*, and not to be ſwayed by popular notions and vulgar applauſe. Who will deny theſe data? A reaſoner may ſafely build on them.

All our divines obſerve, that there is a ſingular propriety in the anſwers, which our Lord gave the various ſects among the Jews, that came to him with their queſtions, in this point of light. He *ſuppoſed* certain *data*, which each party held, and replied accordingly. Moſt divines allow only *three* principal ſects among the Jews at Chriſt's advent: but Triglandius, profeſſor of divinity, and of Jewiſh antiquities, has, I think, clearly proved the exiſtence of a *fourth*, denominated *Karaites*, that is, *Scripturiſts*, becauſe they rejected traditions, and received the holy ſcriptures, as conſiſtent proteſtants do now, as the *ſole* and *ſufficient* rule of faith and practice. "Frequens et obvia in ſcriptis eruditorum mentio eſt ſectæ cujuſdam vetuſtioris inter Judæos, quæ aliena prorſus ab humanis in religione divina inſtitutis, inimica Talmudi, atque traditionibus magiſtrorum, *ſolius ſcripturæ* opibus ac revelatione contenta, appellationem hinc meruit KARÆORUM. Epitheton קראים impoſitum initio fuiſſe ad contemtum, quomodo ſub repurgatæ religionis tempus noſtros *Bibliſtas*, *Evangelicos*, aut ſimili titulo ſalutabant, *διασυρτικως*.

Our profeſſor thinks, theſe were the people called SCRIBES—LAWYERS, in the New Teſtament, that is to ſay, people, who made the *written* ſcriptures their rule, in diſtinction from the *Phariſees*, who held *traditions* as of equal authority with the ſacred writings. By embracing *all* the Old Teſtament they were diſtinguiſhed from the *Sadducees*, who held *only the books of Moſes*, as of divine authority. And they were diſtinguiſhed from the *Eſſenes* by

very properly obſerve the truths, which are *implied*, or ſuppoſed in the words. As 1ſt, The *diſorder*

by inhabiting *towns* and *cities*, and by holding preferments, in common with the reſt of their countrymen, while the Eſſenes, it is well known dwelt in tents remote from publick places. Theſe *ſcripturiſts* are diſtinguiſhed from the Phariſees, In ſo ſaying thou reproacheſt *us alſo*. Luke xi. 45. Acts xxiii. 9. *The ſcribes that were of the Phariſees part, aroſe*, &c. that is, the Scripturiſts took that ſide, which the Phariſees took in St. Paul's controverſy. Our Lord is ſuppoſed to praiſe ſome of theſe men, who practiſed what they taught, Matt. xxiii. 34. xiii. 52. And to reprove others, who ſacrificed the profeſſion of their own principles to their ſinful ſecular love of thoſe riches, titles, and honours, which the court-party, the Phariſees had to beſtow, Mat. xxiii. 2. Luke xi. 45, &c.

This excellent piece of ſacred criticiſm elucidates many paſſages of ſcripture, and places the propriety of many expreſſions of our Lord in a beautiful point of light, all on the principle, with which we began this note, *ſuppoſing* propoſitions, and taking them up as data. *Jacob. Triglandii Diatribe de Secta Karæorum.*

It is the height of injudicioufneſs to ſet out with a ſuppoſition *not allowed*. For example. A pious writer publiſhed a piece 1691, entitled "*The truth, which God hath ſhewn unto his ſervant Richard Stafford.*" Here, it ſhould ſeem, the reader is to ſuppoſe—that holy ſcripture is *imperfect*——and that chriſtians *need new* revelations, and *have* them—but theſe are not to be ſuppoſed, and conſequently Richard Stafford's diſcoveries are for his own amuſement.

Thus another entitles his book "*An Eſſay againſt Arianiſm and ſome other* HERESIES." Here that is *ſuppoſed*, which is actually to be proved, that *Arianiſm* is a hereſy. If there be ſuch a thing as *moral* hereſy, the *railer* is the heretick. *Maittaire againſt Whiſton*, 1711.

That inimitable chriſtian, Dr. Gauden, whoſe "ſoul was perfectly poſſeſſed with horror at the death of king Charles I. wrote a Steliteutick, Feb. 10, 1648, in an extacy of ſighs, tears, and indignation, ſignally marked with ſad drops of his paſſionate heart, on an occaſion in which no ink could be black enough, or have too much ſalt, vinegar, gall or aqua-fortis in it; and thirteen years after, even in 1661,

diſorder into which ſin has thrown mankind, ſo that men are expoſed to receive injuries and inſults from each other. A ſociety of ſinners is only a ſhadow of ſociety, they are actually at war with each other, and, like the Midianitiſh army, turning every one his ſword againſt his companion. The ſpirit of the world is a ſpirit of diſperſion rather than of aſſociation. Different intereſts, diverſities of ſentiments, varieties of opinions, contrarieties of paſſions make a perpetual diviſion, and the fruits of this diviſion are inſults and injuries. It may be ſaid of each in ſuch ſocieties, as of Iſhmael in the prophecy, *his hand is againſt every man, and every man's hand againſt him.*

2. We muſt not imagine that faith, and the dignity of a chriſtian calling raiſe the *diſciple of Chriſt* above injuries: on the contrary, they expoſe him oftener to evils than others; as well becauſe God himſelf will have our faith tried, that we may arrive (as the ſcripture ſpeaks.) at heaven *through many tribulations*; as becauſe a chriſtian profeſſion neceſſarily divides believers from infidels.

The

1661, finding it to have ſomething in it of a confuſed rapture, not miſbecoming ſo intenſive a grief, and ſo pious impatience, was perſuaded by his printer to publiſh it as his legitimate iſſue, and was content that his name ſhould be called upon it, intending by it to prove, that the man, the chriſtian, the king, the ſaint, the martyr, whom Judaſſes betrayed, whom Jews deſtroyed, whom cannibals devoured, had beams of divine majeſty in him, which daily conquered all eclipſings, that either his own misfortunes, or their malice caſt upon him—and farther, that the ſin of beheading king Charles queſtionleſs exceeded in many reſpects that of Chriſt's cruciſiers." Now in all this, tyro, what is *ſuppoſed?* what? thou ſimpleton! why, that eminence of *learning*, *ſincerity*, and *piety* qualified the dean of Bocking for the biſhoprick of Exeter! *Pudet hæc opprobria dici!*

The world and ſin form a kind of communion between the wicked and worldly, which produces a mutual forbearance and friendſhip: but there is no communion between a believer and an unbeliever any more than between light and darkneſs, Chriſt and Belial. Thence come all the perſecutions of the church, and thence will good men continue to meet with oppoſition from the wicked to the end of time. Jeſus Chriſt, when he ſent his apoſtles, did not fail to apprize them of this; he ſaid, *I ſend you forth as ſheep in the midſt of wolves*; and again, *If ye were of the world the world would love his own, but becauſe ye are not of the world, therefore the world hateth you.*

You may make an obſervation on each of theſe ſuppoſed truths, and, having eſtabliſhed the apoſtle's precept by ſhewing that private revenge is contrary to the laws of chriſtianity, and incompatible with true piety, you may obſerve a third ſuppoſed truth.

That the goſpel not only forbids reſentment and revenge: it even commands us to *pardon* offences; and, farther, obligeth us to *do good* to our enemies, and to *pray* for our perſecutors, according to the precept of Jeſus Chriſt, *Love your enemies, bleſs them that curſe you, and pray for them, that deſpitefully uſe you*: and, according to the doctrine of St. Paul in another place, *If thine enemy hunger feed him, if he thirſt give him drink.*

It remains that you take care in treating ſuppoſed truths, 1ſt, not to *fetch* them too *far*, and to bring them about by long circuits of reaſoning. Avoid this for two reaſons; firſt, becauſe you would render your diſcourſe *obſcure* by it; for every body is not capable of ſeeing truths, which are very diſtant from the text: and, ſecondly, becauſe by this means you might bring in *all* the whole

whole body of divinity into your text, which attempt would be vicious, and contrary to the rules of good ſenſe. (4) Of ſuppoſed truths, you muſt chooſe the moſt *natural*, and thoſe, which lie neareſt the text. (5)

In

(4) *Far-fetched ſuppoſitions obſcure a ſubject.* See page 17, n. 5. A foreign writer takes up this queſtion, " An damnato forte et exuto principe, cujus hereditarium eſt regnum, primogenitus ab adeundo principatu ullo jure poſſit arceri?" He affirms the negative, and ſets about proving it by declaring—that the fifth commandment ſaid, *honour thy father*, and that he had been taught from his infancy to conſider *princes* as parents—that *Tacitus* declared a republick was one *body*, and muſt be governed by one *ſoul*—that although princes ſin, as *Noah* did, yet he would be bleſſed, who, like Shem, covered his father's *nakedneſs*—that the author of *Eccleſiaſticus*, and *S. Gregory* the Great, had both given good counſel to ſubjects to continue to reverence vicious magiſtrates—and moreover, that many chriſtian *fathers* and *councils* had delivered holy ſentences and decrees on the unalienable dignity of kings." Our logician introduceth this with, " Itane, Regicida? Arrige aures, Anonyme?" . . . *Arrige aures indeed! —Marc. Zuer. Boxhornii de Majeſtate, et Prærogativa regum.* 1649.

This piece was written in favour of the cruel arbitrary houſe of Stuart. Our illuſtrious ſenators at the Revolution went a nearer way to work. They ſaid, *Salus populi eſt ſuprema lex. Vox populi vox Dei.* The nineteenth of Ezekiel was their text, and the act of ſettlement was their juſt expoſition of it. The Stuarts, like lions, had *learned to catch prey, and to devour men:* but the nation *ſpread their net over them, put them in ward,* and ſent them *to Babylon, that their voice ſhould no more be heard upon the mountains of Iſrael.* Thence all the happineſs, that this nation has ſince enjoyed under the gentle government of princes, who deſerve to be for ever revered as true patres patriæ, reigning not in the ſophiſms of hirelings: but in the juſt affections of their ſubjects.

(5) *Chooſe natural ſuppoſed truths.* Thus biſhop Flechier, in a ſermon concerning the rich man, who ſaid, *I will pull down my barns, and build greater, and there will I be-*

ſtow

In the ſecond place, do not *enlarge* on implied

ſtow all my goods; and I will ſay to my ſoul, Soul, thou haſt much goods laid up for many years: take thine eaſe, eat, drink, and be merry. . . . . . . "The rich man does not propoſe to employ his fortune in *faction*. . . . He does not intend to increaſe his eſtate by incroaching on his *neighbours*—nor to get richer by extortion and *uſury*—he does not mean to trouble and *perſecute* good people, who do not live as he doth—nor does he deſign to give himſelf up to a ſordid *avarice*—or to oſtentation and *pomp*—only *ſoul take thine eaſe*."

The Lord ſeems to deſcribe an Epicurean in the text, and, though he does not expreſs all, that the preacher obſerves, yet nobody, the leaſt attentive, can doubt the implication of it. *Flech. ſer. ſur l'Oblig de l'Aumone, tom.*ii.

If the following tale be true, a moſt unnatural ſuppoſition is contained in it. "Biſhop Smallbroke was ſaid by Woolſton to have taken occaſion, in explaining the miracle of the devils ſent by Chriſt into the herd of ſwine, to mention the *numbers* of each, wherein the number of ſwine being found to be one more than that of the devils, it was obſerved that ſome two of the ſwine could have but one devil, which conſequently muſt be divided into two halves, upon which his lordſhip was unluckily nicknamed, *Biſhop Split-devil. Biograph. Brit. Art. Woolſton. Rem. P.*

Unnatural ſuppoſitions. Some divines have dealt in *theſe things of diſhoneſty* in an open, barefaced way, others in a method cloſe and covert: but they only *commend themſelves to men's conſciences in the ſight of God*, who, *renouncing theſe* inuendoes, *not walking in craftineſs, nor handling the word of God deceitfully, make the* TRUTH *manifeſt*. 2 Cor. iv. 2. Dr. Daniel Featly publiſhed a violent, falſe, abuſive piece againſt the Baptiſts, whom he mortally hated, and at the beginning of the book a plate repreſentative of the people, againſt whom he wrote, performing the ordinance of baptiſm. Miniſters the adminiſtrators, and both men and women the receivers of baptiſm, are repreſented as ſtark naked in a river, and the miniſters are thruſting the people's heads down forward into the water. Such a ſight had never been ſeen ſince the world began, and if Dr. Featly *ſuppoſed*, the baptiſts adminiſtered the ordinance ſo, we are obliged to *ſuppoſe*, he knew nothing about the matter.

Another of theſe trickſters wrote

plied truths; it is proper, indeed, that hearers ſhould

wrote in 1647, and publiſhed in 1681 (another *prudent* Dr. Gauden) a piece of ſixteen quarto pages, entitled *The Aſſembly Man*, with deſign to vilify the aſſembly of divines, who were moſt of them paſt anſwering before the book was publiſhed. Here is a plate of an *Aſſembly Man.* Under his feet lie four volumes, called *Common Prayer*, *Caſuiſts*, *Councils*, *Fathers*—In his hand are the two ends of a rope, called *jure divino*, which runs through the loops of five large bags, in the firſt of which is 4*s. per diem*—in the ſecond *lecture*—in the third *ſequeſtered benefices* —— in the fourth *citizens good wives*—in the fifth *intereſt money*. On the table lies a bundle, called *articles againſt delinquents*—and over his head on a ſhelf lie four volumes, entitled *Directory*—*Concordance*—*Geneva notes*—*Ordinances, votes, diurnals*. A great many unnatural ſuppoſitions are here made; we do not wonder at a buffoon for making them: but we are ſurprized to ſee grave hiſtorians and divines pretending to derive true intelligence from them. They ought to know the merits of a cauſe, and (to uſe the language of one of that age.) to " execrate the book for the ſake of the raſcal in the title-page." *Sir John Berkenhead. Aſſembly Man.*

A German phyſician of the laſt century endeavoured, in two large folios, to expoſe unnatural ſuppoſitions by jocular contraſt, and to deſtroy vice by affecting to cheriſh it. He makes a Chriſtopher Hegendorph ſpeak an oration to the univerſity of Leipſick in praiſe of drunkenneſs—" Doubtleſs, illuſtrious auditors! as I am a young man, and about to recommend drunkenneſs to grave ſober men, I ſhall ſeem to be double drunk—but pardon me if I affirm, I am not the firſt patron of drunkenneſs—Intoxication is an ancient univerſal practice, Jews, Trojans, and Greeks got drunk. Noah and Lot got drunk—The Greeks publiſhed encomiums on intoxication—The Romans loved tipling. Tiberius and Lucius Piſo uſed to ſit at their cups three days and nights together——Egyptians, Saxons, and almoſt all people got drunk——As for the Monks, they could not poſſibly go through the hard ſervices of their ſeveral orders without plenty of liquor——Beſide, liquor makes mirth, and mirth is life——Drinking alſo ſets men a talking about religion, and our farmers never diſpute ſo clearly for Luther againſt Eccius as when they are animated with ſtrong liquor—

ſhould know them: but they are not principal articles. (6)

Poets and preachers can do nothing without plenty of drink, and with it what can they not do!—But, you will object, Chriſt ſays, *Be not overcharged with drunkenneſs.* Luke xxi. 34. Obſerve, he does not ſay, Be not drunk, but Be not *overcharged* with drunkenneſs. Can't you get *drunk* without getting *dead* drunk!——But St. Paul ſays, *Be not drunk with wine wherein is exceſs!* Eph. v. 18. True. But obſerve, St. Paul does not ſay, Do not get *drunk*, he only ſays, Don't get *exceſſively drunk!*"&c. I truſt I ſhall be forgiven for this tranſcript, when it is remembered, that I inſert this inſtead of the grave reveries of ſome modern divines, whoſe ſermons and ſyſtems actually ſuppoſe articles as illogical, unſcriptural, and unnatural as theſe. *Amphitheat. Sapient. Socraticæ Joco-ſeriæ. Caſp. Dornavii. tom.* ii. *Hegendorphini Declam.*

(6) *Do not enlarge on implied truths.* That is to ſay, whether you ſpeak briefly or diffuſively on implied articles, do not lay any great ſtreſs on them, they ſhould rather adorn than ſupport your reaſoning. A ſingle epithet properly placed may contain weighty argument; and, on the contrary, no wordy coverings of a ſuppoſition can turn probable implication into clear demonſtration. "Epithets, ſays one, muſt be varied according to a ſubject. In ſolliciting a king for an office, or in thanking him for a nomination, it would be abſurd to begin an addreſs to him with, moſt *powerful* and *invincible* prince; it ſhould run moſt *bountiful* and *munificent.* Ignoſces primo errori dux *mitiſſime*—Patere te exorari *clementiſſime* Cæſar—Turcarum vim a chriſtianorum humeris depelle Rex *invicte.* Reſtitue per calumniam oppreſſum *æquiſſime* Judex—In bonam partem accipias vir *humaniſſime*—Non meum eſt tibi conſilium impertiri vir *prudentiſſime.* In hujuſmodi orationis genere non ſunt ſpecioſa epitheta: ſed *argumenti* pondus obtinent. *Johan. Deſpauterii Com. Gram. De Epithet.* 1537.

The transforming of Epithets into ſubſtantives, which the laſt-quoted writer recommends, was very faſhionable, when he wrote: but, except in a very few inſtances, it is out of vogue now—*Moſt dread*, that is dreadful *ſovereign*—an addreſs fit for Pluto, and an affront to a Britiſh prince. I commit myſelf to your *fatherhood*—I congratulate your *fortitude*—I beſeech your *reverence*—My folly ſubmits to the wiſdom of your *grace.* Theſe are nei-

ther

And thirdly, take care alſo that theſe ſuppoſed things be *important*, either for inſtruction in general, or for caſting light particularly on the text, or for conſolation, or for the correction of vice, or practice of piety, or ſome uſeful purpoſe, otherwiſe

ther rhyme nor reaſon now. If no great ſtreſs ſhould be laid on probable ſuppoſitions, what ſenſible man would lay any ſtreſs on improbable ones? It is curious to trace the doctrine of improbability, and to obſerve, all ſand as it is, what ponderous edifices have been erected on it. The papal infallibility—the doctrine of tranſubſtantiation—the divine right of anglican epiſcopacy—and the divine right of kings over the religion of their ſubjects—were never proved, nor ever can be made to appear again even probable: but what wondrous things have been ſaid, and what wondrous actions have been done on ſuppoſition that they were true? The two following anecdotes will exemplify this article.

When the bible was laſt tranſlated into Engliſh, James I. as head of the church, appointed tranſlators, and gave them certain rules of tranſlation. One of theſe was, "you ſhall retain the old ECCLESIASTICAL words, not changing the word church for congregation," and ſo on. Something is here *ſuppoſed*, either that an unbiaſſed tranſlation would endanger the hierarchy, or that the oracles of God were given to ſerve the views of a party. Regal influence is too plain to be denied. Were it poſſible to ſuppoſe that the dedication of this tranſlation to his majeſty was written by the tranſlators, we ſhould ſoon find out how they underſtood the rule; for the ſpirit of the dedication was imbibed far from ſeats of learning, and ſomewhere near the throne!

In 1538, Henry VIII. wrote a letter to his biſhops directing them how to inſtruct the people. "Firſt, we ſtrictly charge and command you, that plainly and diſtinctly, without any additions, ye ſhall every holyday, whereſoever ye ſhall be within your dioceſe, when ye may ſo do with your health and convenient commodity, openly in your cathedral church, or the pariſh church of the place where ye ſhall for time be, read and declare OUR ARTICLES; and in no wiſe, in the reſt of your words which ye ſhall then ſpeak of yourſelf, if you ſpeak any thing, utter any word that ſhall make the ſame, or any word in the ſame *doubtful* to the people." *Bp. Burnet's Hiſt. Ref. vol.* i. *Addenda. p.* 361. 2*d Ed.*

wiſe you would deliver trifling impertinencies under the name of implied truths. (7)

VI.

Reflect on the Person speaking or acting. (8)

For an example, let us take the laſt mentioned text of St. Paul, *recompenſe to no man evil for evil.* Here

(7) *Impertinencies for implications.* Tertullian begins his book on baptiſm thus. "Fœlix ſacramentum aquæ noſtræ quia ablutis delictis priſtinæ cæcitatis in vitam æternam liberamur. Non erit otioſum digeſtum iſtud, inſtruens tam eos qui cum maxime formantur, quam et illos qui ſimpliciter crediiſſe contenti, non exploratis rationibus traditionum intentatam probabilem fidem per imperitiam portant: atque adeo nuper converſata iſtic quædam de Caiana hæreſi vipera venenatiſſima doctrina ſua pleroſque rapuit, imprimis baptiſmum deſtruens plane ſecundum naturam: nam feræ viperæ, et aſpides, ipſique reguli ſerpentis arida et inaquoſa ſectantur. Sed nos piſciculi ſecundum ιχθυν noſtrum Ieſum Chriſtum in aqua naſcimur, nec aliter quam in aqua permanendo ſalvi ſumus." Upon this paſſage his learned editor gives us this explanatory note, "*Sed nos piſciculi ſecundum ιχθυν noſtrum*, facit ad intellectum hujus loci B. Optatus Afer. lib. 3. adv. Parmenian (uti etiam ante me adnotarunt Latinius et Franciſcus Baldvinus) Hic (de Chriſto loquens inquit) eſt *piſcis*, qui in baptiſmate per invocationem fontalibus undis inſeritur, ut quæ *aqua* fuerat, a *piſce* etiam piſcina vocitetur. Cujus *piſcis* nomen ſecundum appellationem Græcam, in uno nomine per ſingulas literas turbam ſanctorum nominum *continet.* ιχθυς enim (ſic lego) Latine eſt Ieſus, Chriſtus, Dei filius, ſalvator. Quod ipſum repetit B. Auguſt. l. 18, de civit. dei, cap. 23. voces autem græcæ, quæ ſingulis vocis ιχθυς literis indicantur, hæ ſunt, *ιησυς χριϛος θεου υιος σωτηρ*."

Who would have thought that *baptizing them in the name of the father, and of the ſon, and of the holy ghoſt* implied all this? *Tertull. tom.* iii. *de baptiſmo. cap.* 1.

(8) *Reflect on the perſon ſpeaking*. Eraſmus enlarges on this article, which includes—family

Here you may very pertinently remark, that this precept is more beautiful in the mouth of *St. Paul,* than

mily—country—ſex—age—education—body, as beautiful or deformed, ſtrong or weak—fortune—condition—mental abilities—particular ſtudies—connections—conduct—name—&c. "Profuerit igitur quid cuique perſonæ proprium ſit, et quid quæquæ res efficiat in primis habere cognitum. ad utrumque conducet comicorum et hiſtoricorum lectio, philoſophiæ cognitio, et rerum plurimarum experientia. Et hi loci vocantur rhetoribus, &c." *De ratione concionandi, lib.* 11.

FAMILY. John viii. 37. *I know that ye are Abraham's ſeed: but ye ſeek to kill me*—39. *If ye were Abraham's children, ye would do the works of Abraham*—40. *Ye ſeek to kill a man, that hath told you the truth, this did not Abraham*—42. *If God were your father, ye would love me*—44. *Ye are of your father the devil.*

COUNTRY. Deut. iv. 7. *What nation is there ſo great, who hath God ſo nigh unto them?*—8. *What nation is there ſo great, that hath ſtatutes and judgments ſo righteous?*—Col. iii. 11. *In the new man, there is neither Greek nor Jew, barbarian, Scythian, bond nor free: but Chriſt is all and in all*—Phil. ii. 15. *Be blameleſs and harmleſs, the Sons of God, without rebuke, in the midſt of a crooked and perverſe nation.*

SEX. Gal. iii. 27, 28. *As many of you as have been baptized into Chriſt, have put on Chriſt, there is neither male nor female; for ye are all one in Chriſt Jeſus.*

AGE. Titus ii. 2. *Aged men muſt be ſober, grave, temperate, ſound in faith, in charity, in patience.*—3. *Aged women muſt be teachers of good things*—5. *Young women muſt be diſcreet, chaſte, keepers at home*—6. *Young men muſt be ſober-minded*—1 Pet. v. 5. *Ye younger, ſubmit yourſelves unto the elder*—1 Tim. iv. 12. *Let no man deſpiſe thy youth.*

It would be eaſy to enlarge this liſt by aſſorting texts with topicks: but it may be more uſeful to obſerve that each article is ſubject to USE and ABUSE, that is to ſay, arguments drawn from *perſon* are ſometimes proper, and in ſome caſes abſurd.

For example of *uſe.*

Monſieur Saurin takes this topick in a Sermon on our Lord's prayer on the croſs for his executioners. Luke xxiii. 34. *Father forgive them; for they know not what they do.* "The firſt pretext, with which you colour your hatred and vengeance, is the Dignity of the *offended,* and the littleneſs of the *offender.* I am the

than it could have been in that of any other man. The reaſon is this, he of all the men in the world had

the offended perſon! I who am a perſon of diſtinction! I who have ſuch an equipage! I who poſſeſs a very large eſtate! I who have ſuch an extenſive influence! I who have ſo many pompous titles! I am the offended perſon!—but, when we come to examine this SUPERB I, we frequently find, it is nothing at all; it is a man, who is only duſt and aſhes hoiſting his haughty head in the world on account of the good fortune of a few days, and who by a lucky chance (or rather by an adorable providence, which often puts even ſcepters into hands the moſt unworthy to hold them, to ſhew us how little we ought to account of all the earth calls glorious.) this creature by caprice lives in a great houſe, though a few years ago his anceſtors begged their bread. Well!—You are offended! You GRAND! You SUPERB! You ILLUSTRIOUS! You are offended! One of theſe inferior *men*, or rather in your account one of theſe contemptible *inſects*, on which you have the condeſcenſion to tread, has raſhly preſumed to look in your face, yea even to oppoſe an inſolent obſtacle againſt your ſupreme will! this is the firſt pretext of inſenſible pride big with revenge. But this muſt not only be propoſed before this pulpit, it muſt be ſtated on Calvary, in the preſence of that Jeſus, whom we juſt now heard ſaying, *Father forgive them, they know not what they do.* Who is this pardoning *Jeſus?* who are the *men* whom he pardons, and whom he prays his father to pardon? This Jeſus is the *firſt-born of every creature*, it is he, whom God hath made both *Lord and Chriſt*, it is he, in whoſe preſence *every knee muſt bow.* And who are theſe whom he pardons, and for whom he prays? they are men, it is needleſs to employ any other words or images to expreſs all that is little and mean; yet all this real dignity on one part, and all imaginable meanneſs on the other did not appear to Jeſus Chriſt ſufficient reaſons for with-holding his love, his ideas of magnanimity were altogether different from yours." &c. *Sermon tom.* i. *ſur la priere de Jeſus Chriſt pour ſes bourreaux.*

Example of *abuſe.*

There was a book publiſhed in the reign of Charles II. by a Mr. Fowler, entitled *The Deſign of Chriſtianity.* This book was thought by many divines to confound the doctrine of juſtification with that of ſanctification, and ſo to render the attonement of Chriſt uſeleſs. John Bunyan wrote

had the greateſt reaſon for reſentment upon worldly principles; for never was there a man more perſecuted, never a man more unjuſtly perſecuted than

wrote againſt the book, and, among other things, ſaid, "the miniſters of the church of England are a gang of rabling counterfeit clergy, who like apes blow up the glory of trumpery, and cover the filthy parts with their tails." This was committing THE UNPARDONABLE SIN, and a nameleſs prieſt, not conſidering how twelve years and ſix months impriſonment, with various other cruel perſecutions had chagrined and ſoured the good man, publiſhed by way of anſwer, a quarto of 78 pages, entitled "Dirt wip't off—or, A manifeſt diſcovery of the groſs ignorance, erroneouſneſs, and moſt unchriſtian and wicked ſpirit of one John Bunyan, Lay-preacher, in Bedford, which he hath ſhewed in a vile pamphlet publiſh't by him againſt the deſign of Chriſtianity. - - - 2 Pet. ii. 12. *Theſe as natural brute beaſts, made to be taken and deſtroyed* (or to catch and corrupt) ſpeak evil of the things that they underſtand not."

The prieſt apologizes in the preface for "his condeſcending to defile *his* fingers with ſo very dirty a creature as this John Bunyan." However as he had "been near 20 years or longer, moſt infamous in the town and county of Bedford, for a very peſtilent ſchiſmatick, he appealed to authority whether this brutiſh, black-mouthed Rabſhakeh ought to enjoy any intereſt in his majeſty's toleration, and whether the letting ſuch firebands as fall upon the *miniſters*, the diſcipline, and rites eſtabliſh't, ſuch moſt impudent malicious ſchiſmaticks go unpuniſh't doth not tend to the ſubverſion of *all* government." The modeſt prieſt, having transferred work too dirty for himſelf to his moſt ſacred majeſty, his dread ſovereign Lord king Charles; and having got behind the throne, claps his hands and defies, John "Do thy worſt, thou fierce and fiery Bedlam. Perſiſt in treaſuring up to thyſelf wrath againſt the day of wrath, and revelation of the righteous judgment of God."

All through the book, Devil and Damnation, two bound-bailiffs retained to ſerve *the church*, are out after *one* John Bunyan. At length they ſeize him, and bring him before his ſovereign lord the prieſt, who thus *condeſcends* to ſay to him. "Mr. Fowler ſays, that Cal-

than he; he was perſecuted by his own countrymen the Jews, perſecuted by the gentiles, perſecuted by falſe brethren, perſecuted by falſe apoſtles, perſecuted when he preached the goſpel, perſecuted even by thoſe, for whoſe ſalvation he was labouring, perſecuted to priſon, to baniſhment, to bonds, to blood; how amiable then is ſuch a precept in the mouth of ſuch a man! (9)

How

vin, Peter Martyr, Muſculus, Zanchy, and others did not queſtion, but that God could have pardoned ſin, without any other ſatisfaction than the repentance of the ſinner. "It matters not," replies John, "I have neither made my creed out of them, nor any other than the holy ſcriptures." What John!" rejoined the prieſt, "becauſe *you* have not made *your* creed out of them, do the judgment of ſo many men famous for learning and godlineſs ſignifie nothing with *you!* This is like a ſaying of your *own*, that is, of one compoſed of pride and ignorance! how came ſuch a piece of nothing as *thou* art to be ſo highly conceited of thine *own* judgment! out of the ſcriptures! who are beſt accompliſh't for the underſtanding of them? the learned or ideots!"

I was going a while ago to apologize for the *tails* of John's apes: but it is needleſs, for ſome apes have long tails, I ſee. *Calvin, Zanchy,* and OTHERS ſaid ſo and ſo. Very well. What then? Why then I, the pariſh prieſt, I ape theſe great men, and chatter after them! Very well. What then? Why then you, John Bunyan, you very dirty creature, you fierce and fiery bedlam, you peſtilent infamous ſchiſmatical layman, you muſt ſay after me, as I do after others! No, ſays John, this would buckle a tail of conſequence on the poſteriors of an ape!

(9) *How amiable are exhortations to patience in the mouth of a perſecuted man!* The beauty of a great number of paſſages of ſcripture is highly ſet off by reflecting on the *perſons*, whoſe words they are. Thus,—*All is vanity, and vexation of ſpirit.* Eccl. ii. 11. Who ſays ſo, a monk? No, I, the wiſeſt, the richeſt, and the moſt induſtrious prince in the world, I, who had genius to invent, fortune to purchaſe, and induſtry to execute, I, who *built houſes, planted vineyards,* and ſo on, I declare all the world is *vanity* in itſelf, and

vex-

How forcible is ſuch a precept ſupported by one of the greateſt examples we can conceive! by the example of a man whoſe intereſt ſeems to dictate a quite contrary practice! When we give ſuch precepts to the worldly, they never fail to ſay to us, Yes, yes! you talk finely! you have never been inſulted as we have! had you met with what we have you would talk otherwiſe! But there is no reaſon to ſay ſo to St. Paul, any more than to Jeſus Chriſt, his maſter, the author of this divine morality; for who was ever ſo perſecuted as Jeſus Chriſt?

vexation to him, who places his felicity in it.

Prov. xxi. *It is better to dwell in a corner of the houſe-top than with a brawling woman in a wide houſe.* Who ſays ſo, a fellow of a college? No, a prince, whoſe ſeraglio contained *a thouſand women.* 1 Kings xi. 3.

Exod. v. *Moſes told Pharaoh, Thus ſaith the Lord.* Who preſumes to give language to God? A man to whom the Lord had ſpoken, iv. 1. &c. and a man empowered to prove his miſſion by miracles, iv. 30. *He gathered the elders—ſpoke the words—and did the ſigns.*

Job xxxvii. 23. *We cannot find the Almighty out.* The uttering of this expreſſion would be a diſgrace to thoſe, who never ſtudy: but how beautiful in the mouth of a man of *ſoul,* and of ſoul *inſpired* too! See Job xxxii. 8.

2 Cor. xii. 10. *I take pleaſure in perſecutions.* Who are you, a rich, reputable, beneficed gentleman? No, I, who have been *beaten with rods*—I, who have *five times received forty ſtripes, ſave one,* I glory in being perſecuted. 2 Cor. xi. 24, 25.

2 Cor. xii. 11. *I ought to be commended of you*—I who *gladly ſpend, and am ſpent for you,* ver. 15.

Solomon refers to this topick, when he ſays, *Excellent ſpeech becometh not a fool, much leſs do lying lips a prince.* Prov. xvii. 7.—And Nehemiah acted on it, when he ſaid, *Should ſuch a man as I flee? Who is there that, being as I am, would go into the temple to ſave his life?* Neh. vi. 11.—So Chriſt ſpoke to Saul, Acts ix. 4. Saul! Saul! why perſecuteſt *thou me?*—So the patriarch to his brethren. Gen. xlv. 3. *I am Joſeph!*

Chriſt? and after him who ſuffered more than his ſervant St. Paul? (1)

2. You may alſo very properly remark, that to take a different view of the apoſtle Paul, no man was more obliged to teach and love ſuch a morality than *himſelf*. Why? Becauſe of all thoſe, whom God in his ineffable mercy had called to the

(1) *Who ſuffered more than St. Paul?* Perſecution has generally been on the profane ſide, and piety on that of ſufferers. An excellent foreign divine takes occaſion from St. Paul's inflicting blindneſs on Elymas, Acts xiii. to enquire whether perſons called hereticks ought to be puniſhed by miniſters of the goſpel, and civil magiſtrates. " No, ſays he, they may not—for their errors may be involuntary—erroneous opinions may be held by men of upright lives—If they cannot believe ſome doctrines, it is becauſe they cannot harmonize them with their own ideas, and if they cannot be perſuaded to profeſs they do believe them, while they do not believe them, it is becauſe they cannot perſuade themſelves to tell a lie—Men, who dare not diſguiſe their ſentiments, deſerve praiſe for their ſincerity rather than blame for their zeal—The firſt defenders of chriſtianity forbore to perſecute, pleaded for liberty, and promoted religion by perſuaſion—Tertullian ſays, Religion is a work of choice, it cannot be forced, nothing is more oppoſite to it than force. (*Sponte* ſuſcipi debeat, non *vi*, &c. *ad Scap. cap.* 2.) Lactantius, and Auguſtine in his wiſeſt days, ſpoke the ſame language—But why quote the fathers? A greater maſter, Jeſus Chriſt decides the controverſy. He even left his own apoſtles at liberty, *Will ye alſo go away?* John vi. 67.—He did more, he laid before them the ſufferings, that they muſt endure if they eſpouſed his cauſe, *If any man will come after me, he muſt take up his croſs*. Mat. xvi. 24. Conſider each of you, if you will go back, you may—If you follow me, it muſt be by choice—It would degrade the goſpel to uſe force to ſupport it, by ſuch a conduct religion would ſeem to be deſtitute of ſufficient reaſon and argument, and this would put it on a level with error and vice." *Diſcour. de Monſieur du Beauſobre. Paſt. de l'Egliſe, Franc. de Berlin. Diſc.* xxxii. *Elymas.*

(2) *Saul!*

the knowledge of the truth, he had been the moſt concerned in cruel efforts of rage againſt God and his church; all inflamed with fury he went from Jeruſalem to Damaſcus to ravage the flock of Jeſus Chriſt. In this raging violence of his hatred, God made him feel his love, pardoned his ſins, ſoftened his heart, and from heaven cried to him *Saul, Saul, why perſecuteſt thou me?* (2) Who then

(2) *Saul! Saul! why perſecuteſt thou me?* This is, aſſuredly, one of the fineſt expreſſions, that ever fell from the mouth of man. There is a ſimilar paſſage in Micah vi. 3. *O my people! What have I done unto thee? Wherein have I wearied thee? Teſtify againſt me—What have I not done for thee? I brought thee out of the land of Egypt—I ſent before thee Moſes and Aaron—Remember now what Balak aſked—and what Balaam anſwered*, ver. 4, 5. Our divines are greatly divided concerning the circumſtances attending St. Paul's converſion. The moſt probable account is thus ſtated by the judicious writer laſt quoted. —The converted Jews, being perſecuted at Jeruſalem, ſome of them fled to Damaſcus, the capital of Syria, about ten or twelve miles from Jeruſalem (ſome ſay ſeventy.)—Aretas reigned in Damaſcus, and allowed the Jewiſh high-prieſt at Jeruſalem to exerciſe his juriſdiction in religious matters over the Jews who dwelt in his city—Thither, properly authorized, Saul was going on the prieſts perſecuting buſineſs—near the city he and all his company heard ſeveral thunder-claps, attended with ſeveral flaſhes of lightning—one of theſe ſtruck Saul blind, and he fell flat on the ground, his face being toward the earth —In this ſtate he lay, and had a *heavenly* VISION, Acts xxvi. 19. He was in an ecſtacy, and forgetting for a while his body and ſenſible objects held a converſe with Jeſus Chriſt—none of his companions heard any other ſounds than thoſe of thunder, Acts xxii. 9.—This idea does not diminiſh the evidence of the miracle—for Jeſus diſcovered his knowledge of Saul's heart—Ananias had a ſimilar viſion—Saul had full inſtructions given him—miraculous powers were imparted to him—The apoſtle's own full conviction, confirmed by all his ſubſequent conduct—all theſe prove the reality of his miraculous converſion—God gave the law to

then could be more obliged to preach mercy than this man, to whom God had ſhewed ſo much mercy? Might he not ſay, when he gave theſe rules of morality, what he ſaid on another ſubject, *I have received of the Lord that which I deliver unto you*, I have received the ſame mercy, which I teach you. Add to this, the apoſtle had not only met with pardoning love to an enemy on God's part, but he had alſo experienced it from the *church*. Far from rendering him evil for evil, far from avenging his perſecutions, the diſciples of Chriſt reached out the arms of their love to him, received him into their communion, and numbered him with the apoſtles of Jeſus Chriſt.

VII.

Reflect on the State of the Person speaking or acting.

Thus in explaining 1 Theſſ. v. 16. *Rejoice evermore*, you muſt not fail to conſider the ſtate of St. Paul, when he wrote that epiſtle; for he was at Athens, (3) engaged in that ſuperſtitious city, where, as it is ſaid in the xvii. of Acts, his ſpirit was *ſtirred in him*, obſerving *the city wholly given to idolatry*; where he was treated as a *babler*, *a ſetter forth of ſtrange Gods*, and where, in ſhort, he was the object

to the Jews by Moſes in thunder and lightning, a voice of words, and enſigns of glory, and ſo he gave the goſpel to the Gentiles by Paul." *Beauſobre Diſc.* xxx. *Conv. de S. Paul.*

(3) *St. Paul wrote to the Theſſalonians from Athens.* Moſt learned men think, this epiſtle was written at Corinth, whither the apoſtle went when he left Athens; this, ſay they, was in the twelfth year of Claudius, and the fifty-ſecond of the Chriſtian æra; this was the firſt-written of all his epiſtles.

(4) *Athens*

object of Athenian ridicule and raillery. (4) Yet, amid ſo many juſt cauſes of grief, he exhorts the Theſ-

(4) *Athens exhibited many juſt cauſes of grief.* What lover of morality, what ſervant of God, can help grieving at ſeeing the wretched ſtate of this, the firſt city in the heathen world? Bad as we are, we are not equal to it. The idolatry, and immorality of Athens have left an everlaſting mark of imbecillity on *mere* natural religion, however cultivated and improved it may be. Athens, the ſeat of all polite literature; Athens, the tutor of ſo many famous hiſtorians, philoſophers, and poets; Athens, where one would have enquired as at the oracle of God; Athens, ſays Pauſanias, had more Gods, than all Greece beſide! Athens celebrated the feaſts of Bacchus, at which, ſays Plato, I have ſeen the whole city drunk! At Athens, the myſteries of Eleuſis were a part of religion! " Quum Ceres in pagum Atticæ Eleuſinem venit, amiſſam filiam mœrens, et ſimul quærens, puerum Iacchum ſecum ducebat. Eidem triſtitia, labore et ſiti confectæ Baubo anus Eleuſinii pagi indigena, potionem obtulit, quam Græci vocant cyceonem. Sed cum induci non poſſet ad bibendum, Baubo res illi ſuas, quibus fæminæ ſunt, ſubductis veſtibus oſtendere cœpit. Puer Iacchus, qui cum matre Cerere ibidem erat, viſis pudendis Baubonis, manum admovit, et blande ea ſuccutere, ac contrectare auſpicatus eſt. Quæ res Cererem ad riſum compulit, ita ut cyceonem mœrore paululum inde remiſſo ebiberit. Hic eſt ſenſus Græcorum *Orphei* verſuum, quos citat *Clemens*, [*Clem. Alex. vult in admon. ad gentes.*] in quibus exponendis et corrigendis fruſtra hactenus omnis doctorum natio ſe torſit.

Ως ειπουσα πεπλους ανεσυρατο, δειξε τε παντα
Σωματος ουδε πρεποντα τυπον, παις δ' ηεν Ιακχος
Χειρι τε μιν ριπτεσκε γελων Βαυβους υπο κολποις.
Τουτ' επει ουν εσιδησε θεα, μειδησ' ενι θυμω
Δεξατο δ' αιολον αγγος, εν ω κυκεων ενεκειτο.

Salmaſii Plin. Exerc. in C. J. Solini Polyhiſtor. Tom. i. *p.* 750.

S. Paul was an object of Athenian raillery. Raillery is a ſlight low kind of ſatire, and in religion it operates only on little minds incapable of much reaſoning. Pedants, who affect refinement of ſentiment, and liberality of

Theſſalonians always to preſerve their ſpiritual joy; not that he meant to render them inſenſible to the evils, which he ſuffered, nor to the afflictions of the new-born church: but becauſe our ſpiritual afflictions, I mean thoſe, which we ſuffer for the glory of God, and the good of his church, are not incompatible with peace and joy of conſcience: on the contrary, it is particularly in theſe afflictions that God gives the moſt lively joys, becauſe then he beſtows on his children more abundant meaſures of his grace, and more intimate communion with himſelf. Moreover, on theſe ſad occaſions we generally become better acquainted with the pro-

of ſoul, and ſo are above the *dead-doing deeds* of vulgar perſecution, and who at the ſame time imagine themſelves the eldeſt ſons of muſes and graces, attaching I know not what ideas to habits, hard words, and empty titles, the appendages ſometimes of genius, and ſometimes of inſipidity and folly; pedantick academicks I ſay, are wonderfully adapted to raillery, and too often religion is the ſubject, being that with which they are leaſt acquainted. Low wit is always contemptible: but it is ſuperlatively ſo, when it preſumes to buz about *religion*. A great man ſays, "a quotation out of *Hudibras* makes ſome men treat with levity an obligation wherein their welfare is concerned as to this world and the next: raillery of this nature is enough to make the hearer tremble." *Addiſon's Freeholder*.

The noble author of the characteriſticks had the courage to attack chriſtianity with this theatrical weapon. He pretended, ridicule was a teſt of truth: but his lordſhip has been completely anſwered, and among his numerous victors, none more fully refuted the ſophiſtry of this pretence than Brown. If truth can be *diſguiſed* it may be laughed at, and here lies all the myſtery. Socrates was miſrepreſented, and that buffoon, Ariſtophanes, rallied him out of his life. Jeſus Chriſt himſelf was ridiculed for pretending to royalty: but what did the buffoons firſt? They underſtood the principles of their art, and firſt clothed him with a ſoldier's coat, put a reed for a ſceptre into his hand, a crown of thorns on his head, and then *bowed*

providence of God, we feel an aſſurance that nothing

bowed the knee before him, mocked, and ſaid Hail king of the Jews! Mat. xxvii. 29. So Ahaziah, being hurt by a fall, and having ſent meſſengers to an idol's oracle; who returned ſooner than he expected, ſneeringly aſked, Who ſent you back? *What manner of man was he?* They as contemptuouſly replied, *A hairy man, with a girdle of leather about his loyns*—a pretended *man of God!* What a pretence for ſuch a fellow to make! See 2 Kings i. 7, 8, 9, 10. *Man of God! the king ſaith, Come down.—If I be a man of God, let fire come down.*

Some ſay, "Shafteſbury contended not for the droll, and the buffooniſh; but the humourous, the eaſy, and the facetious—that his opinion if fairly examined, was no more than this—that ridicule may be made of excellent uſe, either againſt *ridicule* itſelf, when falſe and miſapplied, or againſt grave, ſpecious, and deluſive *impoſture.*" *Bayle. Shaft. Rem. H.*

Let ridicule be called what it will, it uſes reaſon in a very buffooniſh manner, when it uſurps the throne of ſober argument. Has Voltaire proved any thing by his *Optimiſt?* or Swift by his *Tale of a Tub?* or Butler by his *Hudibras?* Where nothing is proved in religion nothing exiſts, and where nothing exiſts, ridicule hath nothing to illuſtrate. On the contrary, where a fact is fairly aſcertained, ridicule may colour it, and illuſtrate it, and then,

Ridentem dicere VERUM
Quid vetat? *Horat. Sat.* i. 24, 25.

Rhetoricians make ſix ſorts of Irony—1. *Sarcaſm*, a doglike *inſult.* Nah. iii. 14. *I, verbis virtutem illude ſuperbis.* Virg. Æn. 9.—2. *Diaſyrmus*, a *reproach. Friend! wherefore art thou come?* Mat. xxvi. 50. —3. *Charientiſmus*, a *ſmoothing* joke. Bona verba quæſo. *Ter.* 4. *Aſteiſmus*, a *polite* banter. 1 Cor. viii. 1. iv. 8, 10.—5. *Mycteriſmus*, a *turning up the noſe.* Di Meliora! Luke xvi. 14.—6. *Mimeſis*, a *mimicking*, 1 Cor. xv. 32. Iſai. xxviii. 15. Micah iii. 11. I could exemplify all theſe from the ſermons of our divines, ſome proper, becauſe true, well-timed, and pointed—and others abſurd for being either groundleſs, ill-timed, or ill tempered. Wiſdom ſhould be to wit what the tutor is to his pupil. Thus it is in Bradbury's ſermons, and the direct contrary in South's. See vol. i. p. 18. note 5.—p. 14. n. 3.

thing happens without his order, and that, happen

(5) *Reflect on the ſtate of the ſpeaker*, &c. Many divines conſider the general ſtate of man, in a *moral* view, fourfold, as it is termed. The firſt is a ſtate of *perfect innocence* before the fall—The ſecond a ſtate of *total* depravity under the fall—the third a ſtate of *begun recovery* after regeneration—the fourth a ſtate of *perfect holineſs* in heaven. *Boſton's fourfold ſtate of man.*

Mr. Claude's rule includes more than the *moral* ſtate, and comprehends every thing that goes to make up the condition, in which a perſon, who ſpeaks or acts, may be. The propriety of every action depends on its exact fitneſs to all the circumſtances of him, who performs it. Abraham offered to ſacrifice his ſon: but he was immediately commanded of God to do ſo, Gen. xxii. 1, 2. his conformity to this command was his virtue—David ſlew the Amalekites, and *left neither man nor woman alive*, 1 Sam. xxvii. 9. but he had ſufficient authority from the arbiter of life and death to do ſo, Deut. vii. 1, 2. See iii. 2, 3, 4. the Iſraelites *borrowed jewels of ſilver and jewels of gold* of the Egyptians, and never returned them, Exod. iii. 22. but they acted under the higheſt authority, ver. 21.—There are innumerable actions of this kind, and an attention to circumſtances is the only way of ſolving the difficulties, that attend an expoſition of them. Strictly ſpeaking, all natural actions, like all material beings, are neceſſary, proper, uſeful, and laudable in certain poſitions. The wiſdom of man is to place and arrange them. *To every thing there is a ſeaſon, and a time to every purpoſe under heaven, a time to weep, a time to laugh—a time to mourn, a time to dance—a time to embrace, a time to refrain from embracing—a time to love, a time to hate—a time of war, a time of peace*, &c. Eccl. iii. 1 to 8.

S. Paul uſes this topick to elucidate that famous theological enquiry concerning the future ſtate of retribution, as it regards pagans—Jews—and Chriſtians. *When God ſhall judge the ſecrets of men by Jeſus Chriſt, as many, as have ſinned without law, ſhall alſo periſh without law, and as many, as have ſinned in the law, ſhall be judged by the law. Tribulation and anguiſh ſhall be upon every ſoul of man that doth evil, of the Jew firſt, and alſo of the Gentile.* They ſhall be differently puniſhed, becauſe they ſinned under different circumſtances. Rom. ii. 16, 12, 9.—If the deſpiſers of Moſes's law *died without mercy, of how much ſorer*

pen what will, *all things work together for good to them*

ſorer puniſhment ſhall deſpiſers of Chriſt's goſpel be thought worthy? Heb. x. 28, 29.

Thus he illuſtrates the charity of the churches of Macedonia—they were liberal *in a great trial of affliction*, and in *deep poverty*, 2 Cor. viii. 1, 2, &c. Thus he enforces his requeſt to Philemon, *thou oweſt unto me thine own ſelf*, 19. and recommends Oneſimus to him, *not now as a ſervant* only: *but a brother beloved*, 16.—And thus S. Peter heightens his account of the impiety of falſe teachers, and the miſery of backſliders. 2 Pet. ii. 18, 19, 20, 21, 22.

Here follows an exemplification of our author's rule. Acts xxiv. 25. The preacher having obſerved from Joſephus the characters of Felix and Druſilla, and having given a brief hiſtory of his avarice, luxury, and oppreſſion, proceeds to admire the wiſdom and courage of S. Paul, his wiſdom amid ſuch a variety of ſubjects in chooſing to ſpeak of *righteouſneſs* to a covetous man; *temperance* to a man devoted to luxury; and *judgment to come* to a man, whoſe government had been oppreſſive; having remarked the courage of the priſoner, he adds, "My brethren, when men preach to eſtabliſh their reputation, when they ſeek their own glory inſtead of that of Jeſus Chriſt, they chooſe ſubjects, in which they can diſplay their geniu and flatter their hearers. Do they preach before a profeſſed infidel? they chooſe to ſpeak only of morality, and would bluſh to mention the venerable words *covenant*, *ſatisfaction*. Do they preach before giddy high-minded people, who would be offended, if the duties of religion were preſſed home? The whole ſermon ſhall conſiſt of election, reprobation, and irreſiſtible grace. Do they preach before a laſcivious court? the ſubject ſhall be the liberty of the goſpel and the mercy of God. There is an art of allying (an art truly deteſtable; but an art too well known in all ages of the church) there is an art of allying our own intereſts with thoſe of our miniſtry, and, without renouncing his character, a politick preacher will aim at harmonizing his preaching and his paſſions. Servant of Jeſus Chriſt, and ſlave to his own intereſt, he makes *merchandize of God's word!* Court-preachers! public peſts! behold St. Paul and bluſh at your baſeneſs! before Felix, before Druſilla he cries, *the unclean ſhall not inherit the kingdom of God.* In your pulpits he would have deſcribed in lively colours innocence oppreſſed, the faith of treaties expiring, the Rhine overflowing with blood, the Palatinate ſmoking in its own aſhes! - - -

 but

them that love God. This gives us true reſt, a joy which nothing is capable of diſturbing. (5)

but let miniſters ſupport the dignity of their character, never had orators a finer opportunity of being heard with attention; never were ſubjects more ſuſceptible of a grave and ſober eloquence than thoſe of which they treat. They have the moſt powerful motives to work with, and the ſtrongeſt paſſions to work upon. They have an eternity of glory to promiſe, and an eternity of miſery to denounce. They are ſent by a maſter, in whoſe preſence all the kings of the univerſe are but *as the ſmall duſt of the balance.* Behold S. Paul all penetrated with the dignity of his office! he forgets the grandeur of Felix! he does more, he makes him forget himſelf! he makes him receive even cenſures with reſpect! he preaches of *righteouſneſs, temperance, and judgment to come!*" *Saurin. Ser. tom.* x. *ſer. ſixieme.*

One of the moſt ridiculous ſermons that I have met with is abuſive of this common place. In general the topick is *perſon*—in particular *condition*—and in a more eſpecial manner *ſex.* "Luke i. 26. *The angel Gabriel was ſent to a virgin eſpouſed to a man whoſe name was Joſeph, of the houſe of David, and the virgin's name was Mary.* - We ſee the virgin in her perigæum, and her degrees in this lower part of her orb are prick't out in the text. 1. A virgin ſuppoſeth a *woman*, a degree below man—2. A *virgin* one degree below woman. - - - A virgin is a cypher, God made it not—3. *Eſpouſed*, that's ſomewhat lower yet. It is God's and the king's highway from maid to wife: but is neither, and therefore inferior to both—4. *To Joſeph*, this brings her lower ſtill—5. *Of the houſe of David*, lower ſtill—6. Her name *Mary*, yet lower. Her huſband could not call, Mary! but it reminded her of her poverty—7. *Of Nazareth*, we are now at the ground, nay the grave, for Galilee was in the region of the ſhadow of death. From this lowly ſtate of Mary we gather comfort for ourſelves, for 1. Our *ſoul* is a woman—2. She is a *virgin*—3. She is *eſpouſed* to ſome favourite ſtudy—4. To the *body*, that is to the fleſh, which is the carpenter's ſhop, and the ſpirit, which is the carpenter—5. This carpenter is nobly deſcended—6. Mary is *Lady*, and that's the ſoul's name too—7. She dwells here at Nazareth, &c. &c." This Sermon is entitled "*The Virgin Mary*, preached in S. *Mary*'s College (New College) Oxford, on *Lady*-day, 1641. By the LEARNED Thomas Maſter, B. D."

VIII.

VIII.

Remark the Time of a Word or Action. (6)

For example, St. Paul in his firſt epiſtle to Timothy requires, that in the publick ſervices of the

(6) *Remark the time of an expreſſion or action.* Time is an article of ſo much conſequence to the propriety of all publick orations, that rhetoricians always lay it down as a principal rule.

" In judiciis frequentiſſima eſt... Si dicatur ſignator, qui *ante diem* tabularum deceſſit; aut commiſiſſe aliquid, vel cum *infans* eſſet, vel cum omnino *natus non eſſet*. Præter id, quod omnia facile argumenta, aut ex iis, quæ *ante* rem facta ſunt, aut ex *conjunctis* rei, aut *conſequentibus* ducuntur." *Quint. Inſt. lib.* v. *cap.* 10.

Cicero makes a fine uſe of this place in his oration *pro Mil.*—pro *lege Manil.*—pro *Cæl.* &c.

Divines very juſtly lay down the ſame rule as of the utmoſt importance. " Imprimis hoc tenendum, *ante omnia*, ut textus accommodetur ad præſentia *tempora*, quod in omnibus, quoad poteſt, fieri debet." *Urſini Method. form. Concion.*

The ſame writer adds, that " as every *text* contains a variety of matter, the preacher neither can, nor muſt attempt to diſcuſs all, and therefore, as he will be obliged to ſelect ſome one article, it would be unpardonable to ſelect that, which was leaſt fitted to the time."

Another ſays the ſame of *common-places*, that the former ſaid of the text. " As it would be a vain attempt to uſe them all at any one time, ſo the preacher will be obliged to make a choice, and he ſhould chooſe thoſe, which beſt ſuit the time. Non ſemper omnes tractandos eſſe: ſed habito delectu *præcipuos*, atque eos in primis, qui *præſentibus auditoribus* magis conveniunt, et ad *præſentem eccleſiæ ſtatum quadrant*.. reliquos in *aliud* tempus reſervandos eſſe." *Georg. Sohnii de interp. Eccleſiaſtica.*

I believe, it will not appear needleſs to preſs an obſervation of this article, when we conſider how many abſurdities proceed from an inattention to it.

1. They,

the church prayers ſhould be made for *all men*; but *firſt for kings, and for thoſe that were in authority.*

1. They, who read ſermons compoſed by others, are very often ſurprized into violations of time. A German divine ſays, "One of theſe retailers of ſmall ware having picked up an old homily compoſed ſome years before when the plague was raging in the country, preached it to his congregation on the Lord's Day. Toward the cloſe, having ſharply reproved vice, he added *for theſe vices it is, that God has viſited you, and your families with that cruel ſcourge the plague, which is now ſpreading every where in this town.* At his uttering theſe words the people were all ſo thunder-ſtruck, that the chief magiſtrate was obliged to go to the pulpit, and to aſk him, *For God's-ſake, ſir, pardon the interruption, and inform me where the plague is that I may inſtantly endeavour to prevent its farther ſpreading—The plague, ſir!* replied the preacher, *I know nothing about the plague. Whether it be in the town or not, it is in my homily.* Sive peſtis—ſive non—ego ſic in poſtilla mea reperi. *Keckermanni Rhet. Eccleſ. lib.* ii. *cap. poſtrem.* ii.

2. They, who ſpend all their time in confuting *old* errors, believed formerly, but exploded now; or in ſtating, explaining, and eſtabliſhing ſome *truths*, formerly denied, or doubted, or miſunderſtood, but now generally believed by their auditors; they are inattentive to time, and are heard with diſguſt. Theſe preachers would act with leſs impropriety, were they not to affect to be the ſole conſervators of orthodoxy.

3. The doctrine of time is very important on the ſubject of *prophecies*—on that of *miracles*——*extraordinary gifts*—*dreams*—*viſions*—*revelations*——*inſpirations*—— &c. Pretenders to theſe miſtake time in a manner very groſs indeed. There goes a *prophecy* about of Biſhop Uſher's concerning *the ſlaying of the witneſſes*, Rev. xi.—There are many *miraculous* events related by Fox of the Engliſh reformers—There are many *extraordinary* and extravagant tales told in Clarke's lives of the Puritans—and, in ſhort, there are *enthuſiaſts* in all our parties, though in none ſo many as in the church of Rome. The very Deiſts are Enthuſiaſts, witneſs the miraculous anſwer to Lord Herbert of Cherbury's prayer—but all theſe forget the time, in which they live; for now they ought not

thority. Here it is very natural to remark the time. It was when the church and the apoſtles were every where perſecuted; when the faithful were the objects of the hatred and calumny of all mankind, and in particular of the cruelty of theſe tyrants. Yet none of this rough treatment could ſtop the courſe of Chriſtian charity. St. Paul not only requires every believer to pray for all men: but he would have it done in *publick*, that all the world might know the maxims of Chriſtianity, always kind, patient, and benevolent. Believers conſider themſelves as bound in duty to all men, though men do nothing to oblige them to it. He was aware, malicious ſlanderers would call this worldly policy and human prudence, and would ſay, Chriſtians only meant to flatter the great, and to court their favour; yet even this calumny does not prevent S. Paul, he orders them to pray *pub-*

not to expect, nor the world to believe ſuch information. In the famous diſpute between Dr. Middleton, and his opponents, concerning the *time*, when miraculous powers *ceaſed* in the chriſtian church, four things are rendered very clear—1. That there had been *true* miracles, otherwiſe there would have been no counterfeits—2. That miracles afforded *evidence* very *popular* and pleaſing—3. That impoſture very *early* infected chriſtianity—and 4. That *credulity* is a great blemiſh in a miniſter, and propagates error and vice more than truth and virtue.

Not to enlarge, we ſhall only obſerve, time elucidates many ſcriptures. Lev. xviii. *Thou ſhalt not take a wife to her ſiſter in her life-time*, this law forbids *polygamy*: but it does not prohibit the marriage of the ſiſter of a *deceaſed wife*.—2 Kings v. 26. *Is it a time, to receive money?*—Iſaiah i. *Iſaiah ſaw a viſion in the days of Uzziah*, &c.—Iſai. xi. 10. *In that day a root of Jeſſe ſhall ſtand for an enſign.*—Eph. ii. 12. *At that time ye were without Chriſt*—2 Sam. xvii. 7. *The counſel is not good at this time*—Iſai. lv. 6. *Seek the Lord while he may be found.*—Phil. iv. *Ye ſent once and again to my neceſſity.*—Jer. xxviii. 16. *This year thou ſhalt die*, &c. &c.

publickly, and *firſt* for civil governors. We ought always to diſcharge our duty, and, for the reſt, ſubmit to the unjuſt accounts that men give of our conduct. (7)

IX.

Observe place. (8)

St. Paul ſays to the Philippians, *forgetting the things, which are behind, and reaching forth unto thoſe*

(7) *Example.* Mr. Saurin's obſervations on Peter's denial of Chriſt, and Chriſt's love to Peter are drawn from this ſource. *The time* of Peter's denial makes his crime black indeed! the *time* of the lord's looking at him illuminates his looks! Hear our preacher. "At the very time, when Jeſus Chriſt was giving the tendereſt marks of his love, Peter diſcovered the blackeſt ingratitude to him; while Jeſus redeemed Peter, Peter denied him; while Jeſus Chriſt yielded to the bloody death of the croſs for Peter, Peter refuſed to confeſs him; but - - - Jeſus looks at him! My brethren, what do theſe looks ſay! how eloquent are thoſe eyes! never was a diſcourſe ſo effectual, never did an orator expreſs himſelf with ſo much force! It is the *man of griefs* complaining of a new burden while he is ready to ſink under what he already bears. It is the beneficent *redeemer* pitying a ſoul ready to be loſt! It is the *apoſtle of our profeſſion* preaching in chains. In fine, it is the *ſovereign* of the hearts of men, the almighty God curbing the efforts of the devil, and taking his conqueſt away."

Theſe *four* laſt articles are the parts of the ſecond diviſion of the diſcourſe. *Saur. Ser. tom.* i. *ſur l' Abnegation de S. Pierre.*

(8) *Obſerve place.* Rhetoricians, after Quintilian, put this article, place, under the head *quantity*, and the latter gives Cicero's oration for Milo as an example. We will explain it by a ſcripture example, and *ſtate the caſe* of Eliſha cauſing the death of forty-two children for ridiculing his bald head. 2 Kings ii. 23, 24, 25. The ſtating of a caſe is the iſſue, to which it is brought from the *complaint* of the accuſer, and the *defence* of the accuſed.

Thus,

thoſe things, which are before, I preſs toward the mark for the prize of the high calling of God in Chriſt

Thus, let us ſuppoſe, Eliſha was accuſed of killing forty-two children. Eliſha confeſſed he killed them; but ſaid, he killed them *juſtly.* Now the ſtating of the caſe here is, whether Eliſha killed the forty-two children *juſtly.*

A caſe may be ſtated *four* ways. 1. A caſe is *conjectural*, when it is enquired, whether the thing were *done* or *not*. As whether *Eliſha* did procure the *death* of theſe children? *Two bears came and tare them.*—2. A caſe is *finitive*, when we enquire into the name, nature, and *definition* of the ſuppoſed crime, as, Eliſha *killed* them: but he did not commit *murder*, where *murder* muſt be defined.——3. A caſe in *quality* is, where it is enquired in what *manner* a fact was done, as Eliſha killed the children: but he did it *juſtly*. Here we muſt enquire into *circumſtances*, and prove what in this caſe may be deemed *juſt*, or *unjuſt*.—4. A caſe in *quantity* is, when we enquire into the *greatneſs*, or *ſmallneſs* of a crime. Here we amplify or diminiſh, and by conſidering how the fact was circumſtanced by *time*, PLACE, *words*, and *actions*, enquiring who? what? where? by whoſe aid? why? how? when? and comparing things with things, we determine what may be deemed *great* or *little*.

Place is of great uſe in theology, both to *prove* and *illuſtrate*. Moſes firſt publiſhed his miſſion in the moſt learned court in the world at that time, conſequently later prophets had a right to glory that God ſent Moſes and Aaron to ſhew ſigns and wonders in the *land of Ham.* Pſal. cv. 26, 27.—The prophets taught in publick places before aſſemblies of the whole nation, and herein they gloried over the affected privacy of falſe idol prophets. Iſai. viii. 19. *Wizards peep, and mutter*—xlv. 19. *I have not ſpoken in ſecret, in a dark place of the earth*—Pſal. xl. 9. *I have preached righteouſneſs in the great congregation.*——Jeſus Chriſt publiſhed his revelation in a place the moſt likely in the world to detect a falſe prophet—Mat. ii. 1. *Jeſus was born in Judea*—Luke iv. 15. *Jeſus taught in their ſynagogues*—Mat. v. 1. *On a mountain*—Mat. xiii. 1. *By the ſea-ſide*—John viii. 2. *In the temple*—Our Lord uſed this topick before the prieſts at his trial. John xviii. 20. *I ſpake openly to the world; I ever taught in the ſynagogue; and in the temple, whither the Jews always reſort, and in ſecret*

Chriſt Jeſus. The place where he writes this furniſhes a very beautiful conſideration. He was then in *priſon,*

ſecret have I ſaid nothing.— The apoſtles bore witneſs of his reſurrection on the day of Pentecoſt in the very city where he had been put to death—in publick places—and in courts of judicature. Acts ii. 46. *They continued daily in the temple*—v. 20. *Go ſtand and ſpeak in the temple to the people all the words of this life*—xxvi. 26. *This thing, king Agrippa, was not done in a corner.* John iii. 23. *John was baptizing at Enon, becauſe there was much water.* In all theſe, and ſimilar paſſages, place is *proof.*

Place ſerves alſo to *illuſtrate.* Deut. xxxii. 10. *The Lord inſtructed his people in the waſte howling wilderneſs*—Amos viii. 12, 13. *Flee away, ſeer! into the land of Judah, propheſy not again any more at Bethel; for it is the king's chapel, and it is the king's court*—John iv. 6. *Jeſus ſat on the well*—John ii. 2. *Both Jeſus and his diſciples, were called to the marriage of Cana, and his mother was there*—Acts xix. 21. *Paul purpoſed in the ſpirit, when he had paſſed through Macedonia, and Achaia, to go to Jeruſalem, ſaying, After I have been there, I muſt alſo ſee Rome.* What a ſtretch of ſoul!

"Circa locum ſpectatur, ſacer ſit an prophanus—publicus an privatus—tuus an alienus—frequens an ſolitarius—pauperis an divitis—honeſti nominis an infamis. Turpius erat Antonio pro roſtris in conſpectu populi Romani vomere. Nec indecorum eſt bono gravi que viro domi in nuptiis ſaltare, quod in foro faceret indecenter; aut in balneo nudare corpus, quod in convivio turpiter fieret. Item gravior culpa eſt in templis garrire frivola, aut oculis licitari puellas quam in foro aut theatro, &c." *Eraſm. de Rat. concionandi, lib.* ii.

The laſt article, mentioned by Eraſmus, is of very little uſe in regard to the nonconformiſts in this country, for a man would be accounted little better than wild among us, if he ſhould whiſper and ſtare people out of countenance during divine ſervice: but in ſome places of worſhip ſuch vulgarities are too common. Complimenting, whiſpering, ſtaring, and looking people out of countenance with glaſſes in places of *worſhip* are indecent practices imported from the theatre, and extremely offenſive to all, who diſtinguiſh between religion and a farce. Such indecencies are below ſerious reproof, eſpecially the laſt. An eaſy cenſure, and, I think, the beſt the offender deſerves, when he opticiſes the preacher,

priſon, at Rome, loaded with chains, and deprived of his liberty; yet he ſpeaks as if he were as much at liberty as any man in the world; as able to act as he pleaſed, and to diſpoſe of himſelf as ever: he talks of having entered a courſe, running a race, forgetting things behind, preſſing toward thoſe that were before, and, in ſhort, of hoping to gain a prize; all theſe are actions of a man enjoying full liberty. (9) How could he, who was in a priſon, be at the ſame time on a race-courſe? how could he run, who was loaded with irons? how could he hope to win a prize, who every day expected a ſentence of death? But it is not difficult to conciliate theſe things: his bonds and impriſonment did not hinder the courſe of his faith and obedience. His priſon was converted into an agreeable Stadium, and death for the Goſpel might well be conſidered under the image of a complete victory,

preacher, is for the preacher to take his own glaſs out of his pocket and opticiſe him again. I have ſeen a man of no ſmall face ſo confounded by this treatment as to bluſh, and go backward, and quit the place. It happened unluckily for this pulpit-gazer, the preacher was explaining to his people at the very time, Mat. vii. 12. *All things whatſoever ye would that men ſhould do to you, do ye even ſo to them; for this is the law and the prophets.*

Examples might be given, were not this note already too long: but two excellent ones may be ſeen in Saurin's Sermon on the life of *a courtier*, from 2 Sam. xix. 32—39. and in Bp. Maſſillon's to his clergy on the conduct of a clergyman in his *pariſh*. In both, reflections ariſe from the *places* in queſtion. *Saur. Ser. tom.* iii. 5.—*Maſſilion Confer. tom.* i. 8.

(9) *I preſs toward the mark*, Phil. iii. 14. Eſt in hoc, et duobus ſuperioribus verſibus, continua quædam metaphora, ſumpta ab iis qui curſu certant in ſtadio; et voces hic uſurpatæ ſunt *plane agoniſticæ*, et ſcriptoribus agoniſticis uſurpatæ.—See 1 Cor. ix. 24.

victory, for a martyr gains an unfading crown as a reward of his ſufferings. (1)

X.

Consider the Persons addressed. (2)

Let us again take S. Paul's words for an example. *Recompenſe to no man evil for evil*, Rom. xii. 17. They, to whom the apoſtle addreſſed theſe

(1) *Reward of Martyrdom.* The primitive Chriſtians conſidered martyrdom as the higheſt dignity, to which a man could aſpire; hence Cyprian, Epiphanius, Iſidore and others, particularly Tertullian, ſpeak of martyrdom as a far more glorious reward than the Grecian combatants gained in their games: and their rewards, as Tully ſays, were the moſt glorious, that Greece had to beſtow. "Certaminis nomine *Deus* nobis martyria *proponit*. - - - Hic quoque *liberalitas* magis quam acerbitas *dei* præeſt. - - - Amavit quæ vocaverat in ſalutem invitare ad gloriam: ut qui gaudeamus liberati *exultemus etiam coronati. Tertul. adv. Gnoſtic. cap.* 6.

(2) *Conſider the perſons addreſſed.* A knowledge of the perſons addreſſed is a branch of ſcience eſſential to a miniſter in ſeveral parts of his miniſterial labours. For example.

1. *In ſtudying the holy ſcriptures.* The propriety of much ſcripture *language*, eſpecially that of the bold figurative kind can only appear by the genius of the people addreſſed. See Ezek. xvi. 23. Joel ii. 2, &c. Nahum ii. iii, &c.—The equity and fitneſs of many moſaical *inſtitutes* appear by a compariſon of them with the condition of the people.—The diſcourſes of our *Saviour*, and the epiſtles of S. *Paul* are both more beautiful and more intelligible by this conſideration—The theological ſyſtems of the Jews, the moral philoſophy of the learned heathens, the mythology of the vulgar herd of pagans, and the conditions of primitive churches, all elucidate the *doctrines* of the new teſtament.

2. Knowledge of perſons addreſſed is eſſential in the *popiſh* and *hierarchical* controverſy. While theſe œconomies are embraced by mercenary men, rewarded by ſtate emoluments, and guarded by the ſword, it will be but loſt labour to addreſs dig-

theſe words, were *Romans*, whoſe perpetual maxim was violently to revenge publick injuries, and totally to deſtroy thoſe, who intended to deſtroy them,

dignified prieſts on articles of farther reformation. It was an apt ſimilitude, that an ingenious gentleman uſed concerning the popiſh ceremonies retained in ſome reformed churches under pretence of bringing Romaniſts over to themſelves. "You reſemble, ſaid he, a floating veſſel faſtened to a rock by a rope; if you in the veſſel think to pull the rock to you by the rope, you will find, on trying, a contrary effect will follow. Hence that well-known ſaying of Biſhop Bonner; when he heard that Cranmer and Ridley had retained ſome ceremonies of the Roman church, he exclaimed, "Since our broth goes down with them ſo well, they will ſhortly feed upon the beef too!" An exclamation rather low and unepiſcopal: but, however, it was the moſt prophetical vulgariſm that his lordſhip ever uttered, as the after-hiſtory of the Engliſh epiſcopal church plainly ſhewed. See *Lewis Du Moulin, ubi ſup.*

3. Knowledge of perſons is eſſential to a miniſter in addreſſing both the *righteous* and the *wicked.* No man addreſſes the wicked ſo forcibly as he, who beſt knows human nature in general, and the condition of each ſinner in particular. Had our Dean Swift, who often went diſguiſed into low company to ſtudy human nature unmaſked, made a holy uſe of his knowledge by reproving and reforming ſuch people, he might have been one of the moſt uſeful miniſters of his day. A man, who has ſeen human nature in ſuch places is in poſſeſſion of a thouſand topicks not to be learned in higher life, where almoſt all is trick and maſquerade, what Archbiſhop Leighton ſomewhere calls an interchange of vanity and lies. The ſame may be ſaid in regard to the *pious* part of an auditory. What can a young ſpark, who has no piety himſelf, nor one pious intimate in the world, ſay to pious auditors worth their hearing! Religion itſelf is diſgraced by being in ſuch company. To put a bible in ſuch a man's hand is like hanging Sir Iſaac Newton's Principia about the neck of a beaſt. All other things may be diſpenſed with: but a thorough knowledge of the ſingular exerciſes of pious minds under conviction, converſion, temptation, affliction, in proſpects of death and in retroſpects of ſin, can never

them, or had offered them any affronts; witneſs the Carthaginians and Corinthians. They totally deſtroyed Carthage, becauſe ſhe had carried her arms into Italy by Hannibal's means, and had been upon the point of ruining Rome. Corinth they ſacked and burnt for having affronted their ambaſſadors. (3) You may alſo remark this par-

never be diſpenſed with in a miniſter of religion, nor can he attain this knowledge without perſonal experience.

We often ſpeak of a miniſter's *ſpeaking to the heart*. The phraſe is ſcriptural, and as Eraſmus obſerves, is there uſed for the *conſolatory* language of the *goſpel*, in diſtinction from that of the law, which convicts, and condemns. See Iſai. xl. 2. Hoſ. ii. 14. Now this, as he adds, cannot be done but by a man, whoſe own heart has been comforted by the ſame conſolation. "Nullus autem poteſt loqui ad cor populi, niſi loquatur ex corde." *De Rat. Conc. lib.* i. The phraſe, *ſpeak to the heart*, in modern uſe, ſtands for that excellent talent, which ſome miniſters poſſeſs, of addreſſing the conſcience, bringing home the matter to the man, ſpeaking ad *rem*, ad *hominem*, what ſhall I call it? It *divides aſunder ſoul and ſpirit*, and is a *diſcoverer of the thoughts and intents of the heart*. Heb. iv. 12. Such a miniſter ſurrounds his auditor, and wraps him up in convictions of ſin, or in *conſolations of God*, which are neither *few nor ſmall*.

3. Knowledge of perſons is eſſential to a miniſter in enforcing duties. He muſt diſtinguiſh huſbands, wives —maſters, ſervants—governors, ſubjects—parents, children—miniſters, magiſtrates, &c. and give to each his portion in due ſeaſon, rightly dividing the word of truth.

4. Finally, knowledge of perſons is eſſential to *caſuiſtry*. Caſes of conſcience differ in different circumſtances; not that there is one goſpel for the rich, and another for the poor: but becauſe the *ſame God over all*, being *rich in mercy to all*, requires different ſervices in different circumſtances. See Acts xxi. 20, 21, &c. xxi. 40. Gal. ii. 2. iv. 13, 20, &c.

(3) *The Romans ſacked Corinth for affronting their ambaſſadors*. See *Appian in Lyb.* —*Vell. Paterc. lib.* ii. 16.— See alſo the juſt reflections of Biſhop *Boſſuet* on theſe ſubjects *Hiſt. Univerſ.* vol. i. chap. 6. and above all let us never forget that neceſſary remark

particular circumſtance; that, although the Romans had ſucceeded in avenging their injuries, the empire owing its grandeur to ſuch exceſſes, yet their ſucceſs did not hinder the apoſtle from ſaying *Recompenſe to no man evil for evil*; becauſe neither examples nor ſucceſſes ought to be the rules

remark of Mr. *Rollin* in his *Ancient Hiſt.* vol. xii. b. 26. p. 2. c. 2. "*Perfect morality is no where to be learned but from the word of God,*" not that natural religion with all its blindneſs could allow of theſe exceſſes. See *Cicero de Offic. lib.* iii. but, after admitting all its excellencies, it leaves us proud, and far from the image of God: exhibiting indeed ſomething of the rational, but debaſing it with a mixture of the brutal and infernal. When we refer to various authors, and various articles tending to elucidate the holy ſcriptures, we do ſo on ſuppoſition that it is proper to compoſe a ſermon of ſeveral topicks properly choſen and arranged. Moſt divines make mixed obſervations, that is, they ſometimes take them with the utmoſt propriety from various ſources, as from *perſon—place*, &c. The following example will explain my meaning.

"2 Sam. iii. 38. *Know ye not that there is a prince, and a great man fallen this day in Iſrael.* - - - Obſ. 1. A *great* man's death paſſes not without publick notice; *the King ſaid, Know ye not*, &c. Obſ. 2. *Extraordinary* perſons are not exempted from the common laws of mortality; *the prince, and the great man fall.* Obſ. 3. They, who ſtand in high, ſtand in the moſt ſlippery *places*; Abner fell by aſſaſſination. Obſ. 4. The *holy land* is not a place priviledged againſt the arreſt of death. Abner fell in *Iſrael.*" *Commemoration Sermon on the death of Colonel Char. Caveniſh, ſlain in the ſervice of Char.* I. *Preached at Darby* 1674, *by Wm. Nailour.*

Nothing can be more plain and ſimple than theſe obſervations, yet from them the preacher derives a great variety of edifying inſtructions, very pertinent, and very proper to the occaſion.

The *time* of S. Paul's converſion is conſiderable, for it was when he was in the higheſt rage, and when the church was moſt depreſſed— The *place* alſo is remarkable, it was *near Damaſcus.* Several *other circumſtances* alſo heighten the glory of it, thunder, lightning, &c. A diſcourſe on Saul's converſion is therefore properly *mixed.* *See Beauſobre Diſc.* xxx. *tom.* vi.

rules of our conduct, but ſolely the will of God, and the law of Chriſtianity. (4)

(4) *The revealed will of God, and not the ſucceſs of thoſe who depart from it, ſhould be a Chriſtian's rule of action.* This remark is of great conſequence in theology. The whole book of Job ſeems to have been written with a view to this article. Job was afflicted. His friends thought, his condition a proof of his impiety. Not at all, replies Job, *The tabernacles of robbers proſper, and they, that provoke God, are ſecure.* xii. 6.

There are five ſorts of miniſters, who ought to ſtudy this article. 1. They who make worldly proſperity a mark of the true church of Chriſt. It is certain, we ſhould never find the head of the church by this rule, and it is not likely we ſhould diſcover his members by it. See vol. i. page 280, note 5.

2. They who aſpire at nothing in the church but preferment, and by unworthy actions obtain it, ſhould regard this ſubject. Theſe reprobates loſe all ſenſe of the guilt of ſucceeding in the pleaſure of ſucceſs.

3. They ought to ſtudy this, who chooſe their religion by popularity, who embrace what moſt allow becauſe the moſt allow it. The religion of Chriſt is an unſavoury thing to the vitiated taſtes of the bulk of mankind: and he, who expects to find wholeſome food on tables prepared by ſuch perſons, will find himſelf on a trial groſsly deceived.

4. They, who impoſe on their own conſciences, and flatter themſelves into unſcriptural compliances under pretence of obtaining wider fields of uſefulneſs, are under the ſame ſad miſtake. They ſucceed, in what? In doing *partial* good; for there are truths, which they dare not mention. They ſucceed, in what? In doing *momentary* good, which expires, when they depart. Succeſs to themſelves, and not to the cauſe at large, is their object. Were they to refuſe compliance with what their conſciences abhor, they might form FREE ſocieties, which would perpetuate themſelves, and even their miniſter by chooſing a ſucceſſion like him. Alas! how few have ſuch extenſive, diſintereſted views!

5. They are alſo far from Monſieur Claude's obſervation, who adopt any thing in the courſe of their miniſtry, how ſilly ſoever, that gives them popularity, which they call the ſucceſs of the goſpel. Diogenes, going to declaim to a very few auditors, and loth to ſay that to a few, which was worthy of being heard by many, began to ſing, the novelty of which

XI.

Examine the particular State of Persons addressed. (5)

For example, *recompenſe to no man evil for evil.* St. Paul writes to Romans: but to Roman *Chriſtians,*

which ſoon brought auditors around him. Anaximenes, not being able to attract the attention of his audience by gravely declaiming, took out ſome very fine ſaltfiſh, and ſo collected the eyes and attention of his auditors. Attention acquired by ſuch odd methods is not worth having, and yet how many means as fantaſtical as theſe have been hit on by preachers under pretence of exciting attention, acquiring popularity, and enſuring ſucceſs. Vid. *Dan. Heinſii Laus Aſini,* p. 1.

(5) *Examine the particular ſtate of perſons addreſſed.* Thus we account for many ſeeming contradictions in ſcripture. Moſes made a ſerpent of braſs, Num. xxi. 9. Hezekiah broke it in pieces, becauſe, *in his days, the children of Iſrael did burn incenſe to it.* 2 Kings xviii. 4.—One prophet ſays, *Blow the trumpet in the new moon, and on our ſolemn feaſt days, for this is a ſtatute for Iſrael, and a law of the God of Jacob.* Pſal. lxxxi. 3, 4.—Another ſays, *New moons and ſabbaths I cannot away with, even the ſolemn meeting is iniquity. My ſoul hateth them, for your hands are full of blood.* Iſai. i. 13, 15.—*I ſaid indeed thy houſe ſhould walk before me for ever: but now the lord ſaith, Be it far from me.* 1 Sam. ii. 30.—*At what inſtant I ſpeak concerning a nation to deſtroy it, if that nation turn from their evil, I will repent.* Jer. xviii. 7, 8.—*Man is juſtified by faith without the deeds of the law.* Rom. iii. 28.—*By works man is juſtified, and not by faith only.* James ii. 24. Theſe, and a thouſand other paſſages, are harmonized only by an attention to the particular condition of the perſons addreſſed. S. Paul beautifully calls this variety *a change of voice.* Gal. iv. 20. The ſame heavenly inſtructor ſpeaks: but ſpeaks, ſo to ſay, in different tones adapted to the different tempers of the auditors. This notion of revelation is a very juſt one, and as it authorizes our miniſters in varying their addreſſes to their hearers, ſo it condemns thoſe looſe, deſultory declamations, which addreſs all, and ſo affect none.

 The

tians, who ſaw themſelves hated and perſecuted by their fellow-citizens, and in general abuſed by the whole world. Yet, however reaſonable reſentment might appear at firſt ſight, the apoſtle would

The peculiar circumſtances of the perſon ſpeaking alſo ſerves to account for many things, that fall under the immediate notice of theologiſts, and at firſt appear very unaccountable. We will exemplify a few.

1. Nothing is more common than to hear men of equal abilites affirm *directly contrary* to one another on the *ſame* ſubject. *Tillotſon* and *Holcroft* had been chamber-fellows at Clare-hall. Tillotſon declared in his old age, "I do in my conſcience believe the [*epiſcopal*] church of England to be the beſt conſtituted church in the world." *Serm. on* 1 *Cor.* iii. 15. Holcroft thought, the epiſcopal church of England was an image of the beaſt, as ſavage and more ſilly than the beaſt itſelf. How are we to account for this variety? Conſider the condition of each *ſpeaker*. The image of the beaſt made Tillotſon Archbiſhop of Canterbury; and the beſt conſtituted church in the world was very near hanging Holcroft for non-conformity.

2. Nothing is more frequently ſeen than the ſame divine differing from *himſelf*. Stillingfleet did ſo. In his *Irenicum*, he declared that preſbyterian government was more conformable to ſcripture and reaſon than Epiſcopacy—that Biſhops ought not to impoſe any ceremonies, which have no foundation in ſcripture—that ſchiſm was on their ſide, who impoſed ceremonies, and not on theirs, who refuſed ſubmiſſion to them. But in his *Anſwer to ſeveral late treatiſes*, he calls thoſe ſchiſmaticks, who deny ſubmiſſion to the government of the epiſcopal church of England, and adds, "The conſtitution of our church ſtands upon this *ſingle point*, all things are lawful, which are NOT FORBIDDEN." Whence this difference? The peculiar condition of the ſpeaker is to be conſidered. The *Irenicum* was publiſhed when the author was miniſter of one ſingle Sutton in Bedfordſhire. The *Anſwer* came out about 18 years after, when - - - - what? God forbid we ſhould ſay, men ſhould not live and learn: but it happens very unluckily, when illumination and preferment come together!

Biſhop Stillingfleet's opponents ſaid, the *point* on which his church ſtood, "would

would not have them obey ſuch paſſions as the light of reaſon, the inſtinct of nature, and the deſire of their own preſervation might ſeem to excite. He

" would make a pure fricaſſee of religion, it would juſtify the addition of oil, cream, ſpittle, and ſalt in baptiſm, and it would as much authorize a miniſter to preach the goſpel with a helmet on his head, and a ſword and buckler in his hand, as ſigns of our ſpiritual warfare, as it would the croſs in baptiſm. It is not enough in religion, that things are not *forbidden*, they muſt be *commanded*. Jer. vii. 31." *Lewis Du Moulin ubi ſupra.*

3. Divines have ſeen a whole church change its *doctrine*, and yet retain its *creeds*, and teſts of orthodoxy; and, what is more extraordinary, declare the *ſame* teſts the guardians of two ſyſtems of divinity as *oppoſite* as particular election and general redemption, and both of them goſpel for the time. What! Has the goſpel of 1555 been explained by any new revelation ſince, or is the old goſpel an *uncertain ſound?* Neither: but the particular conditions of leading churchmen have altered with the times, and with the tempers of civil governors.

4. Divines have ſeen a church change its *temper* of governing, and yet not alter its *form* of government. Stratagem and colluſion, duplicity and ſoft words took place with Tillotſon, and Teniſon, of Parkerian fire, and Laudean pride. The latter in days of yore excommunicated and perſecuted non-conformiſts to death: but the former in later times tell us they pity and pray for us, and eſteem us their dear brethren in Chriſt. Have they made an abatement of one word in terms of conformity *from the day that Iſrael came up out of Egypt to this day? Conſider* Mr. Claude's eleventh common place, *take advice, ſpeak your minds*, and *firſt of all give thanks for kings, and for all that are in authority, that you lead quiet and peaceable lives in all godlineſs and honeſty!*

5. We ſometimes amuſe ourſelves with contraſting the great *doers* with the great *ſufferers* in religion in the days of our anceſtors. We weigh the merits of Fox and Coverdale againſt thoſe of Cranmer and Cox—We ſet Cartwright againſt Whitgift—Baxter and Bates againſt Laud and Coſins—Watts againſt Atterbury—Bunyan againſt Bugg—and ſo on; and we enquire - - - No, we

He exhorted them to leave vengeance to God, and adviſed them only to follow the dictates of love. The greateſt perſecutors of the primitive Chriſtians were the Jews, on whom the Roman Chriſtians could eaſily have avenged themſelves under various pretexts; for the Jews were generally hated and deſpiſed by all other nations, and nothing could be eaſier than to avail themſelves of that publick hatred, to which the religion of the Jews expoſed them. Nevertheleſs, S. Paul not only ſays in general *Render not evil for evil:* but in particular Recompenſe to *no man* evil for evil. As if he had

we will not enquire. *Claudite jam rivos, pueri, ſat prata biberunt.*

Finally, this place is uſeful in many ſingle theological queſtions. For example, Why did not the apoſtles ſpeak againſt putting infant-baptiſm in the room of circumciſion? The particular ſtate of the primitive church did not require it. Infant-baptiſm had not been thought of then. Why did not the apoſtles make creeds and canons? They would have defeated their own particular view, which was to put individuals into a capacity of making creeds and canons for themſelves, &c. &c.

Conſider the particular ſtate of the perſons addreſſed. The uſe of the moral law is thus placed in a very proper light, "Uſus legis moralis varius eſt ſecundum varios ſtatus hominis. *Primævo hominis ſtatui* erat ut homo per illam vivificaretur. Uſus ſub *ſtatu peccati* eſt, ut hominem de tranſgreſſione et reatu arguat - - - ut illum ſic convictum ad gratiam deſiderandam compellat - - - Servit præterea lex in hoc ſtatu tum *Deo*, ut hominem cohibeat, tum *peccato*, ut peccatum augeat. Tertius uſus legis moralis erga hominem jam Spiritu Dei et Chriſti renatum conveniens ſtatui gratiæ eſt, ut ſit perpetua regula vitæ. Ex hiſce uſibus facile colligere eſt, quouſque lex moralis inter fideles, et ſub gratia Chriſti conſtitutos obtineat, et quouſque abrogata ſit. *Arminii op. Theol. Diſputat. Pub.* xii.

To give an example,

Rom. xi. 33. *O the depth,* &c. in order to enter into the apoſtle's meaning, it is neceſſary to conſider the *ſubject*, to which he applies his text, and never to loſe ſight of the *deſign* of this whole epiſtle.

had ſaid, Do not injure thoſe, on whom you could moſt eaſily avenge yourſelves; hurt not the moſt violent

epiſtle. The apoſtle principally means to oppoſe a ſcandalous ſchiſm, which rent the church of Rome; that church was compoſed of two ſorts of Chriſtians, ſome of them came from paganiſm, others from Judaiſm; the latter deſpiſed the former, ſo they had always treated foreigners; they inſiſted on it, that for their own parts they had a natural right to the bleſſings, which the Meſſiah came to beſtow upon his church; becauſe, being born Jews, they were the lawful heirs of Abraham, to whom the promiſe was made, whereas the Gentiles partook of theſe bleſſings only by mere grace. St. Paul oppoſes this prejudice, proves that Jews and Gentiles were alike *under ſin*, that they had an equal need of the covenant of grace, that they both owed their vocation to the mercy of God, that no one was rejected as a Gentile, or admitted as a Jew, and that ſuch only had a part in this ſalvation as had been choſen in the eternal decrees of God. The Jews could not reliſh ſuch humbling ideas, nor adjuſt all this doctrine with their high notions of the prerogatives of their nation, much leſs could they enter into S. Paul's ſyſtem of predeſtination. S. Paul applies this chapter, out of which our text is taken, and the two preceding ones, to anſwer their difficulties. He turns the ſubject (if I may ſo ſpeak) on every ſide to make it clear. He reaſons, proves, argues: but after he had heaped proofs upon proofs, reaſons upon reaſons, ſolutions upon ſolutions, he acknowledges in the words of my text, that it was his glory to reſt beneath his ſubject: he claſſes himſelf in a manner with the moſt ignorant of thoſe, to whom he writes, he acknowledges that he has not received a ſufficient meaſure of the ſpirit of God to fathom ſuch abyſſes, and he exclaims upon the brink of this ocean, *O the depth*, &c. - - - *how unſearchable*, &c. *Sur les profondeurs divine, tom.* xi.

Monſieur Saurin's deſign in this ſermon is to promote Chriſtian love among people, who think differently concerning the decrees. In order to this he obſerves, that all the ways, in which it pleaſes God to diſcover himſelf to men, though ſhining with light are yet ſhaded with adorable darkneſs, they are labyinths, in which feeble reaſon is loſt. Our ideas of the deity are ideas of a vaſt profound—the works of nature are a great deep—the ways

violent enemies of the name of Jeſus Chriſt, and the

ways of providence—and the doctrines of revelation are alſo diſtinguiſhed by the ſame characters. He examines the doctrine of decrees, and among many ſyſtems chooſes that, which appears to him the true one; but, adds he, "ſhould you aſk me after all, whether my own ſyſtem be liable to no objections? I would lay my hand upon my mouth, I would acknowledge my ignorance, and freely own, that I choſe this ſubject leſs to clear than to preſs its difficulties, and hereby to make you perceive that toleration, which Chriſtians mutually owe each other on this article. We ourſelves alſo exclaim on the borders of this abyſs, *O the depth*, &c."

Mr. S. reminds me of Bucholtzer, one of the greateſt of the German reformers. "Timiditas quædam Bucholcero a quibuſdam objecta eſt, quod cum eximiis a deo dotibus eſſet decoratus, in certamen tamen *cum rabioſis illius ſeculi Theologis noluit deſcendere* - - - ipſe juvenis ſæpe ad amicos aiebat, *Deſii diſputare cæpi ſupputare*, quoniam illud diſſipationem, hoc collectionem ſignificat - - - vidit de religionis Chriſtianæ negotiis *controverſias* eccleſiis orthodoxis *moveri ab iis quos nulla unquam amoris Dei ſcintilla caleſacerat.* Vidit ex diuturnis theologorum rixis utilitatis nihil detrimenti plurimum in eccleſias redundaſſe. Quapropter omnis ejus cura in hoc erat, ut auditores fidei ſuæ commiſſos doceret *bene vivere, et beate mori* - - - et annotatum in adverſariis amici ejus repererunt, *permultos in extremo agone conſtitutos gratias ipſi hoc nomine egiſſe*, quod ipſius ductu ſervatorem ſuum Jeſum agnoviſſent, cujus in cognitione pulchrum vivere mori vero longe pulcherrimum ducerent. Atque haud ſcio an non hoc ipſum longe Bucholcero coram deo glorioſius ſit futurum, quam ſi aliquot contentioſorum libellorum myriadas poſteritatis memoriæ conſecraſſet. *Melch. Adam. vitæ Germ. Theolog. in vita Bucholceri.* See alſo *Baxter's Saint's Reſt, p.* iv. *c.* 3.

(6) *Hurt not thoſe, who ſtrive to deſtroy the goſpel.* Mr. Claude does not mean here to inculcate the ſenſeleſs notions of *paſſive obedience*, and *non-reſiſtance*, as too many of our divines have done from ſuch paſſages of ſcripture. In a *letter to Monſieur Michaeli*, ſpeaking of the diſputes in England, he ſays, "If one party, being in power, would conſtrain the other againſt their conſcience and judgment, the ſchiſm is certainly on the ſide of the impoſers."

The

the chriſtian profeſſion; (6) thoſe, who have crucified

The queſtion is, in ſuch a caſe what ought the oppreſſed to do? Let us take an *article of faith*, and a *rule of practice*, and ſee. " When a heathen child is baptized, he is changed within. He is brought to the font full of ſin through Adam's diſobedience: but he is waſhed from all his ſins inwardly. The power of the holy Ghoſt by the prieſt's bleſſing comes upon the corruptible water of the holy font, and after that it can waſh both body and ſoul from all ſins by ſpiritual power." This is part of an Eaſter-homily, which was read annually in the church about 800 years ago. This I call an article of *faith*. *Ab. Whelock. Bedæ Hiſt. Eccl. Cantab.* 1644. *p.* 471.

Here follows a rule of *practice*. At the elevation of the hoſt, the ritualiſts require the worſhippers of it to ſay— " Soul of Chriſt, ſanctify me —Body of Chriſt, ſave me— Blood of Chriſt, inebriate me —Water of Chriſt's ſide, waſh me." This is part of a form for adoring the holy ſacrament, publiſhed in the *hours of Saliſbury*. This I call a rule of *practice*.

I can ſuppoſe this article, and this rule, to be ſimply propoſed to me by a clergyman of the church of Rome. The firſt I do not underſtand, the laſt I do not approve, both deviate from my rule of faith and practice, the holy ſcriptures. I, therefore, thank him for his friendly regard to my ſpiritual welfare, and we part civilly.

I can ſuppoſe them laid before me by Pope John XXII, along with a parchment grant duly executed of three thouſand days pardon for deadly ſins, on condition of my complying. Again, I thank his holineſs for an offer ſo generous: but I muſt beg leave to decline accepting it, and we part.

I can ſuppoſe them laid before me with all the religious inducements to accept them, that ariſe from an intereſt in the papal community, ſuch as, on one ſide, the benefits of pardons, ſupererogations, indulgencies, jubilees, canonization, and ſo on: and, on the other, the terrors of annual excommunication, denial of extreme unction, deſertion in purgatory, and damnation in hell. I can conceive myſelf unawed by all theſe, and acting rightly to perſiſt in judging for myſelf.

I can go a ſtep farther, and ſuppoſe my worthy friend the pope, finding me inconvertible by motives taken from his principles, changing his mode of perſuaſion, and pretending to convert me by motives taken according to my own principles from ſcripture. He ſays, Jeſus Chriſt

ciſied your Saviour, and every day ſtrive to deſtroy his goſpel.

Chriſt has put the government of my conſcience into his hand, and required me to believe what he affirms to be true, and to perform what he commands to be done. He reads, and I reaſon, till, at length, reſenting his uſurpation of Chriſt's authority, I ſet my S. Paul's epiſtles againſt his S. Peter's keys, and conform to the apoſtle by *diſſenting* from the pope. *If any man teach otherwiſe* than the apoſtles taught, *and conſent not to the wholeſome words of our Lord Jeſus Chriſt, from ſuch* WITHDRAW *thyſelf.* 1 Tim. vi. 3, 5. If there be *two or three* of us in the ſame circumſtances, we *congregate in Chriſt's name,* and, wherever be the place of our aſſembling, we expect to have him by his word and ſpirit *in the midſt* of us.

All this is an affair of religion, conſcience, reaſon, argument, on both ſides *purely eccleſiaſtical.* But ſhould my brother John turn politician, intrigue at court, delude my king and perſuade him to confiſcate my goods, to confine my perſon, and to condemn me to death for my nonconformity to his noſtrums, in ſuch a caſe the doctrines of *paſſive obedience,* and *non-reſiſtance* in matters of religion would come under conſideration. The ſtate of the queſtion concerning my believing what I do not underſtand, and my performing what I do not approve, would not be altered by being put into new hands, it would remain exactly as before, and what was my duty before would be my duty ſtill. But what ſhould I do with theſe new doctrines of paſſive obedience and non-reſiſtance? I would open my eyes, ſee the artifice of my opponent, affirm that they *are*, and they are *not* theological queſtions. As *theological* queſtions, they are reprobated by every article of chriſtianity; for in matters of faith and obedience we owe *belief* to none but *revealed* propoſitions, and *obedience* to none but *divine* commands. But theſe doctrines, as they regard life, civil liberty, and property, are not theological, but *political* queſtions, they belong to ſyſtems of civil polity, and as they have no place in that ſyſtem of government, under which I live, for that conſiders the people as the origin of power, and civil governors as the executors of a truſt, ſo I reject them. In ſuch a free ſtate I chooſe to live, agreeably to my notions of civil government, the genius of my liberal religion, and the examples of the beſt of politicians, *I will walk at liberty, for I ſeek thy precepts. I will ſpeak of thy teſtimonies before kings, and will not be aſhamed.* Pſal. cxix. 45, 46.

XII.

XII.

Conſider the Principles of a Word or Action. (8)

For example. John v. 14. *Behold! thou art made whole, ſin no more, leſt a worſt thing come unto thee.* This was the language of Jeſus Chriſt to the

(8) *Conſider the principles of words and actions.* The doctrine of principles is extremely important to a chriſtian miniſter, particularly in *five* caſes. I muſt mention only five here for want of room.

1. In ſtudying the *letter* of ſcripture, that is the nature, and principles of conſtructing, and compoſing, which prevailed with each writer in each compoſition. Nothing is more common among divines than arbitrary diſtributions of texts, chapters, and whole books, according to their *own* ſcholaſtical notions of compoſition. Theſe always imply, that the writers of theſe books, chapters, and verſes compoſed on the principles of their expoſitors. Nothing can be leſs true. Our Milton has rightly ſaid, "It is not for the majeſty of ſcripture to humble *herſelf* (Milton was a *poet* remember.) in artificial *theorems*, and *definitions*, and *corollaries*, like a profeſſor in the ſchools: but looks to be *analyſed* into thoſe ſciential rules, which are the implements of inſtruction." That is to ſay, we muſt *follow* ſcripture, and not *force* it. *Tetrachordon, p.* 23.

For example. A certain expoſitor of Eccleſiaſtes prefixes what he calls *Diagramma* doctrinæ, and lays Solomon out in ſcholaſtick form. "His deſign is to treat of the chief good—In order to this he ſhews in the firſt place *negatively* what felicity is not. It does not conſiſt in human ſcience, in ſenſual pleaſure, in moral virtue, &c."—to this part our expoſitor aſſigns the firſt four chapters.—"Secondly, He ſhews *poſitively* wherein felicity does conſiſt. Chap. v. 6. xii. 13.—Thirdly, The *uſe* of the doctrine, from the ninth verſe of the fifth chapter to the twelfth verſe of the ſixth—and from the ninth verſe of the ſeventh chapter to the end." *Joan. Serrani in Eccleſ. Sol. Commentarii Præf.*

We do not deny the doctrine of this expoſitor: we only affirm, Solomon did not compoſe the book of Eccleſiaſtes in this ſcholaſtick method,

the man, whom he had juſt before healed of an infirmity of thirty-eight years ſtanding. Him Jeſus now found in the temple. It is not imaginable,

thod. The expoſitor, indeed, brings detached verſes together, and ſo makes up his method: but this diſplays his own genius, not that of the author. This book, it is plain, is a *dialogue* between a libertine and a moral philoſopher, and this notion of the compoſition of the book half expounds it. Grammarians, Rhetoricians, and Poets, as well as Logicians, have ſerved ſcripture thus.

2. The doctrine of principles is important in regard to *the ſenſe* of ſcripture. Creeds, and articles lay down the principles of their *compilers*, of which, perhaps, the biblical writers never heard; yet theſe are the principles, which teachers are ſworn to find, or to profeſs to find in all the writings of inſpired men, and NO OTHER, *under pain of our diſpleaſure!* This is the crime of whole communities, and individuals frequently imitate them. Thus a certain writer againſt pre-exiſtence, in anſwer to the argument, that the pre-exiſtence of human ſouls was not incompatible with the *goodneſs* of God: but highly *agreeable* to our notions of it, affirms, "God does not always do what is beſt; for his goodneſs is ſubordinate to his will, his actions are not neceſſary: but arbitrary. It would have been *beſt* for Chriſt to have come into the world immediately after the fall. It would have been *beſt* for the world to have been created ſooner. It would be *beſt* for the wicked not to go to hell. But all theſe events are as they are; becauſe God willed they ſhould be." What a preſumptuous *maſter of arts* is this! To uſe his own words, "he confirms a *vafrous* doctrine by *fucous* reaſons, which, like ſure *fulciments*, ſhore up its *ruent* credit." According to this genius, it is *beſt* for a wiſe man to believe what a fool thinks *beſt* to affirm. See vol. I. p. 266, &c. note. *No Præ-exiſtence. By E. W. A. M. London*, 1667. *chap.* 2.

3. The doctrine of principles is of great conſequence in *church-government*. Civil government has for its object civil liberty, and a juſt civil government takes no cognizance of mere principles. See vol. I. p. 247, note 7. Suppoſe a man living under a monarchical government, and believing at the ſame time, that a republican form of government is more perfect than that of a monarchy, this belief

nable, that this meeting was fortuitous, and unforeſeen to Jeſus Chriſt. His providence, no doubt, conducted the man that way, directed him to the temple, whither he went himſelf to ſeek him. Examine, then, upon what *principles* Jeſus Chriſt went to ſeek this miſerable ſinner, and you will find, 1. He went in great *love* to the poor man. He went in that ſame benevolence, which inclined him to do good to all, who had need, and in every place, that he honoured with his preſence. Jeſus was, as it were, a publick ſource of benefits, his

lief would not render him guilty in the eye of the law. Indeed were he to perform any overt acts diſturbing the peace of ſociety, and tending to ſubvert the monarchy, under which he lived, he would become guilty, and his doing ſo from principles would aggravate his guilt. Milton thought,—that "*mutual affection* was the eſſence of a matrimonial contract—that, where the eſſence was wanting, the form, the *contract*, was diſſolved, and the parties might ſeparate and marry again." He did more, he publiſhed, and republiſhed on this article, yet, as he did not reduce his principles to practice, he was not accounted reprehenſible in the eye of the law.

Church-government runs on very erroneous principles in this point of light. In ſome churches members are admitted in infancy *without* any religious principles, and the promiſe of a ſponſor, that the child ſhall have principles in mature age, is accepted in lieu of them. In other church-governments metaphyſical principles concerning free-will, decrees, and ſo on, are made *terms* of communion. In the primitive church, profeſſion of faith in Chriſt, accredited by a holy life, was accounted a ſufficient title to memberſhip. The ignorant and wicked, deſiring to become wiſe and good, were admitted to a catechumen-ſtate, from which, after they had been inſtructed in the principles of chriſtianity, they proceeded to baptiſm and church-fellowſhip. Were this primitive practice revived, and put in the place of what is uſually called ſpeaking an experience, or were it made preparatory to it, great good would probably follow. A congregation divided into three claſſes, conſiſting the

 one

his hands every where beſtowed beneficent gifts, and he even ſought occaſions, when they did not preſent themſelves. 2. He went by an engagement of *ancient* love, which he had made for this paralytick; his ſecond favour flowed from his firſt, nor would he leave his work imperfect. Thus it is ſaid, in regard to his diſciples, *having loved his own, which were in the world, he loved them to the end.* The bounty of Jeſus Chriſt reſembles that of his eternal father, who calls, juſtifies, and in the end glorifies thoſe, whom he firſt predeſtinated;

one of the *church* properly—the ſecond of *catechumens* preparing for church-fellowſhip—and the third of *children* to be catechized—would not be ill-governed.

4. Principles are of conſequence in *preaching*. Thus one divine rants. "The tenth book of *Ariſtotle*'s ethicks, though he did not intend it, contains a *full*, and *perfect* paraphraſe, or comment upon the firſt pſalm—*Homer* may confirm the *antiquity*, and in ſome degree the *truth*, and the *right underſtanding* of the holy ſcriptures—God was pleaſed to make uſe of the incomparable wit of *Virgil* to celebrate the coming of *our Saviour*—The *ancient mythology* was *derived* from ſcripture, *confirms* ſcripture, and cannot be *diſmiſſed* without ſome wrong to ſcripture." What preaching are we to expect from men adopting ſuch principles as theſe! Some divines fall ſeriouſly and deeply into theſe dreams, *toil all night, and catch nothing*, paddle backward and forward from Homer to Moſes, and from Moſes to Heſiod, from Jeruſalem to Babylon, and Egypt, and Rome, to pattern a proverb, or match a meaning, and all on what principles? Why, forſooth! the language, cuſtoms, and ſentiments of the biblical writers are ſo far to be *admired*, yea ſo far to be *credited*, as they agree with theſe ſupreme models of learning, and ſentiment, and taſte! *The prophet, that hath a dream, let him tell it as a dream: but he, that hath my word, let him ſpeak my word as it is. Is not my word like fire?* Jer. xxiii. 28, 29. Truth, like fire, has properties of its own; neither need pauſe for a pattern from the truth and the fire of Greece. See *Meric Caſaubon's Letter to Dr. Peter Du Moulin*, 1669.

5. Principles of religion are

nated; and on this as on one of the principal foundations, S. Paul eſtabliſheth our hope for the future, *God, having begun a good work in us, will perform it to the day of Chriſt*: and elſewhere, *God is faithful, who hath called you to the fellowſhip of his ſon*. 3 It was by a principle of *wiſdom* and foreknowledge, that Jeſus Chriſt ſought this paralytick patient in the temple, in order to teach him his duty, to furniſh him with the means of doing it, and to give him a more particular knowledge of the friend, who had healed him; for he well knew, that a tender faith, ſuch as that of this man was, had need of freſh and continual aid, as a young plant needs a prop to ſupport it againſt winds and ſtorms.

In like manner, if you had to examine theſe words of Jeſus Chriſt to the Samaritan woman, *Go and call thy huſband*, John iv. You might ex-

are eſſential to the *miniſter* of Chriſt. All churches act as if they thought an unprincipled miniſter a curſe to his people, therefore all require real or pretended principles. A candidate for orders in the eſtabliſhed church is obliged to profeſs, that he is *moved by the holy Ghoſt* to take orders; and, if he aſpire to be a biſhop, he is obliged to profeſs, that he does not aſpire to that honour, *Nolo Epiſcopari*. Among the proteſtant-diſſenters a confeſſion of faith is uſually required at ordination, that is, a profeſſion of the miniſter's own religious principles is required. Our old divines ſuppoſed principles of *four* ſorts neceſſary to a miniſter. "1. *Perſonal* principles for the government of *himſelf*—2. *Domeſtick* principles for the management of his *family*—3. *Political* principles for the regulation of his conduct toward thoſe, who were *without*—And laſtly, *Official* principles for the execution of his *miniſtry*." The firſt are cognizable by *God*, the ſecond by his *family*, the third by *government*, and his *neighbours*, the laſt by the *church*, over which by their own choice he ought to be appointed overſeer, inſpector, or biſhop. Vid. *Nichol. Hemmingii Paſtor. ad init.*

examine the intention of Jeſus Chriſt in this expreſſion. (9) He did not ſpeak thus, becauſe he was ignorant what ſort of a life this woman lived. He knew that, to ſpeak properly, ſhe had no huſband.

(9) *Conſider the intention of Jeſus Chriſt.* Jeſus Chriſt often ſpoke obſcurely to his diſciples, and in parables. His *intention* in ſpeaking ſo was the moſt wiſe and benevolent, that could be imagined. Had he only deſigned to *inform* his diſciples of truths, he would have delivered his ſentiments in the plaineſt manner: but he intended to *exerciſe* their minds, to form in them *a habit of thinking*, reflecting, and reaſoning, and ſo to *endear* truths to them by giving them the pleaſure of diſcovering them. *Lazareth our friend ſleepeth—Deſtroy this temple—Ye ſhall ſit on twelve thrones judging the twelve tribes*, &c. Exemplum autem de templo reſtaurando, et de duodecim ſedibus apoſtolorum ea *intentione* a Chriſto prolatum eſt, ut *deſid rium diſcendi, ac ſtudium de non intellectis inquirendi, et interrogandi accenderet. Ziegleri in Grotii de jure bel. et pac. libros animadverſiones. lib.* iii. *cap.* 1.

It is a well known maxim of lawyers, *Prior et potentior eſt mens quam vox dicentis*; and divines early adopted it as a rule of inveſtigating ſcripture. Nicholas de Lyra *(ad cap.* xviii. *Deuteron.)* quotes, as a maxim of Hilary, this axiom, *Intelligentia dictorum ex cauſis ſumenda eſt dicentis*, that is, from his ſcope, deſign, or intention. S. Auguſtine enlarges on this article in the fifth and tenth chapters of the third book de doct. Chriſtian. The writers of ſcripture had, ſtrictly ſpeaking, only one primary principal meaning in what they wrote, and this we call the *literal* ſenſe, ſenſum literalem eſſe, ſays Aquinas, quem autor *præcipue* intendit. Papal divines, ſchoolmen, and many proteſtants think, there is a double meaning, more properly a twofold ſenſe in ſcripture, a *literal* and a *myſtical* meaning, and this laſt they divide into *Allegorical—Tropological*—and *Anagogical.* When a literal ſenſe is transferred to *morals*, it is called *Tropological*, as *Thou ſhalt not muzzle the ox, when he treadeth out the corn.* Deut. xxv. 4. transferred by S. Paul to the ſupport of miniſters. 1 Cor. ix. 9, 10. A transfer is *anagogical*, when it regards *eternal life.* Some divines think, theſe diſtinctions futile, and call them allegory, concerning which they direct. 1. Let your allegory have *ſcripture authority*. 2. Content your-

huſband. It was then, 1. A word of *trial*; for the Lord ſaid this to give her an opportunity of making a free confeſſion, *I have no huſband.* 2. It was alſo a word of *kind reproof*; for he intended to convince her of the ſin in which ſhe lived. 3. It was alſo a word of *grace*; for the cenſure tended to the woman's conſolation. 4. It was farther, a word of *wiſdom*; for our Lord intended to take occaſion

yourſelf with ſuch an *application* as ſcripture makes of it. Allegories *prove* nothing. *Theologia ſymbolica non eſt argumentativa. Aquin.* apud *Keckerman. Rhet. lib.* i. *cap.* 7. 3.

Intention is of the utmoſt importance in *caſuiſtry*, or conſcience-law. An excellent critick obſerves—that "γραμμα and πνευμα ſtand diſtinguiſhed in ſcripture from each other—that the firſt is confined to the grammatical, or *literal* ſenſe of the law, and the laſt is put for the *mind* and intention of the lawgiver—that Ariſtotle often uſes γραμματα for *written* laws in oppoſition to the *will* of the governor—that he calls it *a fooliſh thing for a governor to follow ſtrictly a written law—De Repub. lib.* iii. 15.—that Cicero alſo oppoſes the *letter* of the law againſt the *intention* of the law-maker. *De Invent.* i. 38—that law ſpeaks of things in *general* terms, without accommodating them to *particular* caſes, &c." *Le Clerc. Sup. to Ham. Mat.* v. 17.

The *intention* of the ſpeaker is alſo of great conſequence in obtaining the true ſenſe of *proverbial* expreſſions—*general obſervations*—&c. &c. For example.

Prov. xviii. 22. *Whoſo findeth a wife, findeth a good thing.* Whoſo findeth a *wiſe*—*prudent*—*chaſte* wife, findeth a *bleſſing*, indeed: but if a wife poſſeſs contrary qualities, the finder, I fancy, will not think her a *good* thing, although prudence may keep him from ſaying ſo.

Pſalm lv. 23. *Deceitful men ſhall not live out half their days*; that is, *ſome* deceitful men ſhall not.

cxxviii. 3. *The wife of the man, who feareth the Lord, ſhall be as a fruitful vine, and his children like olive-plants.* That is, temperance and chaſtity *generally* produce population.

xxxvii. 25. *I, who am old, never ſaw the ſeed of the righteous begging bread.* It is not *common* to ſee induſtrious families, who alſo are beloved, and therefore aſſiſted by the cha-

occaſion at this meeting to diſcover himſelf to her, and more clearly to convince her, that he had a perfect knowledge of all the ſecrets of her life, as he preſently proved by ſaying, *thou haſt well ſaid, I have no huſband, for thou haſt had five huſbands, and he, whom thou now haſt, is not thy huſband.* (1)

Were

charitable, reduced to beggary.

Prov. xxii. 6. *Train up a child in the way he ſhould go; and when he is old he will not depart from it.* Pious principles inſtilled in youth *ſeldom* fail of operating in old age.

1 Cor. x. 33. *I* ſtrive to *pleaſe all* the *men*, of whom I have been ſpeaking, *in all* lawful, and expedient *things*. Gal. i. 10. *If I pleaſed men* by preaching another goſpel, *I ſhould not be the ſervant of Chriſt.*

(1) *Woman of Samaria.* Biſhop Maſſillon has a ſermon on delaying converſion, from the ſame paſſage. Mr. C. ſpeaks of the principles of *Chriſt*'s words to the woman. The biſhop treats of the *woman*'s principles in her anſwers. "I remark (ſays he) *three* principal excuſes, which ſhe makes uſe of to avoid accepting the merciful offers of Jeſus Chriſt. 1. An excuſe of *ſtation*, or condition. She is a woman of Samaria, and therefore forbidden to grant what the Saviour aſked of her, *how is it that thou - - - aſkeſt water of me, who am a woman of Samaria?* 2. An excuſe on account of the *difficulty*; *the well is deep, and there is nothing to draw with.* Finally, an excuſe on account of the great *variety of opinions*, which made it doubtful whether ſhe ſhould *worſhip with her fathers in that mountain, or, as the Jews ſaid, at Jeruſalem.* Let us hear ourſelves in this woman. The excuſes, which ſhe oppoſes againſt the grace of Jeſus Chriſt, are ſuch as we every day oppoſe againſt it. We pretend to find in our *ſtations* of life reaſons for a worldly conduct. We can form excuſes concerning *difficulty*, for we frame an impracticable idea of virtue. In fine, we find in pretended *uncertainties*, and contradictions concerning doctrines, and rules of life, motives of ſecurity, which calm our conſciences in the commiſſion of the moſt manifeſt crimes. Let us confound theſe three excuſes by opening the hiſtory of our goſpel." *Maſſ. Ser. Careme, tom.* iii. *S. troiſieme.*

Were you going to explain the ninth verſe of the firſt of Acts, where it is ſaid, *When Jeſus was taken up, his diſciples beheld him*, it would be proper to remark the ſentiments of the diſciples in that moment, and to ſhew from what principles proceeded that attentive and earneſt looking after their divine maſter, while he aſcended to heaven. (2)

(2) *The apoſtles looked after Jeſus with lively ſentiments.* Βουλει μαθειν, οτι και μελλοντες ὁρανου τον αναβαινοντα, εχαιρον και εσκιρτων; ακουσον τȢ χριςȢ λεγοντος, οτι ανεβαινον και κατεβαινον συνεχως. τουτο δε επιθυμουντων εςιν ιδειν το παραδοξον θεαμα. και ποθεν δηλον, οτι ανεβαινον και κατεβαινον; αυτου ακουσον λεγοντος· Απαρτι οψεσθε τους ουρανȢς ανεωγμενους, και τȢς αγγελȢς τȢ θεου αναβαινοντας και καταβαινοντας επι τον υιον τȢ ανθρωπȢ· τοιουτον γαρ των ερωντων το ἐθος· ουδε τον καιρον αναμενουσιν, αλλα προλαμβανȢσι την προθεσμιαν τη ἡδονη. δια τȢτο καταβαινȢσιν επειγομενοι το καινον και παραδοξον εκεινο ιδειν θεαμα, ανθρωπον εν ουρανω φανεντα· δια τȢτο πανταχου αγγελοι, και οτε ετικτετο, και οτε ανιςατο, και σημερον οτε ανεβη· ιδου γαρ δυο (φησιν) εν εσθητι λαμπρα δια του σχηματος την ἡδονην δηλουντες. &c. John i. 51. Act. i. 10. *Chryſoſt. orat: in aſcenſionem D. N. I. C. tom.* v. *orat.* 87.

Interpreters have been greatly embarraſſed in reconciling what S. Luke ſays xxiv. 50. *Jeſus led his diſciples out as far as to Bethany*, with what the ſame S. Luke ſays, Acts i. 12. *The apoſtles returned from mount Olivet.* But Olivet, ſays Mr. De Beauſobre, was ſituated between Bethphage and Bethany, and our Lord aſcended from that part of the mountain, which lay next Bethany, ſo that there is no contradiction in the Evangeliſt's accounts, for they mean the ſame place. See *Selden de jur. Nat. et Gent.* and *Baſnage Annal. Polit. Eccl.*

XIII.

Consider Consequences. (3)

Thus, when you explain the doctrine of God's mercy, it is expedient (at leaſt ſometimes.) to re-mark

(3) *Obſerve conſequences.* By this method Silvanus, an ancient abbot of a monaſtery, convinced a travelling monk of his erroneous notions of two paſſages of holy ſcripture. The ſtory is this. " Παρεϐαλε τις αδελφος τω Αϐϐα Σιλουανω, &c. A certain brother came to the convent at mount Sinai, and, finding the monks all at work, ſhook his head, and ſaid to the abbot, *Labour not for the meat, that periſheth.* [John vi. 27.] *Mary choſe the good part.* [Luke x. 42.] Zachary, ſaid the old abbot to his ſervant, give the brother a book, and ſhew him into a cell. There ſat the monk alone all day long. At night, wondering that nobody had called him to dinner, he goes to the abbot. Father, ſays he, don't the brethren eat to day? O yes, replied the abbot, they have eaten plentifully. And why, added the monk, did you not call me? Becauſe, brother, replied the abbot, you are a ſpiritual man, and have no need of carnal food. For our parts, God help us! we are carnal, we are obliged to eat, and therefore we work: but you, brother! you have *choſen the good part*, you ſit and read all day long, and are above the want of *meat, that periſheth.* Pardon me, father, I perceive my miſtake. I do, ſubjoined the old man: but remember, Martha is as neceſſary a chriſtian as Mary." *Apotheg. patrum. in Cotelerii Eccleſiæ Græcæ monument. tom.* i.

Reaſoning by illation, induction, and conſequences, is a fair method of arguing: but it requires the utmoſt caution to reaſon accurately in this way. All inferences have ſome evidence, or no evidence, ſome probability, or no probability, a ſlight preſumption, or a clear demonſtration according to the falſehood, inanity, probability, or certainty of *all* the premiſes, from which they are drawn. Thus an inference drawn from many preſumptive premiſes may have a high degree of moral certainty, the inference containing in one aggregate ſum *all* the evidence of the preſumptive premiſes, from which it is drawn, *put together.*

mark the *good* and lawful uſes, which we ought to make of it. Theſe uſes are to renounce ourſelves

gether. Inference thus reſembles the income of a lord of a manor; for his fortune is the aggregate of many ſmall farms and quit-rents paid by a great number of poor copyholders, and tenants; or, it reſembles the clear call of a miniſter to the paſtoral office made up of a large majority of ſeparate votes.

"Probable evidence, ſays one of our beſt reaſoning divines, is eſſentially diſtinguiſhed from demonſtrative by this, that it admits of degrees; and of all variety of them, from the higheſt moral certainty to the very loweſt preſumption - - That the ſlighteſt poſſible preſumption is of the nature of a probability, appears from hence; that ſuch low preſumption often repeated will amount even to moral certainty - - - In queſtions of difficulty, or ſuch as are thought ſo, where more ſatisfactory evidence cannot be had, or is not ſeen; if the reſult of examination be, that there appears upon the whole, any the loweſt preſumption on one ſide, and none on the other, or a greater preſumption on one ſide, though in the loweſt degree greater; this determines the queſtion, even in matters of ſpeculation, and, in matters of practice, will lay us under an abſolute and formal obligation, in point of prudence and of intereſt, to act upon that preſumption or low probability, though it be ſo low as to leave the mind in very great doubt which is the truth." *Bp. Butler's Analogy. Introduction.*

Dr. Watts gives an example of inductive reaſoning, "The doctrine of the Socinians cannot be proved from the goſpels, it cannot be proved from the Acts of the apoſtles, it cannot be proved from the epiſtles, nor the book of revelations, *therefore* it cannot be proved from the new teſtament." The Socinians deny the concluſion by diſputing the premiſes. The Dr. adds, "This ſort of argument is often defective, becauſe there is not due care taken to *enumerate* all the particulars on which the concluſion ſhould depend," and, may we not add, becauſe the particulars enumerated are not ſufficiently *aſcertained?* *Logick*, iii. 2, 7.

Here are *three* remarkable modern inſtances, mentioned in a book now before me, which the learned author did me the honour of ſending as a preſent (a moſt valuable one it is) a few days ago. "The ſubverſion of freedom was the evident purpoſe of Mr. Hume in writing *the hiſtory of England*,

ſelves—to be ſenſible of our infinite obligations to God, who pardons ſo many ſins with ſo much bounty

land.—I fear we may with too much juſtice affirm the ſubverſion of chriſtianity to be the object of Mr. Gibbon in writing *the hiſtory of the decline and fall of the Roman empire.*—Mr. Lindſey affirms, that the fathers of the firſt three centuries, and conſequently all chriſtian people for upward of three hundred years after Chriſt till the council of Nice, were generally unitarians." Theſe are bold attempts. By what means do theſe gentlemen intend to eſtabliſh their theſes, and effect their ends? A little ſubverſion does all. Inſtead of beginning by aſcertaining facts, and then proceeding to deduce fair inferences, begin by aſſuming an inference, and then accommodate facts to your aſſumption, and your work will be done. Hear our excellent author. "Whatever occurs in the ancient writers of hiſtory of a ſpeculative nature, we find to be an inference from a fact ſtated, without any ſeeming view to the deduction, but to the unadulterated repreſentation of which the hiſtorian appears to have religiouſly attended. Whatever occurs in modern writers of hiſtory of a narrative nature, we find to be an inference from a ſyſtem previouſly aſſumed, without any ſeeming view to the truth of the facts recorded, but to the eſtabliſhment of which the hiſtorian appears, through every ſpecies of miſrepreſentation, to have zealouſly directed his force." This is a golden remark, and of infinite uſe in theological controverſy, as the writer of this deciſive refutation of Mr. Lindſey has moſt fully ſhewn. *Inquiry into the belief of the Chriſtians of the firſt three Centuries, reſpecting the one Godhead of the Father, Son, and Holy Ghoſt. By William Burgh, Eſq.*

Natural conſequences are very beautiful. John viii. 14. *Though I bear record of myſelf, yet my record is true.*—42. *If God were your father, ye would love me.*—46. *If I ſay the truth, why do ye not believe me?*—ix. 16. *How can a man, that is a ſinner, do ſuch miracles?*—33. *If this man were not of God, he could do nothing*—Heb. ii. 2, 3. *If the word ſpoken by angels was ſtedfaſt, and every tranſgreſſion received a juſt reward, how ſhall we eſcape, if we neglect a ſalvation ſpoken by the Lord,* &c. &c.

"If true religion lie much in the *affections*, ſuch means are to be deſired as have much of a tendency to move the affections. Such books, and ſuch a way of preaching the

bounty—to conſecrate ourſelves entirely to his ſervice, as perſons over whom he has acquired a new right—and to labour inceſſantly for his glory in gratitude for what he has done for our ſalvation. (4)

You

the word, and adminiſtration of ordinances, and ſuch a way of worſhipping God in prayer, and ſinging praiſes, is much to be deſired, as has a tendency deeply to affect the hearts of thoſe who attend the means." *Dr. Jonath. Edwards on Religious Affections, p.* 1.

Natural *conſequence* and lawful *aſſumption* may be joined. Thus, one of our moſt reſpectable divines, narrating the ſtate of the nonconformiſts in the reign of Charles II. and beſtowing duly merited praiſe on their extenſive labours, adds,—

(Conſequential Reaſoning.)

" If they through many a ſharp inclement blaſt
The painful period of their labours paſs'd,
Shall we relax our toils, when peace profound
Reigns all abroad, and ſunbeams blaze around?

(Aſſumptive Reaſoning.)

But ſhould we (for who knows what ſtorms may riſe,
What ſudden thunders ſhake both earth and ſkies?)
Be try'd like theſe confeſſors, let us dare
The fierceſt wrath and heavieſt doom to bear;
For *Chriſt*, for *conſcience* wealth and eaſe reſign,
No frowns, no terrors in their cauſe decline."

This, as all the other publications of this truly worthy ſervant of God, is the language of a fair reaſoner and an upright man. *Dr. Gibbons in Mr. Palmer's Edit. of Calamy.*

(4) *The doctrine of God's mercy.* A dictionary compiled on accurate principles would affix a great number of diſtinct ideas to each term, and would inform us, this is the *literal* ſenſe of a term, that is the *metonymical* ſenſe of it, this is the *popular* meaning of a word, that is the *theological, juridical* ſenſe of it, and ſo on. How often has Littleton's Latin dictionary led boys at ſchool into bad Latin and Engliſh! For example. " *Miſericors*—merciful, pitiful, compaſſionate, tender-hearted. Mitis, manſuetus. Cicero." Homuncio *miſericors* would be a very *pitiful* fellow, and a Tuſcan Lady would be a very *unmerciful* vixen, although ſhe were Mauris *mitior* anguibus. (See Horat. Ode x. L. iii.)

I do

You may alſo obſerve the falſe and *pernicious* conſequences, which ungrateful and wicked men, who ſin that grace may abound, pretend to derive from this doctrine. They ſay, we are no longer to

I do not blame the dictionary above-mentioned, it is a good one; nor do I wiſh to ſee one compiled on theſe principles, for it would conſiſt of too many folios to lie within my reach. I only mean to remind a ſtudent of divinity—that words are neceſſarily vague and equivocal—that dictionaries and lexicons are precarious helps —that each ſtudent of an art or ſcience ſhould acquaint himſelf with that ſenſe of terms, which belongs to *his own* profeſſion, leſt he ſhould fall into ſuch a miſtake as that divine did, who publiſhed a book to prove the late doctor Gill worſe than an Arminian, becauſe he had affirmed, "a man is to be *juſtified* for renouncing infant-baptiſm." The Dr. uſed the word in its *popular* ſenſe, the zealot took it in a *theological* ſenſe, and ſaid the Dr. held *juſtification* not by *good* works: but by that *wicked* work immerſion. Ergo Dr. Gill was an Antinomian. The ſame perſon publiſhed another book to prove Dr. Watts, and Dr. Doddridge dangerous innovators, and heterodox divines for preſuming to ſay, "Dr. Watts's pſalms and hymns *animated* chriſtian worſhip," for lo! Bailey's dictionary ſays, to animate is to *enliven* or *quicken*, now who can *give* life, and *quicken* a dead ſoul but Jeſus Chriſt? See beloved, the ſecond of Epheſians, and verſe the firſt!

To return, our beſt dictionaries are neceſſarily vague. "*Mercy*, ſays Dr. Johnſon, tenderneſs; goodneſs; pity; willingneſs to ſpare and ſave; clemency; mildneſs; unwillingneſs to puniſh; pardon; diſcretion." Here this laborious and accurate compiler is obliged to leave the word in a general meaning, illuſtrated by a few pertinent examples.

Divines diſtinguiſh the *mercy* of God from his *love*. "*God, who is rich in* MERCY, *for his great* LOVE, *wherewith he loved us, quickened us with Chriſt*. Eph. ii. 4, 5. The cauſes of our ſalvation are mercy and love. I ſhall give you the diſtinction between mercy and love. The object of love is the *creature* ſimply, the object of mercy is the creature fallen into *miſery*. Parents love their children: but if they be fallen into miſery love works in a way

to conſider juſtice now we are under grace, the more we ſin the more God will be glorified in pardoning us—this mercy will endure all the time of our lives, and therefore it will be enough to apply to it at the hour of death—with many more ſuch falſe conſequences, which muſt be both clearly ſtated, and fully refuted. (5)

It

way of pity." &c. *Dr. Goodwin, tom.* i. *ſer.* x. *Eph.* ii. 5, &c.

Agreeably to this notion, mercy, when put for the love of God, ſignifies *undeſerved* love, and by a figurative tour it may ſignify *pardon* to the guilty. Luke xviii. 13. God be *merciful* to me a ſinner! "I cry you *mercy* for ſuſpecting a fryar." i. e. I beg pardon. Dryden.—By another tour it may ſignify pity to one in *diſtreſs*, without the idea of demerit. Happy is he, that hath *mercy* on the poor. Prov. xiv. 21.—By another tour it may ſignify *diſcretion*. I lie at your *mercy*. Thy *mercy*, O Lord! is in the heavens. Pſal. xxxvi. 5. Vague as the term is, and more proofs that it is ſo I need not adduce, it has given occaſion to much controverſy, which probably would be diminiſhed, if not entirely ſuperſeded by a definition of terms. The doctrine of mercy, in Mr. Claude's ſenſe, is that account of the diſplay of the love of God in redemption, which the Calviniſtick ſyſtem of divinity gives. This ſubject is largely diſcuſſed by *Dr. Goodwin, vol.* v. *part* ii. *Evangelical, or Goſpel-holineſs.*

(5) *State and refute falſe conſequences drawn from the doctrine of divine mercy.* On what occaſions it is proper to do ſo Mr. Claude will ſhew preſently. Here we only obſerve, that falſe conſequences deſerve different treatment according to the different ſources, from which they proceed. If *malice* affix conſequences to any doctrine, without the leaſt regard to truth, and with a malevolent deſign of aſperſing thoſe, who believe it, a good man would not go beyond the demerit of ſuch a ſlanderer were he to imitate a Jeſuit, mentioned by Dr. Owen, who fully anſwered his opponent by only writing at the end of each of his detracting periods, *mentiris impudentiſſime.* If honeſt inquiſitive *ignorance* infer falſe concluſions, it will be neceſſary at leaſt to try to inform ſuch well-meaning perſons, as may be poſſeſſed with it. If we have *given* occaſion by abſtruſe language,

by

It is much the ſame with the doctrine of the efficacious grace of the holy Ghoſt in our converſion, for the juſt and lawful conſequences, which are drawn from it are, 1. That ſuch is the greatneſs of our depravity, it can be rectified only by almighty aid—2. That we ſhould be humble, becauſe there is nothing good in us—3. That we ſhould aſcribe all the glory of our ſalvation to God, who is the only author of it—4. That we muſt adore the depths of the great mercy of our God, who freely gave his holy ſpirit to convert us. (6)

You

by odd aſſociations of ideas, by violent tempers, or by innocent circumſtances, for falſe conſequences, it will be glorious to retract, and amend. It would be eaſy to exemplify all theſe: but the laſt only ſhall be attended to now, in an example from Dr. Goodwin.

"God hath laid up proportions of mercy for the wicked as a ſtock, which when [*being*] ſpent, they are broken, 'tis not ſo with the godly." A circumſtance unfavourable to this propoſition is, it is put in the *index* of a folio volume, and officially ought to contain the ſubſtance of what is advanced in the page, to which it refers. The propoſition, as it ſtands here, is incomplete, partial, exceptionable, and open to many falſe conſequences. Yet none of theſe ſeeming inferences ought to be drawn from it, becauſe the Dr. ſo explains himſelf in the *whole* place referred to as to preclude them. Suppoſe a preacher to utter ſuch an unguarded ſentence in a ſermon, and to leave it unexplained, could he blame auditors for inferring ſtrange conſequences? I trow not! *Goodwin on Eph.* ii. 5. *vol.* i.

(6) *Efficacious grace.* Our author has explained himſelf before, vol. i. p. 106. and following pages, to which we have added a few thoughts page 108, note 3.

The nature and operation of that divine power, which is eſſentially neceſſary to ſalvation under the name of *grace*, has ever been a ſubject of controverſy among divines; and, when peace is preſerved, the controverſy is edifying. Let penalties and cenſures, and evil diſpoſitions withdraw, and controverſy may become a privilege to chriſtians. Theſe, and not mere

You muſt remark at the ſame time the abuſes, and falſe conſequences, which inſidious ſophiſters draw from this doctrine, as that, ſince the converſion of men is by the almighty power of God, it is needleſs to preach his word; and to addreſs to them on God's part exhortations, promiſes, and threatnings—that it is in vain to tell a ſinner, it is his duty to turn to God, as without efficacious grace (which does not depend upon the ſinner) he cannot do it—that it has a tendency to make men negligent about their ſalvation to tell them, it

mere ſpeculative miſtakes, have done all the miſchief. In the fifth century, S. Auguſtine and Pelagius diſputed this doctrine. Caſſian the monk, the father of the Semipelagians, ſtruck out a middle way, and each had abundance of followers. In the ninth century the ſubject was controverted again. On the Auguſtinian ſide were Godeſchalcus, Ratramn, Prudentius, Lupus, Florus, Remi; and on the oppoſite ſide of the queſtion were Rabanus, Hincmar, Amalarius, John Scotus, and others. The diſpute produced ſeveral councils, and many ſcandalous conſequences. In the ſixteenth century the zeal of Michael Baius, a doctor in the univerſity of Louvain, ſtarted this ſubject again. Dr. Baius, whoſe oracle was S. Auguſtine, was followed by the Dominicans, Auguſtines, Janſeniſts, and others; the Jeſuits and the popes took the oppoſite ſide. Controverſies on this ſubject produced no very remarkable confuſions in the reformed churches till the ſeventeenth century. Then the ſubject was ſtarted again, Arminius and Gomar took different ſides, divines divided with them, ſublapſarianiſm and ſupralapſarianiſm, freewill and freegrace were debated, and in 1618 decided, as councils decide, in the ſynod of Dort. The ſynod enacted what they pleaſed, and people continued to think as they thought before.

It ſhould ſeem, all diſputants on this, and on the other ſubjects connected with it, may be arranged in three claſſes. In the firſt we place thoſe, who *deny* the whole Calviniſtick ſyſtem, (ſo we may venture to call it now.) concerning grace and decrees. In a ſecond we put thoſe, who admit, affirm, and attempt to *explain* this ſyſtem

it does not depend on their power. Theſe, and ſuch like abuſes, muſt be propoſed and ſolidly refuted. (7)

Moreover,

ſyſtem in *all* its parts, and to reconcile the whole to the received notions of the loweſt capacities. In a third we place thoſe, who take a cool medium by affirming at the ſame time God's *free grace* and man's *free agency*, as both declared in ſcripture, and by conſidering the conciliation of them as a *myſtery* incomprehenſible to us, and not neceſſary to be perfectly underſtood in our preſent ſtate. The laſt claſs were called in the ſixteenth century *Synergiſts*. Melancthon ſtruck out this plan, Strigelius, George Major, Paul Eber, and others purſued it, and numbers have followed them. See *Bayle Synergiſts. Moſheim Cent.* xvi. S. iii. *part* ii. *vol.* iv.

(7) *Refute the fallacious reaſonings of inſidious ſophiſters.* Many have taken the liberty to attribute conſequences to doctrines, which they, who taught them, never drew. One of our old divines complains of this. " Godlineſs, under the ſuſpicion of being a ſpy, is every where ſtopped, examined, yea and ſometimes whipt out of town for a runagate. Like Sampſon, it has been brought upon Stages, which are often the Devils pulpits, to make ſport for Philiſtines; yea it has been ſet up as a mark to be ſhot at out of God's place, the pulpit, and puritaniſm ſet up as a ſtalking-horſe to ſtand behind, while they ſhoot through the loyns of it." *Dr. Goodwin's Serm. on Zeph.* ii. 1, 2, 3.

This practice is not yet obſolete; for of late the doctrine of regeneration, held by all Chriſtians, has been diſguiſed, and ridiculed on the ſtage in a ſenſeleſs thing, called the Minor, by Foote. Here buffoonery is in character: but how eaſily could I exemplify it from caricatura ſermons preached in chriſtian congregations, and printed for the publick edification - - by A - - - and B - - - and C - - and ſo on to the end of the alphabet?

I am ſorry to be obliged to add, ſome very good men, and worthy miniſters of Chriſt, in other reſpects, have repeatedly affirmed, that miniſters ought not to exhort ſinners to believe and repent evangelically. What was ſome few years ago called *the modern queſtion* met with more diſcuſſion than ſuch a queſtion deſerved. That whole controverſy lay in a confuſion of ideas, a miſconſtruction of terms, and a violent

Moreover, this method muſt be taken, when you have occaſion to treat of the doctrines of election and reprobation—the propitiatory ſacrifice of Chriſt's blood—and, in general, almoſt all religious ſubjects require it; for there is not one of them all, which is not ſubject to uſe and abuſe. Take care, however, when you propoſe theſe good and bad conſequences, that you do it properly, and when an occaſion naturally preſents itſelf; for were they introduced with any kind of affectation and force, it muſt be diſagreeable. (8)

violent attachment to ſingle words, and unconnected ſentences of ſcripture. See vol. i. page 193. note 5.

(8) *Do not introduce confutations without neceſſity.* The *ſix* following canons are laid down by Urſin, Zepper, and Keckerman. "1. Labour more to confirm truth, than to ſuppreſs error, and never refute errors, except when your text requires you to do ſo.—2. Let obſolete errors alone.—3. Derive your confirmations and refutations from your text.—4. Expoſe thoſe modern errors only, from which your auditors are in danger.—5. Refute errors in a tranquil, placid manner, free from all violence and bitterneſs, and ſo convince your auditors that you aim to promote the glory of God, and the ſalvation of your people.—6. Refute the principal errors of opponents: but do not aim to diſcuſs them all." *Keckerman. Rhet. Eccl. lib.* i. *cap.* 9.

(9) *Prevent bad conſequences.* I wiſh I had room to tranſlate an example or two from Monſieur Saurin, in abridging, I am aware how much I diſguiſe him: but neceſſity has no law! In a ſermon on Hoſ. xiii. 9. *O Iſrael thou haſt deſtroyed thyſelf,* he undertakes to prove that the deſtruction of every ſinner proceeds from himſelf. As Mr. S. believed the ſame doctrines, that Mr. Claude held, it was neceſſary for him to extricate his doctrine from ſuch difficulties, as are ſuppoſed to follow the doctrine of decrees. In order to this, he neither on the one hand leaves the doctrine expoſed to falſe conſequences, nor on the other denies the doctrine itſelf; on the contrary he declares, that not only as a Chriſtian, but even as a philoſopher he believes predeſtination, for with him preſcience and preordination are the ſame thing. He thinks, nobody will deny,

In general, then, this way of good and bad conſequences ought to be uſed, when there is reaſon to fear ſome may infer bad conſequences; and when

that God foreſaw the iſſue, to which all things would be brought in the end, and conſequently that not preventing was allowing and appointing them. He proceeds to lament the vanity of human curioſity in pretending to pry into that, to which the ſhallowneſs of every man's capacity might remind him he is not equal. He owns, that himſelf is not able to comprehend the matter. " But (adds he) there is nothing in this inability to countenance the inſults of infidels, or the ſcruples of the timorous. I can imagine only two ways to ſatisfy an inquirer in this matter. One would be to give you a complete idea of the decrees of God, to compare them exactly with the diſpoſitions of ſinners, and to make it appear by that compariſon that ſinners were not neceſſitated to commit thoſe crimes, which cauſe their eternal deſtruction. But this way is far above our capacities. Many have undertaken it, and, although we would not refuſe to their piety the praiſes, which are due to it, yet, methinks, we owe this teſtimony to the truth, that they have not yet fully ſatisfied all the objections, to which the ſubject is liable. I ſay more, without pretending to prophecy I may venture to foretell, this never can be done; becauſe it would be drawing concluſions from unknown premiſes. Who can boaſt of knowing all the arrangement, all the extent, all the combinations of God's decrees? The depth of theſe decrees, the obſcure manner, in which the ſcripture ſpeaks of them, and (if I may be allowed to ſay ſo.) the darkneſs with which they have often been covered by attempts to eclairciſe them, place them infinitely beyond our reach. But there is a ſecond way, that is to refer the matter to the deciſion of a being, whoſe wiſdom and truth cannot be ſuſpected; we may ſafely believe, his teſtimony is beyond all exception, and his concluſion an infallible oracle. We know a being infinitely capable of deciding this queſtion, and who indeed has decided it. It is God. To his glorious Majeſty I venture to put this queſtion.

The eternal deſtiny of my ſoul, before I had a being, does it force my will? Do what they call in the ſchools predeſtination, and reprobation deſtroy this propoſition,

if

when they ſeem to flow from the text itſelf; for in this caſe they ought to be prevented and refuted, and contrary conſequences oppoſed againſt them. (9)

if I periſh, my damnation proceeds only from myſelf? Remove this difficulty my God, and take off entirely the vail, with which this intereſting truth is covered.

Let us ſuppoſe, God makes us this anſwer. The narrowneſs of your mind renders this matter inconceivable to you; it is impoſſible, that finite creatures, like you, ſhould be able to underſtand the extent of my decrees, and to ſee what connections they have with the deſtiny of my creatures. I only fully know them. I declare, then, that none of my decrees offer violence to any of my creatures, and that your deſtruction can come only from yourſelves. Have patience; you ſhall one day perfectly know what now you cannot comprehend, and you ſhall then ſee with your own eyes what you now ſee only with mine. Ceaſe then to anticipate a period, which my wiſdom defers, and laying aſide ſpeculation devote yourſelves to practice. - - - Had God explained himſelf in this manner, would it not be the height of raſhneſs and inſolence to doubt this teſtimony, and to deſire more light on the ſubject? Now, we affirm, God has given this anſwer in his juſt complaints concerning the vices of men, and in his compaſſionate attention to human miſeries, *O! if Iſrael had hearkened unto me! if thou hadſt known in this thy day*, &c. he has anſwered this by his expreſs aſſurances, that *he deſireth not the death of a ſinner*, that he is *not willing any ſhould periſh, but that all ſhould come*, &c. he has anſwered this by the comfortable ideas, which he has given us of his mercy, long-ſuffering, and patience, Rom. ii. 4, 5. - - - Finally he has given this anſwer expreſsly in our text, &c.

If the firſt way be entirely cloſed, the ſecond is entirely open: but men love to take an oppoſite way, they leave *things revealed*, and raſhly pretend to dive into *ſecret things* - - in vain the ſinner ſeeks in reprobation what flows only from his own depravity. Thou Lord doſt not ſay to thy creatures, Yield, yield miſerable wretches to my ſupreme will, which decoys you into ſin, in order to plunge you into miſery, unto which from all eternity I have ordained you. Thou Lord openeſt thy benevolent arms to us, thou uſeſt the propereſt motives to affect intelligent ſpirits, thou openeſt

XIV.

Reflect on the End proposed in an Expression or an Action. (1)

Although this is not very different from the way of principles, of which we have already ſpoken: yet it may afford a variety in diſcuſſing them.

If,

openeſt to us the gates of heaven, and, if we be loſt among ſo many means of being ſaved, *to thee will belong righteouſneſs, to us ſhame and confuſion of face.* Wilt thou not ſay to us, *O Iſrael, thou haſt deſtroyed thyſelf?"—Sur la cauſe de la perte des pecheurs, tom.* ix.

I truſt, I ſhall be forgiven for inſerting this long extract, when it is remembered what numbers of all parties, like Tertullian, begin their defences of their doctrines by abuſing people, calling them hard names, and delivering them over to the devil. How could that champion think to convert Marcion by ſuch language as that, with which he begins the fifth chapter of his ſecond book. *O you dogs! O canes! quos foras apoſtolus expellit latrantes in Deum veritatis, hæc ſunt argumentationum oſſa quæ obroditis. Si Deus bonus, et preſcius futuri,* &c. There is no ſuch thing as being angry with an honeſt man, who like Mr. Saurin propoſes his ſentiments with modeſty and candour; but who was ever bullied into believing? *Let our moderation be known unto all men, the Lord is at hand.*

(1) *Reflect on ends propoſed.* Reflections of this kind are of great conſequence to miniſters. 1. In *compoſing ſermons.*——*Ordination* ſermons very properly turn on—the *deſign* of *God* in appointing a ſtanding goſpel miniſtry—on the *aims* of *bad,* and of *good* men in entering on the office, and ſo on—*Funeral* ſermons are frequently compoſed on this plan—the *deſign* of *God* in afflictive providences—the *deſigns* of *miniſters* in celebrating the praiſes of the deceaſed, and ſo on—*Faſt*-ſermons, *thankſgiving,* and *commemoration*-ſermons are often with great propriety compoſed on the ſpecial *views,* and deſigns of each.

2. Attention to ſcope, end, and deſign is neceſſary to the underſtanding of the ſenſe of any *writer,* particularly biblical writers. John xx. 31. *Theſe* four goſpels *were written that ye might believe that Jeſus*

is

If, for example, you were ſpeaking of juſtification, in the ſenſe in which S. Paul taught it, you muſt obſerve the *ends*, which the apoſtle propoſed, as

is the Chriſt, and that believing ye might have life through his name.—2 Tim. iii. 16,17. *All ſcripture is given for doctrine, for reproof, for correction, for inſtruction in righteouſneſs, that the man of God may be perfect, thoroughly furniſhed unto all good works.*—Jude iii. *I write unto you of the common ſalvation, that ye ſhould earneſtly contend for the faith.* All preachers have not had the ſame views in reading theſe holy oracles of God. Some read them as an Iriſh prieſt read the act of toleration. He ſaid in a ſermon preached at Whitehall 1707, " What men call the toleration act takes away ſome penalties inflicted by former acts, on Diſſenters: but it does not repeal or weaken one tittle the act of Uniformity. Schiſm like murder remains a damnable ſin, although all puniſhment be taken away. There is not one word of toleration in that ſtatute, called the toleration act." An old woman, named Foulks, had the courage to bring this reverend prebendary of Chriſt's church, Dublin, to take his trial at Hick's Hall for this court ſermon. *Fran. Higgins. Serm. at Whitehall, Feb.* 26, 1707.

3. The *ſucceſs* of a miniſter's labours much depends on the people's belief of the uprightneſs of his intentions. Never, ſurely, were unworthy ends in preaching more notoriouſly expoſed than in the general courſe of court-ſermons from the acceſſion of James I. to the acceſſion of the preſent auguſt family. I except individuals: but as for the general run of court-chaplains in thoſe times, they were mere newſmongers, their ſermons were a kind of journals of the houſe of ſpiritual Lords, and they may be ſtill conſidered as a kind of tragicomical church gazettes. Compare acts of parliament and ſermons, the journals of the houſe with the ſermons of the year, and ſee whether I exaggerate. When I ſay, ſucceſs depends on this, I do not mean ſucceſs in ſtirring up ſtrife and penal laws, in obtaining the favour of a prince, or honours and preferments for himſelf: but I mean ſuch ſucceſs in promoting the glory of God, and the good of mankind, as that, at which a pious miniſter is taught by his commiſſion to aim.

4. Aims and ends ſhould be ſtudied by paſtors in order

as—1. To put a juſt difference between Jeſus Chriſt and Moſes, the law and the goſpel, and to

order to *church-government.* There is a generation of animals of both ſexes, and of all ranks and parties, who join chriſtian churches with a view to domineer in them. The moſt ſucceſsful chief of this illuſtrious band is called κατ' εξοχην (I ſpeak as a fool.) THE POPE. Some of the firſt puritans, agreeably to the analogy of the Engliſh tongue, which diminiſhes a great gooſe into a little gos*ling*, and duck into duck*ling*, denominated ſuch of their brethren as ſought to domineer, more papali, *Popelings*, that is, little popes. In latin they called one of the firſt *Papa ille Antichriſtus*, and the laſt *papicola, imago belluæ*, and I wonder they never greciſed pappa into pappax, and that into papappax, and that again into papapappax. They knew Ariſtophanes, (See Νεφελαι. Act. I. Sc. 4.) and he might have furniſhed an apology for a hot-headed brother mentioned by Dr. Walker, who filthily if not falſely affirmed that a puritan ſaid, *Diabolus cacavit Hierarchiam.* It would be abſurd to bluſh in refuting ſuch ſcribblers; for the cauſe of conſcience dominion has been pleaded by producing the foul and factious words concerning it, which were extorted from men driven to deſpair by its exerciſe. In this controverſy there is no need of literature to plead the cauſe of toleration, a new teſtament decides the matter. An Egyptian cobler founded the chriſtian church in Alexandria, and was *paſtor* of it. The good man was friendly, and his people complaiſantly called him father, or abba. He was ſucceeded in his office by a race of men called *Fathers.* In proceſs of time the colleagues being twelve, and being all arrived at fatherhood, it became neceſſary to name the chief paſtor Pappa, or *Grandfather.* This interfering with another grandfather, he of Alexandria was obliged to put up with the vague title of *Patriarch*, head, or chief of the fathers. And what of all this? What! - - Why Mr. Selden publiſhed this hiſtory from the Arabick manuſcript of Eutychius's origines, with a latin verſion and large notes of his own; and farthermore Dr. Pocock republiſhed it, in his edition of the annals of Eutychius - Well, with what *deſign* did theſe learned men take ſuch pains? Mr. Selden's preface to the *origines* will inform you. It was learnedly to prove that Alexandrian polity was proper for us. I only ſay, my rule of faith and practice is entitled "the new

to ſhew, againſt thoſe, who would blend them together, and ſo confound both in one body of religion, that they cannot be ſo united. (2)——2. To

new teſtament of our Lord and Saviour *Jeſus Chriſt*;" my goſpel is that *according to* Matthew, Mark, Luke, and John: and not that according to the wills, fancies, and intereſts of weak or wicked writers in Arabick.

It is a melancholy conſideration, that no ſooner is a church gathered than up ſprings ſome proud and petulant *Diotrephes, who loveth to have the pre-eminence, prating* againſt the ſacred oracles delivered by the apoſtles, diſcouraging ſome, rejecting others, aſſuming a right of directing all, (3 Ep. John 9, 10.) and becoming, through the honeſt inattention of the harmleſs brethren, the patron of the living, the bible of the miniſter, and in the end the wolf of the flock, the ruin of the church. Nothing degrades a miniſter more than a mean ſubmiſſion to ſuch a contemptible ſavage, who not unfrequently rules him, poor man! with a rod of iron. What renders theſe animals *moſt* deſpicable is their total want, in general, of every qualification neceſſary to direct a flock. Groſs ignorance, violent tempers, looſe morals, ill manners, a little grimace on Sundays, and ten years ſucceſs in trade makes one of theſe monſters. He is a LORD BROTHER at *home*, and he is worſe than a *Lord biſhop* at a *diſtance*. Our churches have greater advantages than others in this caſe. For 1. We have none of theſe maſters till we ourſelves create them.—2. If our folly give them exiſtence they have no civil power over us.—3. We can unmake, and annihilate them juſt when we pleaſe.—Or 4. If the miniſter fear, as he has ſometimes through various connections reaſon to fear, that to unhorſe Diotrephes would be to give his good wife, or children, or friends a fall; (I refer to Gen. xlix. 17.) If he cannot pluck up ſuch a tare without plucking up wheat alſo, and ſo doing more harm than good (Mat. xiii. 29.) he may preſerve his own perſonal freedom by a juſt inattention to ſuch a tyrant, and by ſetting his people an example of love of liberty. Or 5. He may give up his charge, and depart, as many of the beſt of men have been driven to do. In theſe little tyrants the proverb is fulfilled, Religion brings forth riches, and the daughter devours the mother.

(2) *The law and the goſpel cannot be blended together.* Our author

2. To preſerve men from that Phariſaical pride, which reigned amongſt the Jews, who *ſought to eſtabliſh their own righteouſneſs, and not the righteouſneſs of God.*—3. To take away ſuch inadequate remedies

author explains himſelf at large on this ſubject, vol. i. page 119, and following. Some attention is neceſſary in ſtudying the holy ſcriptures, and in reading the writings of divines, in order to reconcile ſeeming contradictions on the doctrine of *law*. S. Paul affirms, Rom. vi. 14. that Chriſtians were *not* under the law; and the ſame S. Paul affirms, 1 Cor. ix. 21. that they *were* under the law; and, what is ſtill more remarkable, he ſays, I, *through* the law, am dead to the law, Gal. ii. 19. as if the law were deſtructive of itſelf. The true ſource of all difficulties on this ſubject is the vague, equivocal meaning of the term, *law*; the apoſtle uſed it in different ſenſes, Rom. iii. 27. and an inattention to this throws a veil over his writings.

Our old divines allowed this equivocal ſenſe of the word, *law*, and expounded accordingly: but, as their attention was chiefly turned to the eſtabliſhing of that article of faith, by which Luther had declared the church ſtood or fell, that is, juſtification by faith without human merit, their writings (I ſpeak with all due reverence to thoſe eminent ſervants of Chriſt.) their writings in general leave the doctrine of law in a miſt. See *Perkins's Com. on Galat. vol.* ii. *of his works.*

If we take the word law, as ſcripture often uſeth it, for the *whole Jewiſh œconomy*, we are under it, and we are not under it, one part of it annihilates another part of it, and the annihilation of one part eſtabliſheth the other. The Jewiſh religion, or the *law*, is conſiderable in *four* different points of light. 1. If the *doctrine* of Judaiſm be conſidered, it will appear to have had the ſame ſyſtem, that we have—the ſame God—the ſame mediator—revelation for a rule of faith and practice—the doctrines of creation, providence, human depravity, divine aſſiſtance, and ſo on. In this view the Jewiſh and Chriſtian are not two religions: but one in two different degrees of improvement; the childhood and the manhood of the ſame perſon.—2. The Jewiſh religion may be conſidered in a *moral* view. Here again it agrees with ours. Are Chriſtians under a natural, neceſſary, revealed, eternal, and indiſpenſible obligation to moral rectitude? So were

remedies as the law by way of ſhadow exhibited for the expiation of ſins; as ſacrifices, and purifications; as well as thoſe, which Pagan ſuperſtition propoſed, ſuch as waſhing in ſpring water, offer-
ing

were the Jews. Do we fall ſhort of that rectitude, which is requiſite to an exact conformity to the rule, and are we guilty on account of irregularity and depravity? So were they. Were they juſtified by faith? So are we. See Rom. ii. iii. iv. v. Heb. xi.—3. The Jewiſh religion may be conſidered in an *experimental* light. Thus alſo we agree. Religious pains and pleaſures, hopes and fears, joys and ſorrows are the ſame; and the pſalms of David are pictures of Chriſtian hearts.—4. The Jewiſh religion is conſiderable in point of *Polity*, *Oeconomy*, *Government*. Here we differ. Their church polity expired when Chriſt died, and in that new ſyſtem of government, which our divine redeemer ſet up, lies the ſuperior excellence and glory of the chriſtian church above that of the Jews. S. Paul, who was the apoſtle of the gentiles, magnified his office by explaining the grounds and reaſons of it; and, if I may ſo ſpeak, this topick was the *fort* of this divinely inſpired man. Their church was national, and local: ours congregational and univerſal—Their ſacerdotal adminiſtration was ſucceſſional in one family: our adminiſtration is elective—Their ſervice was pompous and expenſive: ours is cheap and plain—The ſpirit of their church was confined and partial; that of ours is liberal, and univerſal, and every chriſtian is a philanthropiſt. In vain the papal church, and others along with them, fetch muſick and habits, faſts and feſtivals, prieſts, who were princes, and princes, who were prieſts from the old teſtament; in vain do they explain baptiſm by circumciſion, and the Lord's ſupper by the paſſover, admitting and governing members of a *chriſtian* church by laws of a *Jewiſh* polity; S. Paul ſhall anſwer for us, *we are dead with Chriſt* to firſt principles, given for a temporary uſe by God, and perplexed and perpetuated by the traditions of men, Col. ii. 20, 22. And thus, *through the* doctrine, morality, and experience of the *law*, *we are dead to the* polity of the *law*, and *live unto God*. Gal. ii. 19.

A learned foreigner has treated the doctrine of *quotation from the old teſtament* with great accuracy. He does not immediately enter
X 2 into

ing victims to their Gods, &c.—4. To bring men to

into our views; however, he deſerves the ſubject. His deſign is to inveſtigate the purpoſes, for which the writers of the new teſtament quoted the old. In order to which he enumerates—the *quotations*—the *authors*, whoſe words are quoted—the *writers*, who quote them—and ſo on, till he comes to his laſt article, the *uſe* of the paſſages quoted. *Prophecies* are quoted for the ſake of ſhewing the accompliſhment of them—*moral* ſentences for the regulation of new teſtament morality—*allegories* for illuſtration——*arguments* to prove doctrines—ſometimes the ſame paſſages are quoted for *divers* uſes—and ſo on: but where ſhall we find a quotation for *church-government?* *Andreæ Keſleri de Dict. vet. Teſt. in nov. allegatione.*

The apoſtle of the Gentiles, *more Paulino*, illuſtrates this ſubject by a ſet of the moſt beautiful images. We have remarked one, vol. i. page 135, note 7. Many are in his writings, and divines have imitated him by a variety of expreſſive figures. That of a ſtatuary making a model in wax or clay of an intended marble, or golden ſtatue of a king ſeems to me well-choſen. Thus Proclus, patriarch of Conſtantinople, illuſtrates 1 Cor. x. 11. Και γαρ ανδριαντοποιος ανδριαντα βασιλεως, &c. - - - but the glory of this ſubject is intrinſick; in itſelf, and not in the theological way of ſetting it off we boaſt. See thoſe golden words of Heidegger, printed in Capitals, vol. i. page 137, note 8. *S. Procli Orat.* xiv *apud Bibliot. Franciſci Combeſis, tom.* i.

(3) *The blood of Chriſt is the only atonement for ſin.* Saurin ſays, " the epiſtle to the Philippians was written to guard the believers there againſt the errors of thoſe, who firſt polluted the doctrine of the infant-church. I mean thoſe teachers, who profeſſed to receive and ſubmit to the goſpel, but pretended,—that it ought to be mixed with the obſervations of the Levitical worſhip—and that ſuch worſhip ſhould be aſſociated with the ſacrifice of the croſs in the juſtification of a ſinner.

I aſſign this end to the epiſtles to the Philippians and Galatians to diſtinguiſh it from another end, which the apoſtle propoſed in ſome other epiſtles, particularly thoſe to the Romans and Hebrews. The two latter were intended to diſcuſs the controverſies, which were on foot between unconverted Jews, and Chriſtians: either to reclaim the firſt, or to prevent the apoſtacy of the

laſt,

to the true and only atonement for ſin, which is the blood of Jeſus Chriſt. (3)

laſt. But the two former epiſtles were written againſt thoſe converted Jews, who only ſeemed to embrace Chriſtianity in order to make a monſtrous aſſociation of it with Judaiſm. The principal work of an interpreter in explaining theſe epiſtles is well to diſtinguiſh theſe two deſigns, and carefully to guard againſt confounding the adverſaries, whom the apoſtle oppoſes. One is the theſis of ſuch as regard the goſpel as an impoſture; the other is the theſis of thoſe, who conſider it as a religion come from God, but who think, we ought not to ſeparate from it the Levitical ceremonies, which had the ſame origin.

The principal cauſe of confuſion upon this ſubject is, that ſome of the principles, which ſerve to refute the Jews, who wholly reject the goſpel, ſerve alſo to refute thoſe, who would receive and debaſe it by mixing with it Levitical rites. For this reaſon the apoſtle repeated a part of what he had ſaid againſt the Jews in his epiſtle to the Romans, in his epiſtle to the Galatians againſt Judaizing Chriſtians, however different the doctrines of theſe erroneous people were. Such are theſe principles. *Man is not juſtified by works but by faith.* Rom. iii. 28, &c. Gal. ii. 16.—*As many as are of the works of the law are under the curſe.* Gal. iii. 10.—*The law was our ſchoolmaſter to bring us to Chriſt.* Gal. iii. 24. —*Abraham believed God and it was counted to him for righteouſneſs.* Rom. iv. 3.—But there are alſo in this epiſtle to the Galatians other principles, which regard only Judaizing Chriſtians, and which cannot be applied at all to the Jews. As theſe. *If while we ſeek to be juſtified by Chriſt we ourſelves alſo are found ſinners—If I build again the things which I deſtroyed.*— Theſe can only regard the ſyſtem of Judaizing Chriſtians." *Saur. Ser. tom.* viii. *ſur les citoyens du ciel,* &c.

XV.

XV.

Consider whether there be any Thing remarkable in the Manner of the Speech or Action. (4)

For example. *In all theſe things we are more than conquerors through him that loved us.* Rom. viii.

(4) *Remark the manner of an expreſſion.* This topick is of incomparable utility in diſarming an adverſary, in juſtifying your own mode of attacking him, in proving, illuſtrating, or aggravating a ſubject. A few brief examples follow.

1. To *confound* an adverſary. Before Eraſmus firſt publiſhed his annotations on the new teſtament, he beſought Edward Lee, afterward archbiſhop of York, to examine and correct them. Lee did ſo. Eraſmus, as might have been expected, abuſed him. Lee juſtified himſelf; and, beſide diſproving the aſſertions of his adverſary, availed himſelf of the *manner*, in which he had treated him, and largely deſcanted on Erasmian modesty, which, ſays he, is become proverbial. The language of Eraſmus is too bad to be tranſcribed: but Lee, having repeated, it thus interrogates and exclaims. "Rogo te Eraſme. Hæccine ſunt verba *te* digna, qui videri vis *ſolus theologus*, ac *cenſor orbis?* Quid potuit dici ſpurcius, odioſius, virulentius? Aut quis *rabula*, quis *ſcurra*, quis *mimus*, quis *latrinarius* tam fœda expurgaſſet? &c." The preſumption in theſe caſes is always againſt the railer. *Epiſt. Apol. Ed. Leei, Anno* 1519. *ad calc. ejuſd. Annotat. fol.* 140.

2. The manner of an opponent will frequently juſtify a peculiar manner of *attacking* him. Thus our Dr. Ames juſtifies his expoſing to papiſts, and to the whole world, the treatment, that the puritans had met with from the epiſcopalians of this country. "Cum pientiſſimi viri, verique tenaciſſimi, imo per eorum latera veritatis pars non minima, non erroris tantum, ſed ſchiſmatis, ſed hæreſeos inſimulantur, cum non privatim hæc tanta crimina, ſed ſcriptis publicis audacter intententur, ita ut non auditu tantum et incerto rumore: ſed conſignatis tabulis ad hoſtes jam ſint perlata, quod et alias liquet, et ex colloquio Hamptonienſi a pontificiis

viii. 37. You may remark, that there is a more than ordinary force in theſe words *more than conquerors*; for they expreſs a heroical triumph. He does not ſimply ſay, We bear our trials with patience; he not only ſays, We ſhall conquer in this conflict: but he affirms, *We are more than conquerors.* It is much that faith reſiſts trials without being oppreſſed;

ficiis facto Gallico, et Pariſiis edito, &c. &c." *Puritaniſmus Anglicanus. præf.* 1610. Vid. etiam. *Piercii vindiciæ. ad Exter. Theol. Appellatio.*

3. The manner ſometimes *proves.* Our author avails himſelf of this in rendering two diſputed points clear and evident. "During the laſt twenty years before the ſuppreſſion of proteſtantiſm in France, by revoking the edict of Nantz, which had allowed the open profeſſion of it, there was a continual ſeries of decrees, edicts, declarations, orders, condemnations of churches, deſolations of temples, civil and criminal proceſſes, impriſonments, baniſhments, fines, privations of offices, depriving parents of children, and various other perſecutions, nothing was heard but this kind of diſcourſe, *The king will have it ſo—The king has taken it in hand*, and ſo on. Henceforward it muſt be ſaid in the kingdom, *I do not believe becauſe I am perſuaded: but I believe becauſe the king would have me believe.* To ſpeak properly, this is equal to ſaying, *I believe nothing. I will profeſs myſelf a Turk, or a Jew, or whatever the king pleaſes.*" Hence our author concludes, firſt, That proteſtantiſm was invincible by reaſoning—and next, that a religion depending on the will of a prince would naturally ſupport itſelf by ruining ſome of his ſubjects, and by enſlaving the reſt. *Perſecut. of French Proteſt.* 1686.

4. Manner *illuſtrates* and *aggravates.* 1 Theſſ. ii. 10, 11, 7, 8. *Ye are witneſſes, how holily, and juſtly, and unblameably we behaved ourſelves among you - - we exhorted, and comforted, and charged every one of you, as a father doth his children - - We were gentle, even as a nurſe cheriſheth her children. So being affectionately deſirous*, &c.—2 Cor. xiii. 10. *I ſhall uſe ſharpneſs*, &c.—Gal. iii. 1. *O fooliſh Galatians! who hath bewitched you?*

Manner of preaching is known to be an article of great conſideration to auditors; divines, therefore, who write on the ſubject, never fail to exhort preachers to acquire an

oppreſſed; it is more to conquer theſe trials after a rude combat: but to affirm the believer ſhall be *more than a conqueror* is as much as to ſay, he ſhall conquer without a combat, and triumph without reſiſtance; it is as much as to ſay, he ſhall make trials the matter of his joy and glory, as the apoſtle ſays, *we glory in tribulation*, conſidering them not as afflictions and ſorrows: but as divine honours

an agreeable manner of delivering their diſcourſes. Cardinal Borromeo, who was alſo archbiſhop of Milan, drew up a plan of preaching for the uſe of the clergy of his dioceſe, and very properly, having firſt given inſtructions concerning the *matter*, or the doctrine of a ſermon, treats of what we call manner under the article *form*, by which he means ſtyle, elocution, voice, action, and whatever elſe may belong to expreſſing and delivering a ſermon. "Elocutionis genus *exquiſitum* ne affectet—*fucum* omnem fugiat—imperitæ *multitudinis* conſuetudinem loquendi ne ſequatur—verba *antiqua* et *peregrina* fugiat—*fati*, *fortunæ*, *infortunii* nomina, aliaque id generis omnino cavebit—*Epithetorum* item nimium uſum, et *poeticum* dicendi genus ne conſectetur—anicularum non adhibeat *proverbia*—ejuſdem rei *repetitionem* vitet—Cum de peccatis, ad luxuriam pertinentibus, agit, cautionem adhibeat, ne imprudens in *obſcœna* verba incidat—videat ne loquendo turpes *cogitationes* injiciat—*adulationis* verba omnino fugiat—*ambitioſum* dicendi genus caveat—Ne *ambigue*, ne *conciſe* item, ut auditores incerto ſint, ne *obſcure* loquatur—*vocem* et *actionem* ita temperare concionator conabitur, ut non ex arte petere, ſed vere, et ex *natura* dicere videatur—non importune *ſuggeſtum palmis feriat*: ſed cum rei magnitudo poſcit—non per ſuggeſtum quaſi *volitabit*, nunc ex hoc, nunc ex illo angulo proſiliens—*Rectus* in ſuggeſtu ſtet—ne *nares* corruget—ne *labra* lambat—ne *mentum* pectori affigat—ne *brachium* tanquam gladiator immoderate projiciat—ne *tuſſiat*, ne *expuat* crebro, niſi neceſſitate coactus—ne in eloquendo per *nares* majorem ſpiritus partem effundat—ne crebro *anhelitu*." &c. &c. *Carol. Borromæi S. Prax. Cardin. et Arch. Mediol. Paſtorum inſtructiones. Capit. de form. de dec. de voce.*

honours and favours. (5) This was alſo the apoſtle's mind, when he wrote to the Philippians, *unto you it is given in the behalf of Chriſt, not only to believe on him, but alſo to ſuffer for his ſake.* He conſiders ſufferings as gifts of the liberality of God, for which the faithful are obliged to be thankful. So in this other paſſage, *I am perſuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord.* You may here remark the heroiſm and magnanimity of S. Paul. His faith ſeems to defy all the powers of nature. He aſſembles them all—*life*—*death*—*angels*, &c. to triumph over them, and to exult in their defeat. This language marks a full perſuaſion of the favour of God, and an invincible confidence in his love. (6)

Such

(5) *More than conquerors.* Whether Mr. Claude took his thoughts upon this paſſage from Chryſoſtom I know not, but both ſpeak very much alike. The whole is too long to tranſcribe, I'll inſert only a few lines.

Το γαρ δη θαυμαϛον τȣτο εϛιν, ουχ οτι νυν νικωμεν μονον, αλλ οτι και δι ων επιϐουλευομεθα νικωμεν, και ουχ απλως νικωμεν αλλ ΥΠΕΡΝΙΚΩΜΕΝ. τουτεϛι, μετα ευκολιας απασης, χωρις ιδρωτων και πονων· ου γαρ πραγματα υπομενουντες, αλλα την γνωμην παρασκευαζοντες μονον, ουτω πανταχου και τροπαια ιϛωμεν κατα των εχθρων. και μαλα εικοτως θεος γαρ εϛιν ημιν ο ΣΥΝΑΓΩΝΙΖΟΜΕΝΟΣ. μη τοινυν απιστησης ει μαϛιζομενοι των μαϛιζοντων περιγινομεθα, &c. &c. *Chryſoſt. Opera, tom.* iii. *orat.* 15.

(6) *Perſuaſion of the favour of God.* I do not know whence it is (ſays Monſieur Saurin) but the fact is certain; of all churches in the world, there are none, that wreſt the doctrine of aſſurance as ſome of ours do. No where do they draw conſequences more directly oppoſite to thoſe, which naturally flow from this doctrine, than here

Such remarks as theſe may be made upon many expreſſions of Jeſus Chriſt, wherein are diſcovered dignity and majeſty, which cannot belong to any meer creature; as when he ſays, *Before Abraham was I am* (7)—*Whilſt I am in the world I am*

here amongſt us. People lull themſelves aſleep in a chimerical confidence, and they reſt upon imaginary ſyſtems and aſſurance, which ought to reſt only upon *the rock of ages*. Theſe perſons make a ſcruple, even when engaged in the moſt criminal habits, of ſaying, they doubt of their ſalvation: and, as if a perſuaſion of being ſaved diſcharged us from the neceſſity of working out our ſalvation, aſſurance of getting to heaven is conſidered as a virtue, which ſupplies the want of every other - - - *I am perſuaded*, ſays S. Paul, of what? of being ſaved live in what manner I will? No, but *I am perſuaded that neither death nor life can ſeparate me from the love of God*. That is, I am perſuaded I ſhall triumph over all temptations, and perſevere in loving God. *Saurin. ſer. tom.* ii. *S. premiere.*

(7) *Some phraſes are expreſſive of dignity.* There is, undoubtedly, a great deal of truth in this remark: but, it muſt be allowed, great accuracy and prudence are neceſſary in determining and urging ſuch modes of ſpeech in controverſy. Here, then, it ſhould ſeem, the neceſſity of *philological* knowledge for a miniſter of the goſpel comes in. None but a good philologiſt ought to deal in arguments taken from idioms, epithets, tours of expreſſion; in a word, from the nature and ſtructure of a language. Theodoret lays down this rule, " Non ſunt dogmatum norma cenſenda, quæ in Eccleſia panegyrice et declamatorie dicuntur." This rule is applicable to many *anonymous orations* bound up with thoſe of ſome of the fathers, which, probably, were only private declamations of ſtudents of divinity imitative of a father, laid up with his works as pretty eſſays and elucidations, and, after they had acquired the venerable marks of moths, and duſt, and antiquity, publiſhed with the genuine works of the father. The ſame rule may be applied to many declamatory lives, legends, orations, and other diſcourſes; for, in ſuch, hundreds of fine words, lines, phraſes, and expreſſions actually mean nothing at all. I will not at preſent cite examples from pretended reaſoners in theology; but I will endeavour firſt

I am the light of the world—All mine are thine, and thine are mine, and I am glorified in them—Ye believe
in

firſt to convey my idea by an example, in the inanity of which we have no intereſt. The celebrated Hakſpan entered on his hebrew profeſſorſhip in the univerſity of Altdorff in Switzerland, by an oration on the neceſſity of ſacred philology in divinity; and thus he begins, "Nobiliſſimi, ampliſſimi, prudentiſſimique domini Scholarchæ, Domini benigniſſimi —Nobilis atque conſultiſſime domine Procancellarie—Magnifice Domine Rector—Illuſtres atque generoſi domini Barones—Spectabiles ſingularum facultatum Decani, viri reverendi plurimum, conſultiſſimi, experientiſſimi, clariſſimi, Profeſſores celeberrimi, fautores atque amici honoratiſſimi—tuque literariæ juventutis corona ornatiſſima, lectiſſima"—If the queſtion were concerning the *oratorical* value of this addreſs, perhaps it would diminiſh in compariſon with the ſimple ſtyle of Digniſſime Domine, Domine Procancellarie, et tota Univerſitas. But it lies before us here in a *logical* point of view, and although we were to admire the fertility of the profeſſor's genius, the complaiſance of his addreſs, and the punctilious accuracy of his *traits de grace*; yet we muſt ſay, ſhould a hiſtorian ſome ſeven or eight hundred years hence write the life of that Mr. Vicechancellor, whom the profeſſor complimented, he ought neither to ſeek his *birth* in Hakſpan's *nobilis*, nor his *mental* excellence in his *conſultiſſime*, nor in both the neceſſity of poſſeſſing diſcretion and fame in order to procancellarian preferment. There is nobile *genus*—nobile *pectus*—nobile *nomen*—nobilis Phalaridis *taurus*—nobile *facinus*.

Monſieur Voltaire obſerves, God called Cyrus *his ſhepherd*, Iſai. xliv. 28. and Nebuchadnezzar *his ſervant*, Jer. xliii. 10. and thence concludes very gravely, that the religions of Babylon and Perſia were as agreeable to God, as that of the Jews was. (*ſur la tolerance, chap.* xii.) Some divines have remarked, that Cyrus ſaid, the *God of heaven* gave him his kingdom. 2 Chron. xxxvi. 23.—that Nebuchadnezzar called Jehovah *King of heaven*, Dan. iv. 37.—that Artaxerxes called Ezra *a ſcribe of the God of heaven*, and acknowledged, he had the *law of God* in his hand, Ezra vii. 12, 14.—that S. Luke wrote to a *Theophilus*, a lover of God, Acts i. 1.—that S. Paul allowed Feſtus to be a man *moſt noble*, Acts xxvi. 25. and great intelligence

 have

in God, believe alſo in me—Whatſoever ye ſhall aſk in my

have they derived from each of theſe articles: but, were I to puniſh one of theſe triflers with a taſk, I would require him to compoſe a ſermon on theſe words, *King Ahaſuerus ſent a decree, and a letter into every province, that the decree ſhould be publiſhed in the language, and according to the writing of every people.* Eſther i. 20, 22.

The learned Hakſpan obſerves very juſtly, that this rule of Theodoret does not hold good in the articles of our faith. "Non eadem ſemper philologiæ ſacræ ratio eſt. Alius in ſuggeſtu, in Academiis alius myſteria tradit; uterque modo diverſo, &c. of this he gives many well choſen examples—De *locutionibus* ſacris—De *nominibus divinis*—De *angelorum, dæmonumque* nominibus, &c. &c. Among other excellent remarks, he fully anſwers Goſlavius, Socinus, Crellius, and others, who, having found in ſcripture *two* almighty Gods, one ſupreme, and the other ſubordinate, aſſure us, that θεος ſtands for the *ſubordinate* god, and ὁ θεος, theos with an article for the *ſupreme* God. *De ſpiritu ſancto* 33.—*Diſput. Sylloge. Theod. Hakſpanii.*

It may not be improper in this place to add one word concerning thoſe *allocutions*, or introductory titles and addreſſes, which are proper in chriſtian ſermons. S. Thomas taught the church of Rome, that the angel Gabriel ſaluted the Virgin Mary in exact conformity to Cicero's rule de benevolentia captanda, when he ſaid, *Hail*, and ſo on, Luke i. 28. Accordingly, the Romiſh preachers, generally after the exordium, always pay their reſpects to this patroneſs in the angel's words. This is abſurd. Can it be ſuppoſed, that God has doomed the virgin to undergo the fatigue of hearing all the ſermons, that are preached in the papal church? There is, however, a proper uſe of ſober introductory addreſſes. The French king's chaplains always begin their ſermons before his majeſty with—*Sire!* Theſe are the words of Jeſus Chriſt—Thus ſpake a prophet—To know God, and to love him is holineſs and happineſs, &c.—In the chapel of a nobleman—*My Lord*—In that of a nunnery—*Ladies*—In common—*My Brethren*, and ſo on. The beſt writers in this church adviſe the uſe of ſober titles and addreſſes taken from ſcripture, and free from ſecular bombaſt. *De predicat. Evang. Joan. Segobiens. l.* ii. *cap.* 49, 50, 51.

The

my name that will I do. There are many paſſages of the ſame kind. (8)

The introductory language of the apoſtles is—*Men of Judea, all ye that dwell at Jeruſalem.* Acts ii. 14.—*Ye rulers and elders*, iv. 8. *Men, brethren, and fathers*, vii. 2. —*Men of Iſrael, and ye that fear God*, xiii. 16.—*Ye men of Athens*, xvii. 22.—*My little children*, Gal. iv. 19.—*My brethren, my joy and crown*, Phil. iv. 1.—*Beloved*, 1 John iv. 1, 7, 11.—*Dearly beloved*, Ph. iv. 1. In imitation of theſe, our miniſters ſay—Brethren —Chriſtians—Fellow-Chriſtians, &c. &c. a good judge ſays "true politeneſs conſiſts in giving to every one the greateſt ſatisfaction in our power, conſequently it proſcribes all *empty* and *long* compliments.

(8) *The manner is conſiderable in many paſſages.* This common-place like all the reſt, may be very advantageouſly uſed, when proper diſcernment is employed: on the contrary, what an occaſion of trifling when love of the marvellous ſuffers fancy to make the choice! Thus when ſcripture ſpeaks of the jaſper, the chryſolite, the topaz, the amethyſt, Rev. xxi. 19, 20, &c. it is not enough to have them for *ornaments*: but we muſt alſo take them for *medicines*; they ſhall be pulverized, and preſcribed for diſeaſes, or hung about the neck to preſerve from contagions; as if, when the holy ghoſt ſpake of precious ſtones, he meant to convey the idea of *healing*. By ſuch principles Juſtin Martyr found the *croſs* of Chriſt in the *horn* of the Rhinoceros, Pſalm xxii. 22. Το γαρ κερατων μονοκερωτων οτι το σχημα τȣ ςαυρȣ εςι μονου πρηεξηγησαμην υμιν—thus alſo Tertullian, after Cyprian and Juſtin, expounds Deut. xxxiii. 17. *Tauri decor ejus, cornua unicornis cornua ejus, in eis nationes ventilabit pariter ad ſummum uſque terræ*, non utique rhinoceros deſtinabatur unicornis, nec minoratus bicornis, ſed *Chriſtus* in illo ſignificabatur, taurus ob utramque diſpoſitionem, aliis ferus ut *judex*, aliis manſuetus ut *ſalvator*, cujus cornua eſſent crucis extima.

When the typical œconomy adumbrates the Meſſiah under the images of oxen, goats, &c. it means to point out the ſacrifice of his *body*, not the diſpoſitions of his *mind*.

Thus alſo Cyprian diſcovers in Ezek. ix. 4. the letter tau ת, and, though this letter is more like a gallows than a croſs, and though the puniſhment of the croſs was unknown when the prophet wrote, yet he imagines, the angel marked all the pious people in Jeruſalem with the ſign of the *croſs*. God forbid

XVI.

Compare Words and Actions with similar Words and Actions.

The Evangeliſt ſpeaks of *the things, that Jeſus began to do and to teach.* Acts i. 1. Now he ſays the ſame of Moſes, *he was mighty in words and in deeds.* Acts vii. 22. Here you may obſerve, that theſe two things joined together, *doing and teaching*, are diſtinguiſhing characters of a true prophet, who never ſeparates practice from doctrine. You may then make an edifying compariſon between Moſes and Jeſus Chriſt: both *did* and *taught*; but there was a great difference between the *teaching* of the one and that of the other. One taught juſtice, the other mercy—one abaſed, the other exalted—one terrified, the other comforted. There was alſo a great difference between the *deeds* of the one and thoſe of the other. Moſt of the miracles of Moſes were miracles of *deſtruction*, inſects, frogs, hail, and others of the ſame kind, with which he chaſtiſed the Egyptians. But the miracles of Jeſus Chriſt were always miracles of *benevolence*, raiſing the dead, giving ſight to the blind, &c. (9)

So

bid we ſhould doubt the piety of theſe venerable fathers, their works will amply reward a peruſal: but would they be leſs valuable, would they not be far more pleaſing if ſuch oddities had no place in them? In ſhort, Le-Clerc's canon ſhould never be forgotten, *multa videri in verſionibus emphatica, quæ in ipſis fontibus nullam emphaſin habent.* Father Nouet uſed to compare the fathers to a wood, in which ſuch as were purſued ſaved themſelves. In truth, many an allegoriſt has found ſhelter there!

(9) *Compare ſubjects; and remark the difference.* " Prov. xix. 21. *There are many devices*

So again, when the infidelity of the Jews in rejecting the Meſſiah is diſcuſſed, you may examine their

vices in a man's heart, nevertheleſs the counſel of the Lord, that ſhall ſtand. The vanity of our devices and the ſtability of God's counſels are evident, for our devices and God's counſels have *three* remarkable *differences.* 1. They differ in their *nature*; our's are devices, *fancies*; God's are *counſels, wiſe deliberate determinations.* 2. They differ in *number*; our devices have multiplicity and variety, they are *many*; God's counſel is *one* uniform conſiſtent plan. 3. They differ in their *manner of exiſting*; our devices are in our *hearts*, in intention only; God's counſels *ſtand*, they produce the intended *effect. Dr. Sanderſon's ſermons*, viii. *ad populum.*

Compare ſubjects; and remark differences. Our beſt writers on the ſubject of pulpit-eloquence go by this rule, they compare *pagan* with *chriſtian* orators, the oratory proper for the *bar* with that, which becomes the *ſenate*, and both with that, which belongs to the *pulpit*. In their general texture they are alike: but in many particulars they differ; for the pulpit ſhould always ſpeak *ad populum*, except in particular places, as in royal, collegiate, and other ſuch chapels, and churches; and even there ſermons ſhould preſerve a coolneſs, plainneſs, purity and ſimplicity of both matter and manner. The wiſer the auditors the leſs need of amplification and ornaments in the ſermon. Amplification and perſuaſion imply ignorance, inattention and unwillingneſs in thoſe, to whom they are addreſſed. In what degree theſe are to be ſuppoſed of any audience concerning the ſubject of the ſermon, in that degree of narrating, reaſoning, and adorning a faithful preacher will compoſe his diſcuſſion, and accommodate his addreſs. In order to obtain ability for ſuch a variety of addreſs, a young man ſhould well work himſelf, if I may be allowed ſuch an expreſſion, in ſuch preparatory exerciſes, as may bring him to be at eaſe, at home, as it were, in the pulpit. This eaſe being acquired, his mind will be freed from a thouſand incumbrances, and he will be more cool and at leiſure to purſue his chief deſign in his ſermon.

The following ſix rules were laid down by an excellent judge. " 1. *Begin early to try to preach.* In all things, eſpecially in ſpeaking, a teneris aſſueſcere multum eſt.

S,

their prejudices, and their maxims as they are narrated in the goſpel; and theſe you may compare with thoſe of the church of Rome in rejecting the reformation, for they are very much alike. (1)

So again, when you conſider S. Paul's anſwers to the objections of the Jews, who pleaded, that they were the people of God, and that his covenant belonged to Abraham and his poſterity; you may

S. Auſtin ſays, ars concionandi in juventute diſcenda eſt. If you begin late, exerciſe the oftener.

2. Take an *analyſis* of a text, or ſubject from any author, and *diſcuſs* it yourſelf, as well as you can. Explain it—illuſtrate it—prove it—adorn it, &c. Inſtead of purchaſing a farrago of ſermons, compoſed by others, and to be repeated by you, learn yourſelf to compoſe.

3. *Begin with eaſy ſubjects.* Take an eaſy piece of ſcripture hiſtory, or a plain tale of a miracle, and obſerve times, places, perſons, circumſtances, and ſo on. Nothing can be eaſier than to make a few pertinent remarks on each.

4. *Let your firſt eſſays be very ſhort.* A diviſion into two parts will be ſufficient, examine theſe briefly, and with few or no ornaments.

5. *Exerciſe firſt in proper places.* Not only pronounce your diſcourſe alone in your room, or in the field; but, the day before you preach, go alone into the place of worſhip, where you are to preach, aſcend the pulpit, familiarize yourſelf to the place, utter your diſcourſe, &c. Preach in publick firſt in a village, among plain chriſtians, &c.

6. *Take*, if you can find ſuch a perſon, *a kind and judicious friend*, and get him to *attend* your firſt ſermons, to *remark* and *correct* your defects, &c. The philoſopher, Demonax, having heard a declaimer deliver his declamation improperly, adviſed him to exerciſe himſelf diligently. So I do, replied the youth, I every day declaim alone in my room. O, added the philoſopher, I do not wonder you declaim ſo fooliſhly, ſince you have accuſtomed yourſelf to ſpeak before only one fool of an auditor." *Keckerman. Rhet. Eccl. lib.* ii. *cap. poſt.* xvii.

(1) *Compare the infidelity of the church of Rome with that of the Jews.* Scripture uſeth this method. Jer. xxvi. 17, 18, 19, &c. *The Elders ſaid, Micah propheſied in the days of Hezekiah - - - Did Heze-*

may obſerve, that theſe anſwers are like ours to the Roman church, when they affirm, they are the church of God. As the apoſtle diſtinguiſheth two Iſraels, one after the fleſh, and the other after the ſpirit: ſo we diſtinguiſh two churches, one which is only ſo in outward profeſſion before men, poſſeſſing the pulpits, the churches, and the ſchools; and the other which is the church in the ſight of God, having a holy doctrine, and a lively faith. Theſe anſwer preciſely to the apoſtle's *Iſrael after the fleſh, and Iſrael after the ſpirit.* As the apoſtle applies the promiſes of God, and their accompliſhment, not to Iſrael after the fleſh; but to the Iſraelites after the ſpirit; ſo we alſo apply the promiſes, which God has made to his church, not to thoſe, who occupy the pulpits, the churches, and the ſchools: but to them, who believe and practice the pure

Hezekiah, and all Judah put him to death? - - - Urijah propheſied againſt this city - - Jehoiakim ſlew him - - Nevertheleſs the hand of Abikam was with Jeremiah that they ſhould not put him to death.

Jeremiah uſed this manner of ſpeaking. xxviii. 7, 8, 9. *Hananiah! hear thou what I ſpeak in thine ears, and in the ears of all the people. The prophets, that have been before me, and before thee of old, propheſied againſt great kingdoms, of war, and of evil, and of peſtilence. When the word of the prophet ſhall come to paſs, then ſhall it be known, that the Lord hath truly ſent him.*— xvi. 11, 12. *Your fathers forſook me, and ye have done worſe than your fathers.*—Our *Lord* uſed it, Luke xi. 47, 48. *Your fathers killed the prophets, ye allow the deeds of your fathers.*—S. *Stephen* too, Acts vii. 51, 52.—S. *Paul* alſo, 1 Cor. xi.—2 Cor. xi. 22, &c.

As the holy ſcriptures were written for the continual uſe of all ages, ſo they exhibit an aſſortment of characters, that never die. The holy ſpirit, who has thoroughly furniſhed the man of God with a great variety, has alſo given him a caution concerning a compariſon of them with living perſons. Eccl. vii. 10.—i. 9, 10.

pure doctrine of the goſpel. (2) As S. Paul defines the true people of God to be thoſe, whom God

(2) *The true church is diſtinguiſhed not by occupying publick edifices: but by adhering to the pure goſpel.* Mr. Claude ſeems to have imitated here Gregory of Nazianzen, who makes uſe of the ſame arguments againſt the domineering party of his day. Both are authorized by a thouſand examples. Vid. *Greg. Nazianz. op. tom.* i. *orat.* 25.

Mr. Claude's *defence of the reformation*, one of the beſt-written books, that I ever had the happineſs of reading, enters thoroughly into this ſubject, and diſcuſſes it in the moſt maſterly manner imaginable. Mine is a moſt beautiful quarto edition in French, printed at Rouen 1673. I have ſeen an Engliſh edition in quarto: but I believe it is ſcarce, and I wiſh it were reprinted. Bayle, who was no incompetent judge, calls it "the beſt defence of the reformation, that either Mr. Claude, or any other proteſtant clergyman ever publiſhed." It is indeed an incomparable performance. It conſiſts of 378 pages, and it appears to me neither to contain a line too much, nor to leave room for the reader to wiſh for one line more. The chapters, to which I more immediately refer, in regard to the ſubject contained in the text above, are the fourth of the firſt part; and the firſt of the fourth part.

We ſaid, a thouſand examples authorized a ſeparation from a domineering party. Thus the Iſraelites were neceſſarily diſſenters in Egypt, and in Babylon. Lot in Sodom, Elimelech in Moab (Ruth i. 15.) Daniel, Shadrach, and others in Babylon, S. Paul, his fellow apoſtles, and primitive chriſtians, at Athens, Rome, Epheſus, Jeruſalem, and other places, were all of them nonconformiſts to the eſtabliſhed religions of the ſeveral countries, which they inhabited. Egypt, in the time of Joſeph, Perſia in the days of Nehemiah, Babylon in the time of Daniel had not invented a teſt-act, nor had the diſſenters there any temptation to occaſional conformity for the ſake of holding an office under government. *Here is wiſdom. Let him, that hath underſtanding count—He had horns like a lamb, and he ſpake like a dragon—He cauſeth all to receive a mark—and that no man might buy or ſell, ſave he that had the mark.* Rev. xiii. 18, 11, 16, 17.

Diſſenting miniſters ought by all means to ſtudy the doctrine

God by his electing love hath taken from among men; ſo we define the true church by the ſame electing grace; maintaining that the Lord has made

doctrine of *occaſional conformity* for the ſake of their wealthy members. The hiſtory of it affords a melancholy ſcene of duplicity, on the ſide of the firſt impoſers, and of ſimplicity on the ſide of thoſe, who ſubmitted to it. Our divines, we know, have taken different ſides on the queſtion: but they who deny the lawfulneſs of it, I humbly conceive, have embraced the ſincere, defenſible ſide. The old pretences of charity to their dear brethren the impoſing conformiſts, and of freeing themſelves from a ſuſpicion of ſchiſm, and ſuch like, are all laid aſide now; and other new reaſons are aſſigned: but never yet have I met with an argument for it, that was worth one ruſh. We ſet experience againſt a thouſand ſophiſms; for we have often ſeen occaſional conformity lead to a corporation-feaſt, that to a ſet of Sunday acquaintances, in whoſe preſence whole families bluſh at the names of their own miniſters, people, ordinances, doctrines, and devotions, with whom, in ſhort, there generally comes a long, a black et cetera. Family prayer is exchanged for guilt and Sunday-viſits—the oracles of God for novels and paltry books, that poiſon the morals of all the youth in the family—the plain habits of chriſtians for the fantaſtick liveries of worldlings—the company of good men for that of ſlanderers, blaſphemers, deiſts, and debauchees—piety and peace of conſcience for pride and painful reflection—the confidence and eſteem of a chriſtian church for the ridicule and treachery of a tavern club. Miſerable employment of the laſt days of an infatuated old ſinner, ſtuffing a pillow with thorns to lay his throbbing head on, when he dies! God forbid, we ſhould ſay this is always the caſe: but we know what we have often ſeen.

Such caſuiſts as firſt led our churches into this practice were very good men: but they would have rendered better ſervice to their cauſe, had they been leſs credulous, and leſs ſervile. While they were pretending in aukward compliments to inform the world—that they conſidered themſelves under "*ſacred obligations to adhere to their reverend fathers and brethren of the eſtabliſhed church, to run all hazards, and to live and die together with them*—that indeed they were *not*

made all the excellent promiſes, with which ſcripture abounds, to his elect only, and that his elect are ſuch as he has choſen according to his good plea-

entirely, in every punctilio of the epiſcopal church—that they were called indeed nonconformiſts: but however *no man conformed in every thing*—that the firſt noncons had *no deſign totally to abandon the eſtabliſhed church*—that they had *held communion with both epiſcopal and nonconformiſt churches lawful*—that the *accidental conſideration of a place, or office, ſince ſuperadded had not made that unlawful, which they had accounted lawful before*—that indeed it could not be thought that the judgment and practice of ſuch occaſional conformiſts *could be throughout approved by their reverend fathers and brethren of the eſtabliſhed church*: but that neither did they pretend univerſally to approve of it themſelves—that they had *not the leaſt ſuſpicion, that perſons of ſo excellent worth and chriſtian temper as then preſided over the eſtabliſhed church would cenſure them for hypocrites: but would rather think them ſincere perſons of miſinformed conſciences*—Indeed they *humbly diſſented from their reverend fathers*: but however they *arrogated nothing to themſelves on that account*—they could *not avoid thinking themſelves right in diſſenting: but they knew themſelves to be far excelled by their reverend fathers in much greater and more important things*—" - - - I ſay, while theſe worthy men were curling their periods, and offering incenſe to epiſcopacy, they miſtook their men, and were actually gulled out of their rights and privileges by old ſharpers, whoſe bargains were better or worſe according to the penetration or ſimplicity of thoſe, who dealt with them. Had the ruling clergy of thoſe times been, (heaven forefend the thought!) had they been jockeys inſtead of prieſts, and ſold horſes inſtead of acts, and canons, neither Howe nor Calamy ſhould have gone to a fair to have purchaſed a nag for me. Lord Lanſdowne ſaid all in a word in a ſpeech in the houſe of Lords in 1719. "The receiving of the Lord's ſupper was never intended to be as a qualification for an office: but as an open declaration of being and remaining a ſincere member of the church. Whoever preſumes to receive it with any other view profanes it, and may be ſaid to ſeek his promotion in this world, by eating and drinking his own damnation in the

pleaſure, without any regard to particular places, conditions, or qualifications among men. (3)

XVII.

the next." See *Lanſdowne. Bayle. Rem. F. Calamy's Life of Baxter. chap.* xviii. *Howe's Letter, &c.*

" Lex *valde iniqua*, ſays our Pierce, qua ſacerrimum euchariſtiæ inſtitutum peſſime profanatur. Nefarii homines diſſentientes iis irretirent laqueis." *Piercii vindiciæ. par.* i. *prop. fin.*

(3) *Compariſon.* Archbiſhop Flechier has left a beautiful example in a ſermon on Mat. xxv. 43. *I was in priſon, and ye viſited me not.* It is a charity-ſermon for priſoners.

" Who are they? and what are we? they are debtors, criminals, and captives - - - who far from being pitied groan in their dungeons, and lie there victims to the intereſt, and perhaps to the paſſion and animoſity of thoſe, who retain them - - but are not you debtors to God for all the liberalities of his providence? &c. - - - They are criminals, and are not you? Perhaps the tranſports of a blind, involuntary paſſion have hurried them into ſome diſorder, which the law puniſhes: but do not you cheriſh in your hearts paſſions yet more dangerous, which the laws leave unpuniſhed? You have not ſhed your brother's blood, but how often have you wounded his reputation? how often have you troubled his reſt by your inquietudes? how often have you abandoned him to poverty by your avarice? What difference is there between theſe miſerable offenders and you, except that they bear the puniſhment of their ſins, while you live in pleaſure? they groan while you triumph, &c. - - - in fine they are captives and priſoners, and has not the holy ghoſt told you, that *whoſoever committeth ſin is the ſervant of ſin?* Is there any heavier chain than an inveterate habit? What is the life of the greateſt part of mankind but a continual ſlavery? We ſee various paſſions reign over them by ſucceſſion; delivered from pride they are enſlaved by avarice - - - thus men change their tyrants not their ſtate, and the laſt avenges the exceſſes of the firſt. - - - What calamity is comparable to that of a priſon? What words are lamentable enough ſufficiently to paint a priſoner's miſery? Shall I repreſent priſons to you as curſed regions, where there falls neither rain, nor dew? - - - ſhall I deſcribe dungeons as ſepulchres in which men are buried alive? - - - ſhall I ſhew you chil-

XVII.

Remark the differences of Words and Actions on different Occasions.

When a weak ſcrupuloſity, or a tenderneſs of conſcience was in queſtion, which put ſome of the faithful upon eating only herbs, S. Paul exhorted the ſtrong to bear the infirmities of the weak; *let not him, that eateth, deſpiſe him that eateth not, and let not him, which eateth not, judge him that eateth; for God hath received him.* Rom. xiv. 3. But when the ſame S. Paul ſpeaks of falſe teachers, who wanted to impoſe a yoke on conſcience, and who under pretext of meats and days were attempting to join Moſes with Jeſus Chriſt, as if chriſtians were yet obliged to obſerve the ceremonial law: then the apoſtle has no patience with them, but condemns and anathematiſes them, as people who preached another goſpel, and exhorts the faithful to *ſtand faſt in the liberty, wherewith Chriſt had made them free, and not to be entangled again with the yoke of bondage.* Gal. v. 1. (4)

So

dren mourning for the captivity of their fathers? fathers lamenting the poverty of their children? mothers diſabled from watching over the conduct of their daughters, daughters incapable of contributing to the ſubſiſtence of their mothers? Many enemies to inſult them, few, or no friends to comfort them, no charitable hands to relieve them! &c."

The whole is a moſt affecting picture of Jail-miſeries, apt to ſtir people up plentifully to relieve them, and carefully to avoid them: and compared with the ſtate of a criminal before God, enſlaved by his vices, and in his laſt moments abandoned by all to his miſeries, how touching and uſeful the ſight? *Flechier ſerm. tom.* ii. *Quatrieme Exh. pour les priſ.*

(4) *Remark different occaſions.* This rule regards what our divines call *ſeeming contradictions*, and is in general the

So again, when you find in the goſpel, that Jeſus Chriſt ſometimes forbad his diſciples to publiſh

the true conciliator of apparent inconſiſtencies. Saurin has a fine ſermon on the uniformity of God in his conduct; in which he proves to a demonſtration,—that God is of one mind—that his deſign in revelation is uniform —and that this uniformity of deſign neceſſarily produced a variety of diſpenſation. S. Paul had taken up this fine notion of the deity, 1 Cor. xii. and from him Saurin took it.

1. This principle affords proof of the divinity of *Chriſtianity* in general, and of ſeveral of its *doctrines* in particular. It is the only ſyſtem of theology, that provides for the felicity of man by harmonizing all the perfections of God with all viſible appearances in the world of nature, in the ways of providence, and in the nature and conditions of mankind.

2. This doctrine reconciles ſeeming differences in *ſcripture*, by ſhewing that on different occaſions it was proper to ſay and unſay, to allow and diſallow, to eſtabliſh an œconomy, and to diſſolve it. Revelation contains a record of the laws, by which God's kingdom in various circumſtances has been governed. In the patriarchal ſtate one ſet of laws was neceſſary—in the moſaical another—and in the chriſtian a third, different from both. Samuel *reaſoned* with the Jews on this principle concerning *the righteous acts of the Lord* to them and to their fathers, 1 Sam. xii. 6, 15. According to him, kings, prieſts, prophets, ordinances, eſtabliſhments, captivities, all were appointed for the producing of moral rectitude, or *obedience*, and, for the production of this, different treatment was neceſſary on different occaſions.

3. The doctrines of *miracles, gifts, prophecies, viſions, extraordinary revelations*, and ſuch like, are all concerned in this article; for all theſe were occaſional benefits, granted in ſpecial caſes, and not to be perpetuated in the chriſtian church.

4. Occaſion is an article of conſequence in *church-diſcipline*. We do not imagine, that the chriſtian religion is alterable by us; we only ſay, there are in church-government certain obvious, large outlines, and there is a diſcretionary power lodged in chriſtian ſocieties to fill them up. For example, 2 Chron. xxx. 18. *A multitude of the people had not cleanſed themſelves, yet did they eat the paſſover otherwiſe than was written*

publiſh the miracles, that he wrought, and to declare his divinity: and, at other times, that he ordered them to publiſh upon *the houſe-tops* what they

written—Ezra x. 10, 11, 9. *Ezra the prieſt ſtood up, and all the congregation made confeſſion in the ſtreet trembling for the great rain*—Mat. xii. 4. *David ate the ſhew-bread, which it was not lawful to eat*——Mat. x. 27. Gal. ii. 2. *Speak in the light, preach upon the houſe tops. I communicated the goſpel privately* —Acts xvi. 33. *The jailer, and all his were baptized in the night.*

It has been a queſtion with divines, whether if an ordinance were loſt, baptiſm ſuppoſe, it could be revived, and who ſhould be the adminiſtrator? Henry Lawrence, eſq; the reverend Meſſrs. Spilſbury, Tombes, and others of our primitive Engliſh baptiſts affirm, that in ſuch a caſe an unbaptized perſon might warrantably baptize, and ſo begin a reformation. Bp. Burnet ſays, the ſame queſtion was debated in the eſtabliſhed church at the reformation; we are ſorry to add, it was too often debated on an old popiſh principle, *right to adminiſter ſacraments by an uninterrupted ſucceſſion.* See *Croſby's Hiſt. of Baptiſts, vol.* i. *chap.* 2.

5. Occaſion is, as our author ſhews, a ſource of invention of arguments in *preaching*. To obſerve the occaſion of a *text* is often the eaſieſt way to arrive at the ſenſe of it. The occaſion of the *ſermon* is often the beſt guide in the choice of a ſubject to ſupply it. Faſts—thankſgivings—commemorations—ordinations—aſſociations——farewells——funerals—Lord's ſuppers——church-meetings—all require diſcourſes fitted to occaſions, incidents, occurrences, &c.

There ſeem to me to be four ideas in the complex notion of a good controverſialiſt, in regard to a dexterous, opportune uſe of the ſword of the ſpirit. He will *give* no occaſion to the adverſary. 1 Tim. v. 14.—he will *cut off* occaſion given by others, 2 Cor. xi. 12.—he will *ſeek* occaſion to annoy his opponent, Jud. ix. 33. xiv. 4—He will *not uſe* this liberty for an occaſion to the fleſh, Gal. v. 13. Such a polemical divine was the great S. Paul, and he thereby obtained a right to ſay, I give you occaſion to *glory* on my behalf. 2 Cor. v. 12.

Him, that is weak in the faith, receive. That is, ſay our beſt divines, receive him into *communion*. S. Paul treats in the xiv. of Romans of the doc-

they had *heard in private*, and to preach to *all nations* the myſteries of his kingdom; you muſt remark, that this difference is owing to different occaſions. While Jeſus Chriſt was upon earth, the myſteries of his kingdom were covered with the vail of his humiliation, it being neceſſary in ſome ſenſe to conceal them: but after his exaltation, it became proper to publiſh them to the whole earth. (5)

The

doctrine of toleration, and in Galatians of that of impoſition. Mr. Henry, therefore, well obſerves on this place, they were not differences of judgment, which did miſchief in the primitive churches: but it was a miſmanagement of thoſe differences, that produced evil conſequences. Some would not tolerate; and others would impoſe. It is a folly to call any thing impoſed indifferent; for impoſition makes it important.

Stand faſt in the liberty, wherewith Chriſt hath made us free. Jeſus Chriſt left *civil* liberty in *ſtatu quo*; the object of contemplation here, then, is *religious* liberty. Chriſt hath enfranchiſed his church, that is to ſay, he hath freed it from the *curſe* of the *moral* law, and from the *obſervation* of Jewiſh *polity*, or church-law. The church of Rome has wilfully ſubjected itſelf to a polity made up of Jewiſh and Pagan ceremonies, and is become, as Dr. Chandler has well expreſſed it, "a religion only fit for knaves and fools, who have ſacrificed all the valuable intereſts of mankind, or have not ſenſe ſufficiently to prize them." See his excellent *ſerm. againſt popery at Salter's hall*, 1 *Tim.* iii. 15.

Of any church, that pretends to give liberty, and yet reſtrains freedom of thought by ſubſcription to human creeds, it may be truly ſaid,

———She hath *enfranchis'd* them
Upon ſome other *pawn* for fealty. *Shakeſpeare.*

In all ſuch churches,

Placid ſubſcribers *mortgage* their eſtate,
And *pawn* their beſt, and laſt-remaining piece of plate.

(5) *Teach all nations.* Mat. xxviii. 18, 19, 20. There is hardly a paſſage of ſcripture to be produced of more con-

The ſame diverſity may be remarked in what the Lord Jeſus ſaid to the Canaanitiſh woman— that

conſequence than this. It contains the *commiſſion* given by our aſcending king to his apoſtles. Our divines connect the words with Mark xvi. 17, 18. Luke xxiv. 49. and obſerve, they are diviſible into ſeveral parts or clauſes of the moſt beautiful ſimplicity, full of ſtrong argument, and reſiſtleſs motives of perſuaſion and acquieſcence.——*All power is given unto me in heaven and in earth—Go ye therefore into all the world—teach all nations—preach the goſpel to every creature—Teach them to obſerve all things whatſoever I command you—baptize them in the name of the Father, and of the Son, and of the Holy Ghoſt—He that believeth and is baptized, ſhall be ſaved—He that believeth not ſhall be damned—Behold, I ſend the promiſe of my Father to you—Tarry ye at Jeruſalem, until ye be endued with power from on high—Signs ſhall follow them, that believe—In my name they ſhall caſt out devils—they ſhall ſpeak with new tongues—If they drink any deadly thing, it ſhall not hurt them—They ſhall lay hands on the ſick, and they ſhall recover—lo! I am with you alway, even unto the end of the world.*

For the ſublimity of the ſtyle of this commiſſion ſee *Blackwall's Sacred Claſſicks, vol.* ii. *ch.* 2. And for the importance of it in regard to baptiſm, admiſſion of members, and ſuch like truths, *Dr. John Gale's ſixth ſerm.* II *vol. of ſermons.*

The Acts of the apoſtles is the beſt expoſition of this glorious commiſſion, for there we ſee by clear indubitable facts how they, who executed it, underſtood it. I call this an important paſſage, becauſe, expounded by Acts, it decides innumerable queſtions in theology. Who is Chriſt, and by what authority does he act? He is an *univerſal king*, and his kingdom is allowed by his Father to extend over all perſons and places—How did this king prove his right, and aſcertain his dominion? By *ſigns*, and wonders, and mighty deeds—Did he conſign over to his apoſtles a power of legiſlation? No, he ordered them to *teach* what *he* had commanded—Might the apoſtles teach and enjoin whatever he had not prohibited? They might not. They were to teach an *obſervation* of what he had *poſitively* inſtituted—Might they preach the goſpel to ſinners? To *every* rational creature in the whole world—Is the religion to be propagated

that he was *only ſent to the loſt ſheep of the houſe of Iſrael*—and that it was *not meet to give the children's bread to dogs.* This ſeems contrary to an almoſt infinite number of paſſages of ſcripture, which affirm, Jeſus Chriſt is *the light of the Gentiles* (6)—

to

pagated local, national, partial? It is univerſal—May it be propagated by fire, and ſword, and penal ſanctions? It may not. It is to be ſpread by *teaching*—What is previouſly neceſſary to baptiſm? Profeſſion of *faith* in the goſpel—Is baptiſm a ſtanding ordinance? It is an *injunction*, and has never been repealed, and herein it differs from *promiſes* of miraculous gifts, and portions of divine aſſiſtance, which depend on the diſcretion of the promiſer—Does the chriſtian ſyſtem allow a preacher of the goſpel to preach terror? He is to preach to *unbelievers*, and to denounce *damnation*—Is chriſtianity to continue? To the *end* of the world—Is it to be continued by the mere aid of learning, reaſon, eloquence, &c.? The preſence of *Chriſt* is to be ſuperadded. Theſe, and many other articles, *hold forth this word of life* to the ſpecial attention of a chriſtian miniſter, and, by a proper regard to it, he *may rejoice in the day of Chriſt, that he hath not run in vain, nor laboured in vain.* Phil. ii. 16.

(6) *Light to the Gentiles.* Religious bigotry was the national ſin of the Jews, they affected an inſignificant haughtineſs in ſpeaking of the reſt of mankind, and called them *the nations*, *the gentiles*, *barbarians*, and ſo on. The firſt chriſtians, being Jews by birth, bore the ſcandal of this national ſin, after they had imbibed the benevolent ſpirit of the goſpel. The curt, and ſometimes obſcure ſtyle of Tacitus, has given occaſion to ſeveral learned men to diſpute the meaning of his well-known expreſſion, *odio humani generis convicti ſunt.* (Annal. l. xv. c. 44.) Some think, he means to ſay, *All mankind hated Chriſtians*; others think, it ſhould be underſtood, *Chriſtians hated all mankind.* The latter ſeems moſt natural, and agreeable to his deſign; for, it is plain, he is ſpeaking of what he called *an execrable ſuperſtition*, taught by Chriſt a Jew, and practiſed by Jewiſh followers. The deſcription does not fit chriſtians: but it does Jews, who were raving mad on account of that aſſociation of Gentiles with Jews, which chriſtianity propoſed to make. S. Paul deſcribes them in the ſame manner. 1 Theſſ. ii. 15, 16. *They killed the Lord*

 Jeſus

to him ſhall the gathering of the people be. Theſe and all other ſuch paſſages will perfectly agree, if you

Jeſus—and their own prophets—they perſecute us—they pleaſe not God—they are the enemies of all mankind—they forbid us to ſpeak to the Gentiles, that they might be ſaved.

Dr. Sclater, one of our old divines, remarks, not improperly, on this place, that "*all*, who hinder the preaching of the goſpel are to be reputed capital enemies to all mankind, by depriving people of the greateſt good." There is a great deal of meaning in this expreſſion. The evident deſign of the goſpel is to produce the univerſal ſocial felicity of all mankind. Now the felicity of intelligent beings cannot be produced without the removal of ignorance, vice, and inſenſibility, the three chief cauſes of human miſery. In order to remove theſe, the goſpel gives us a ſet of juſt true *notions*—a claſs of *virtues*—and powerful *motives* to engage us to admit the firſt and to practiſe the laſt. But theſe three remedies, contained in the goſpel, are to be conveyed out of the book into the man; for as they lie in the letter they operate nothing. Now this is the work of a goſpel miniſter, as an inſtrument in the hand of the holy ſpirit; and he, who conſiders the production of the greateſt ſocial good as the pole-ſtar of his miniſtry, will not greatly err in executing it. His aim will be to give light to them, who ſit in darkneſs; to diſplace confuſion, to eſtabliſh order, and to impel men to action by proper motives.

There ſeem to be *four* great objects, which deſerve the attention of ſuch a man. 1. *Perſecution.* He, who perſecutes a chriſtian miniſter for preaching the goſpel, ought to be reputed an enemy of mankind. 2. What *reſtrains freedom of thought,* without which no man can form principles of his own, is an inimical invaſion of the rights of all mankind. 3. Tedious repetitions of *human rituals* in divine worſhip, crowding the preaching of the divine word up into a corner to make room for human inventions, are on the ſame ſide againſt the rational intelligent rights of all men. 4. Obliging all miniſters to preach by *any one ſet of rules,* of grammar, rhetorick, theological phraſeology, and ſo on, deſerves to be claſſed with the former acts of hoſtility. The firſt of theſe crimes takes away the *light*—the ſecond wounds the *eye,* that ſhould ſee in it—the third ſhews

you diſtinguiſh time, and occaſion. While Jeſus Chriſt was upon earth, he was *the miniſter of the circum-*

ſhews that object in *ten minutes* only, which cannot be underſtood without the attention of an *hour*—and the fourth precludes the benefit to be derived from ſeeing the object, by confining it to a *fixed point*, at which indeed ſome eyes can ſee it beſt: but where others cannot poſſibly ſee it at all. In a plan aiming ſimply at the felicity of our fellow-creatures, there is neither grammar nor rhetorick, phraſeology, propriety, ſyſtem, nor ſenſe: but the information, ſanctification, and ſalvation of the auditors is all in all. Propriety in a barn may be impropriety in a cathedral: but if it inform, ſanctify, and ſave a ſoul in a barn, it ought to paſs for propriety; for it is in effect ſenſe, ſyſtem, learning and all.

It has been a faſhion with ſome divines to divide their ſermons by *figure*. The Spaniſh preachers have delighted much in this method, and ſome of them have laid down rules for preaching thus. The preacher is going to fill his auditors with diſguſt with ſin. In order to this he takes a text, that diſſuades from ſin in general. In his introduction he calls ſin *diſeaſe*, and then treats of various vices under the notion of bodily diſorders. An auditor ſeems to be in a county hoſpital, and the chaplain leads him from ward to ward, from bed to bed, and lectures him at every pauſe. This is not a method of preaching I ſhould chooſe, however, I am ſometimes edified by it; and I never dare preſume to proſcribe the method, for it may be eaſieſt to ſome auditors to come at the ideas of the preacher by means of ſuch figures, and if they be informed, and their felicity produced, the end is anſwered, the chaplain and I are happy in ſeeing it, and thus we approve of what we do not like. Give the gentiles *light*: that is all.

Cardinal Borromeus, in his oration to the clergy of Milan, at opening his ſixth provincial council, delivered his ideas in this manner. " Acts xx. 28. *Take heed therefore unto yourſelves, and to all the flock*, &c. Two things we muſt attend to—the preſent *ſick* ſtate of the dioceſe—and the *medicines* proper for recovering the patients committed to our care. Let us conſider the province as one large hoſpital. See, *pride* is a ſpiritual *dropſy*—The *concupiſcence* of youth is a high *fever*—*Drunkenneſs* is *madneſs*—Some

circumciſion, as S. Paul ſpeaks, that is, his perſo-
nal

Some are *leprous*—others *paralytic*—ſome are *lame*—others *dumb*—ſome *deaf*—others *blind*—&c. Theſe diſeaſes, dangerous in patients, are intolerable in *phyſicians*, clerical blindneſs, lameneſs, &c. are inſufferable." This is really a good diſcourſe, and a great many juſt and adequate ideas are taught under images in *themſelves* diſagreeable: but in their effects, perchance, not ſo. *Paſt. Inſtruct. Carol. Borromæi, orat.* vi.

Let us judge thus of our own divines, who have expoſed religious knowledge to view, 1. Under *medical* images.—Preſervative or *triacle*, [treacle] againſt the poyſon of Pelagius. By Dr. Will. Turner, 1551.—Diſcovery of ten Engliſh *lepers*, very noiſom to the church - - 1. A ſchiſmatike. 2. A church-robber. 3. A ſimoniacke, &c. By Tho. Timme, 1592.—The ſick man's *ſalue*, &c. By Tho. Becon, 1591. —A weapon-*ſalve* for the church's *ſores*. Stillingfleet.—The *Anatomy* of the Maſſe, 1555.

2. *Muſical* images.—*Harmony* from heauen—*Song* of Simeon, Luke ii. 29.—*Trumpet* of the ſoul, Eccl. xi. 9. by Hen. Smith, 1595.—The *upcbering* of the Maſſe, written in meeter, 1555.—David's *Harp*. Exp. 115 Pſalm. Tho. Becon, 1567.—*Dromme* of doomeſ-day.

3. *Natural* images—Seven *Sobs* of a ſorrowful ſoul. Will. Hunnis, 1578. Seven penitential pſalms in metre—*Hive* full of *honey*. Geneſis in metre.—Handful of *honniſuckles*—*Diamond* of devotion. Fleming, 1580.

4. *Trade* images. The *craft* for to die, 1506—Heavenly *thrift*, Luke viii. 18. Chriſt. Shutte. 1577.—The ripping up of the pope's *fardel*, (a fardel was a pedlar's pack.)—The *way to wealth*, by Rob. Crowley, 1550.

There would be no end of tranſcribing titles. *Mirrors*—*looking glaſſes*—*ſpying glaſſes*—*ſpectacles* for blind papiſts—*pathways*—*ladders*—*doors*—*pats* for preachers—*alarms* for ſinners—*cordials* for ſaints—*combats* with the devil—and *poiſons* for the pope—Theſe were the names of ſome of the artillery, with which our anceſtors beſieged courts and pulpits, ſynods and ſchools, then occupied by papiſts, and with which they actually drove them thence. I feel a ſacred awe at beholding the venerable old inſtruments, "ſtirring up dialogues between *Lent* and *liberty*—deliberate aunſweares to prove papiſtes antichriſtian *ſchiſmatikes*

nal miniſterial commiſſion was only to the Jews: but

tikes—and apologies for thoſe Engliſhe preachers, which Cerberus, the three-headed dog of hell charged with falſe *doctrine*." I love to hear them ſing,

> "God ſave the king, and ſpeed the plough,
> And ſend the *prelates* care inough,
> Inough, inough, inough."

See *Maunſell's Catalogue. Crowley, Pierce Plowman*, &c.

Our anceſtors had certainly a very high opinion of their own productions; they called them *demonſtrative* orations—*defenſative* expoſitions—*pitious* lamentations—*faithful* definitions—*godly* exerciſes—*right* godly injunctions—right godly and *learned* tractations—*ſingular* meditations—*golden* collections—*ſweet* and comfortable *things* for the poor ſoul—*ghoſtly* perſuaſions—*ſeraphical* queſtions—and *divine* reſponſes—*jewels* of joy—*caſtles* of comfort—*potations* for Lent—and *pomanders* for Eaſter—profitable books for man's *ſoul*, and right comfortable for the *body*; to all which we add our devotional wiſh: May inflexible criticiſm never ſummon you into court! There are in the houſe where I write this ſeveral good fires, and candles in proportion, to the no ſmall comfort of the family this ſnowy evening: but I proteſt, I believe, were a man to trace them to their origin, he would travel from candle to candle, from fire to fire, till he arrived at Mrs. Cook's black tinder-box, that ſtands in a ſooty hole in the kitchen chimney. Venerable flint and ſteel, tinder and tin! Parent of all this light and heat! Peace be with you!

(7) *Obſerve occaſions.* The abuſe of any thing will juſtify a preacher in decrying on one occaſion what on another he would recommend, "there are two reaſons of diſguſt with *knowledge*. 1. The little progreſs, which they make, who carry their inveſtigations fartheſt. In proportion to the advance, that we make in this wide field, we diſcover new and unbounded ſpaces, or, ſhall I ſay, new abyſſes beyond our ſkill to fathom? the more we are nouriſhed in the deep paſture of human ſcience the more hungry we are; *the eye is never ſatisfied with ſeeing, nor the ear with hearing, and of making many books there is no end.*

2. The little juſtice, that is rendered in the world to thoſe, who excel in knowledge, is another reaſon of diſguſt. *He, that increaſeth knowledge, increaſeth ſorrow; it happeneth to me even as to a fool.*

but when he was exalted to glory, his miniſtry extended over the whole earth. (7)

fool. Yes, after you have devoted your youth, injured your health, and ſpent your fortune to inform your own mind, and to enable you to inform thoſe of others, *it will happen to you even as it happeneth to a fool.* You will be told, ſciences are unworthy the purſuits of a man of quality. A Plebeian, who ſets up for a man of quality, will tell you, a man of birth and breeding ſhould aſpire at ſomething more noble than queſtions of juriſprudence, caſes of conſcience, and expoſitions of ſcripture. You will be told, there does not require ſo much knowledge to ſhine in political ſtations, and to judge upon tribunals concerning the fortunes and lives of your fellow-citizens. Young preſumptuous lads will paſs a final judgment upon your diſcourſes, and will ſay, with a deciſive tone, *this is not ſolid, that is ſuperficial.* The ſuperiority of your knowledge will raiſe up againſt you a world of ignoramuſes, who will affirm, that you corrupt youth, when you would guard them againſt prejudices: that you ſtrike at orthodoxy, when you endeavour to heal the wounds, which pedantry and perſecution have given it: that you trouble ſociety, when you would purify morality, ſubjecting to its holy laws the great as well as the ſmall, magiſtrates as well as ſubjects. In a word both in church and ſtate they will prefer novices before you, novices, hardly worthy to be your diſciples.

Happy idiots! who, intoxicated with vanity, and incloſed in a circle of idiots like yourſelves, inhale the ſmoke of their incenſe, after you have been ſtupified with your own. You, who affect bombaſtick phraſes, hoiſt the ſails of your ſwelling eloquence, and ſail before a fair wind into this ocean of glory. You, whoſe ſuperb nonſenſe, whoſe ſtale common-places, whoſe pedantick ſyſtems have gained you a reputation of knowledge and erudition, your condition appears often to me preferable to that of the moſt refined geniuſſes, the moſt conſummate ſcholars. Ah! *it happeneth to me as to a fool, I have hated this life, &c.*" *Saurin. ſerm. tom.* xii. *ſur le degout du monde.*

XVIII.

XVIII.

Contraſt Words and Actions. (8)

Thus you may oppoſe the agonies and terrors, which ſeized Jeſus Chriſt at the approach of death, againſt

(8) *Contraſt words and actions.* This is, as our author preſently expreſſes it, one of the fineſt topicks of illuſtration. There is no end of the utility of it in theology. It illuſtrates *revelation* by contraſting it with all ſyſtems of *natural* religion. *Never man ſpake like this man.* John vii. 46.—It illuſtrates *chriſtianity* by placing it oppoſite to *Judaiſm. Ye are not come to mount Sinai: but ye are come to mount Zion.* Heb. xii. 18, 22.—It diſtinguiſheth *true miniſters* of Chriſt from *pretenders. We are not as many who corrupt the word of God: but we ſpeak as of God.* 2 Cor. ii. 17. xi, &c.—It diſplays the beauty of a *true church* by comparing it with the deformity of *falſe* religion. Of Mohammediſm, popery, and all political religions it may ſafely be aſked, *what agreement hath the temple of God with idols?* 2 Cor. vi. 16.—It is of excellent uſe in preaching the *law*, by contraſting what men *are* with what they *ought to be*. 2 Pet. iii. 11.—It is excellently adapted to *comfort* by comparing the wiſdom of *providence* with the folly of him, who complains of it; the ſufficiency of *pardoning* mercy with the abundance of a ſinner's unworthineſs; the pleaſures of *piety* with the amuſements of ſin; the privileges of a *ſaint* with the licentiouſneſs of a ſinner; the aids of the holy *ſpirit* with the efforts of the tempter; the joys beyond *death* with the agonies of dying—It is uſeful to recover a *backſlider*, by comparing his preſent ſtate with a former ſtate. *Did I appear to the houſe of thy father?* &c. 1 Sam. ii. 27. xv. 17. Jer. ii. 2, 5, 20, &c. Ezek. xvi. Gal. iii. 1, 4. &c. In theſe, and in a thouſand other caſes, contraſt is lovely beyond conception, and ſcriptnre abounds with it.

Contraſts may be taken from *perſon*, What *God* hath cleanſed, call not *thou* [homuncio] common, Acts x. 15.—from *place*, Paſs over the *iſles*, ſend unto *Kedar*, and ſee, hath a nation changed their idols: but *my people* [in Judea] have changed their glory. Jer. ii. 10, 11.—from *time*—*relation*—&c. &c.

againſt the conſtancy and joy of the martyrs, who flew to martyrdom as to a victory. This contrariety of emotions is accounted for by the difference of the perſons. Jeſus Chriſt was the mediator of men towards God, bearing their ſins, and engaging with the eternal juſtice of his father: but the martyrs were believers, reconciled to God, fighting under Chriſt's banner, and as myſtical ſoldiers maintaining his righteous claims. One was filled with a ſenſe of God's wrath againſt men: the others were filled with a ſenſe of his love. Chriſt met death as an armed enemy; and as one who, till that time, had a right to triumph over mankind: but martyrs approached him as a vanquiſhed enemy, or rather as an enemy reconciled, who having changed his nature was become favourable to men. In one word Jeſus Chriſt was at war with death: whereas death was at peace and in friendſhip with the martyrs. (9)

In

Contraſt is ſaid to lead to the curt, *ſententious* ſtyle. The book of proverbs abounds with examples: but unleſs the contraſt be quite clear, the ſtyle will become obſcure by contraſt. Some contraſts muſt be *explained.* Thus, *I would thou wert cold or hot.* Rev. iii. 15. The doctrine of this paſſage is, as one obſerves, that "vice mixed with virtue is more dangerous to ſociety than vice alone." He explains this paſſage, then, by "Lev. xiii. The man free from leproſy, and the man all leprous might go about freely, The firſt could not infect, the laſt would be avoided: but he, who had a ſpreading leproſy to all appearance, and who yet had ſome favourable ſymptoms, muſt be confined, leſt he ſhould communicate infection. The text, then, ſpeaks of three ſorts of men, the zealous, the profane, and the lukewarm. Theſe muſt be contraſted in order to prove the laſt the moſt dangerous miniſter in the church." *Gilbert Abbas ſerm.* 32. *ap. Eman. Theſaur. de ſac. concion.*

(9) *Contraſt the death of Chriſt with the deaths of martyrs.* Many of our divines urge this argument with great

In general, we may affirm, that contraſt is one of the moſt beautiful topicks of chriſtian rhetorick; and

great force in proof of the doctrine of vicarious ſatisfaction for ſin. I confeſs, I never met with any tolerable account of the terror of Chriſt in view of death, commonly called his *agony*, his *cup*, Luke xxii. 44. 42. except in that ſyſtem, which goes on the doctrine of atonement. Innocence had no cauſe to fear on its own account, and yet Chriſt had more terror in dying than any of his followers. He did not, however, expire in terror: but, having cried with a loud voice IT IS FINISHED, bowed his head, and yielded up his holy ſoul all placid and ſerene to God his Father.

(1) *Contraſts are ſtriking.* One of the fineſt modern contraſts, that I have ſeen, is that of Bp. Maſſillon in one of his advent ſermons, *pour le jour des morts.* The ſubject is death. The text Rev. xiv. 13. The whole ſermon, except exordium and concluſion, which are ſhort, conſiſts of two, what ſhall I call them, pictures, or originals? The one is a deſcription of a *dying ſaint*, the other that of an *expiring ſinner*. I dare not attempt to tranſlate them. They are inimitably beautiful. Each departing ſoul reflects coolly on the paſt, attends to preſent condition, and looks forward to futurity. What ſources of joy to the one, and of miſery to the other!

Contraſts muſt be natural. That is to ſay, they muſt ariſe out of a real oppoſition, founded in the nature of things, and not out of fanciful, artificial oppoſitions, which owe their exiſtence to the genius of the preacher. Young miniſters are very apt to affect *the ſtriking* in their firſt eſſays, and this leads them into licentious antitheſes, falſe points of wit, comical aſſociations of terms, and ſometimes falſe doctrine. In thoſe caſes *ſpeechification* produces *ſtrikification:* but what becomes of edification? It is eaſy to affect: but to touch the paſſions properly, and to purpoſes worthy of a ſober mind, is not ſo very eaſy. I am ſtruck at ſeeing a rope-dancer exhibit; for, not having the honour of knowing the principles of his art, I am every moment afraid he ſhould fall, and break his neck. I ſhould be very differently ſtricken, ſhould a long loſt female friend, with penetration in her eye, ſenſibility in her features, and gracefulneſs in all her ſteps, unexpectedly enter my room. I ſhould be no longer myſelf. I ſhould

and that which furniſhes the moſt ſtriking illuſtrations. Great care, however, muſt be taken, that the

freely, and inſtantly give myſelf up to the emotions of my heart, forget that I exiſted, and when I recovered my ſenſes find myſelf bathing in felicity in the boſom of my friend. Thus unexpected truths ſtrike: but they muſt appear truths to do ſo. Prudence and genius, verſatility and gravity muſt unite to form a good contraſt.

Contraſts muſt be eaſy to be comprehended. Some divines, and thoſe of the church of Rome above all others, deal out contraſt very profuſely for the ſake of gaining attention. Thus one began his ſermon, on an Aſh Wedneſday. "If the goſpel read to day command me to *ſet my affections on things* above, how is it, Rome! that you require me to attend to duſt and aſhes? The goſpel ſays, Riſe; the church bids me ſtoop! The goſpel bids me look up; the church ſays Look down! &c. &c." After a long propoſing of theſe oppoſites, the preacher ſolves the difficulty by proving, that repentance and humiliation lead to elevation and felicity. *Panigerola apud Eman. Theſaur. de ſac. conc.*

This method is very commonly trite and trifling; and, if it be often repeated, it loſes all its little force. The religion of the church of Rome aſſociates the oddeſt things in the world; and their preachers often bring *Ave Maria* and the *text* together by violent jerks. Our divines, however, being not neceſſitated to work literary miracles to keep legends and lies in company with the ſober truths of religion, are often naturally led to ſtrike the attention of their auditors by juſt contraſts. Thus, the late pious Mr. Walker of Truro began a ſermon on theſe words, *Bleſſed are the dead, which die in the Lord*, Rev. xiv. 13. - - After a pauſe, he exclaimed, "How! - - Bleſſed are the *dead!* - - Bleſſed are the DEAD! - - No ſurely - - - Bleſſed are the *living*; for they poſſeſs—the power of gratifying their *ſenſual appetites*—the means of cheriſhing their *paſſions*—opportunities of purſuing *lawful buſineſs*—advantages of *intellectual attainments*—Are not theſe the bleſſed? - - Hear S. John. Bleſſed are the dead, *which die in the Lord*. They enjoy advantages ſuperior to all theſe." This introduction was greatly admired. It ſtruck at once the attention of the audience, and a plan of diſcuſſion for the preacher.

In like manner, we might ſay, "Phil. i. 1. *Paul to the ſaints at Philippi* - - - Tell

the oppoſitions be natural, eaſy to comprehend, and properly placed in a full, clear, light. (1)

XIX.

Tell me freely, brethren! have I not diſcovered my ignorance or imprudence in the choice of my text? - - - Paul writes to *ſaints* - - - Alas! my auditors! this letter is not directed to ſome of you! - - - Were your moral ſtate to be expreſſed in apoſtolical addreſſes, they muſt run, Paul to *drunkards* - - - Peter to *blaſphemers* - - James to *Atheiſts* and *Deiſts* - - John to *hypocrites* and *Phariſees* - - However, I abide by my choice, and I am going to juſtify S. Paul, by proving—that intemperance, ignorance, obſtinacy, and duplicity incapacitate men for profiting by ſcripture—and that a certain purity of mind is previouſly neceſſary to our edification.

Thus again, *Diotrephes loveth to have the pre-eminence*, John iii. 9. - - - And does not Diotrephes deſerve praiſe for this? Perhaps he aims to excel in *knowledge* - - Perhaps he wiſhes to attain ſuperior degrees of *piety* - - Perhaps he would be exemplarily holy in all manner of godlineſs, in *humility—prudence——patience—benevolence*, and ſo on - - Ah! nothing of all this. His haughty ſoul is content to continue void of all theſe excellencies. He is even a determined enemy to them, and is now caſting Gaius and Demetrius, yea the inſpired writings of S. John out of the church. See this ignorant, impious, ſingularly wicked image of *Lucifer*, aſpiring to ſet his *throne above the ſtars of God*, and elevating himſelf on the ruins of religion. Let us conſider theſe two ſubjects, the inthronization of *human* will, and the ſacred *equality* taught by S. John, and for this purpoſe let us contraſt the authority—the nature—the ſpirit—and the end of both.

Contraſts muſt be well-placed. They produce fine effects every where: but the fineſt, I preſume to gueſs, in *concluſions*. Moſes, collecting at the cloſe of his miniſtry all his fire and force, charged the Iſraelites to place the *bleſſings* on mount *Gerizim*, and the *curſes* on mount *Ebal*, and to let them ſtand in contraſt for popular edification, Deut. xxxvii. 11, 12, 13. Chriſtian miniſters often imitate him, and any ſubject will admit of it. Thus Cardinal Borromeus cloſes his ſecond oration to his clergy. "God, your offended judge, ſays, If ye be ſeers by office, how is it ye are blind in practice? If I appointed you to feed my flocks, why do you

XIX.

EXAMINE THE GROUNDS, OR CAUSES OF AN ACTION OR AN EXPRESSION; AND SHEW THE TRUTH OR EQUITY OF IT.

For example. When the incarnation of Jeſus Chriſt is in queſtion, as in this text, *The word was made fleſh*, you may recur to the foundations of this truth, as revealed in ſcripture, in order to ſhew that a divine perſon did take upon him real true humanity, in oppoſition to the notions of ſome ancient hereticks, who imagined, that the human nature of Chriſt was only apparent. (2) For this purpoſe, you muſt look into the ancient prophecies for ſuch paſſages as attribute two natures, the human and divine, to the one perſon of the Meſſiah. To the ſame purpoſe you may alſo apply new-teſtament texts, which ſpeak of the ſame ſubject; and you may farther obſerve ſuch reaſons of this ſingular œconomy, as theology furniſheth, and

you ſuffer them to periſh for hunger? If ye be the ſalt of the earth, where is your ſavour? If ye be the light of the world, why do ye ſuffer people to ſit in darkneſs? If I appointed you to be my mouth, why are ye dumb? If ye be unequal to your duty, why are ye ſo ambitious as to hold your offices? If equal to it, why do ye not diſcharge it? The fire of the prophets, the precepts of the goſpel, the examples of the apoſtles, religion, piety, the ſtate of the church, the terrible day of judgment, endleſs rewards, and everlaſting woes, are all theſe nothing to you! *Paſt. inſtruct. orat. concil.* ii. *Card. Borrom.*

(2) *Some hereticks denied Chriſt's real humanity.* Gnoſticks, Apollinarians, &c. *Epiphan. Hæreſ.* xxvi. 76, 77. *Soc. Eccl. Hiſt. lib.* ii. *cap.* 46.

Hooker rightly ſays, " Errors in this article of faith, are either from *dividing* the *perſon*, which is but one, or *confounding* the *natures*, which are two. *Hook. Eccl. Pol.*

and which are taken from the deſign of our ſalvation. (3)

In

(3) *Examine the ground of an expreſſion or action, and ſhew the equity of it.* Two things are neceſſary here. 1. A *fact* muſt be aſcertained. 2. The *principles* of it muſt be inveſtigated. The bare mention of this ſubject ſhews the neceſſity of caution.

1. A fact may be *ſuppoſed*, which is not true. A certain perſon affirmed, baptiſm was eſſential to ſalvation, and thought he proved his poſition by adding, Jeſus Chriſt ſays, *He that believeth, and is baptized, ſhall be ſaved: but he that believeth not,* AND IS NOT BAPTIZED, *ſhall be damned.* Mark xvi. 16. No, replied his opponent, Jeſus Chriſt never ſaid ſo.

2. A fact may be aſcertained, and the *principles* of it may be declared. *I count all things but loſs for the excellency of the knowledge of Chriſt Jeſus my Lord.* Phil. iii. 8. I give up all by choice; for I have ſtudied both ſubjects, and prefer Chriſtianity with all its diſadvantages.

3. A fact may be aſcertained, and it may be proper to *conceal* the principles of it. *Jeſus ſaid unto Philip, Whence ſhall we buy bread? This he ſaid to prove him; for he himſelf knew what he would do.* John vi. 5, 6. See xiii. 27, 28, 6, 7.

4. Principles are ſometimes beſt urged by *implication.* Thus 1 Cor. iv. We are ſtewards—you ought to give us credit for fidelity—you affect to doubt our principles—Well, defer your judgment of our hearts till the Lord ſhall judge the world—and now examine our actions, *we are made a ſpectacle to the world,* and ſo on.

5. A fact may be aſcertained, the principles of it may be pretty clear, and yet circumſtances may make it proper for obſervers only to *query.* His majeſty, James I. ordered his "ambaſſadors to adviſe the ſtates of Holland to beware in time of heretical preachers, and not to ſuffer them to creep into their ſtate. His principal meaning," he is pleaſed to add, "was of Arminius, who was lately dead." Query, What could induce his majeſty to guard the united provinces againſt the creeping of a dead man?

His majeſty complains of fate, and ſays, "It was our *hard hap* not to heare of this Arminius before he was dead." Query, What could a defender of Britiſh epiſcopal faith have done in a

Dutch

In like manner, when you treat of the *reſurrection* of Chriſt, or his *aſcenſion* to heaven, you muſt take this topick, and ſhew the fidelity and credibility of the teſtimony borne by his apoſtles. Your argument may be eſtabliſhed by obſerving what followed

Dutch preſbyterian church, had it been his *ſoft hap* to have heard of Arminius during his life? His majeſty is pleaſed to inform the ſtates, both in Latin and Engliſh, that he is "a chriſtian king, the defender of the faith, keeper and avenger of both the tables of the law, and nurſing father of the church; and as ſuch, that he requires a book written by profeſſor Vorſtius to be burned, and he leaves it to their chriſtian wiſdom to determine whether ever any heretique better deſerved to be burned than the author himſelf." Query, Do nurſing fathers burn their children? Old Betty ſhall nurſe mine then.

His majeſty thought proper to dedicate this book "*To the honour of our Lord and Saviour Jeſus Chriſt, The eternal Sonne of the eternal Father*" and to ſtyle himſelf "*His moſt humble, and moſt obliged ſervant, James by the Grace of God king of Great Britaine, France and Ireland, Defender of the faith.*" Query, Was God Almighty's moſt obliged humble ſervant free from preſumption? *Declar. againſt Vorſtius*, 1612.

Verily, it is not fair for kings to write on religious controverſies. The fate, that makes them kings, obligeth them to be impartial, and prohibits their throwing their weight into either ſcale. God forbid, ſaid a muſician once to a prince, your majeſty ſhould underſtand muſick as well as I do! With much more reaſon may divines ſay ſo of polemical divinity. Few royal authors have gained any laurels in theſe encounters. Many have rendered themſelves ridiculous by attempting to do ſo. James I. was laughed at by ſuch as dare laugh during his life, and all Europe has done it ſince the expulſion of his family. His clergy called him *Solomon*, and he was Solomon enough to believe them. Some of the courtiers of the French king were one day calling him ſo before his majeſty. Yes, ſaid Lewis, his majeſty is a Solomon. He is the ſon of David the fidler, and he writes pamphlets on religion! Bp. Burnet calls him the meaneſt prince, that ever ſat upon a throne. *Hiſt. of Houſe of Stuart, James* I.

lowed his reſurrection and aſcenſion; as the effuſion of the ſpirit, the abolition of the empire of the devil and his idols, the converſion of whole nations to the worſhip of the one true God, miracles, prophecies, &c.

The ſame method is proper, when ſome *predictions* are your ſubjects, as the deſtruction of Jeruſalem, and the rejection of the Jews: for you may either narrate hiſtory to ſhew the *execution*, or you may reaſon upon the ſubject to ſhew how wonderful the divine *wiſdom* was in that diſpenſation; the whole will evince the truth of the predictions. (4)

I ſaid alſo, the grounds and cauſes of an action or expreſſion might be examined to *ſhew the equity and truth* of either. This principally takes place, when any thing ſurprizing and uncommon is in queſtion; for ſuch things at firſt ſeem to ſhock the minds of auditors; or when you are preſſing home

(4) *Evince by inveſtigating cauſes.* To this topick this ſermon of Maſſillon muſt be referred, "Firſt, What are the ſecret cauſes of our revolt againſt the will of God? 2. What are the advantages which accompany ſubmiſſion to his holy will? Whence is it, that we never will what God wills? Yet whence is it, that there is ſo much comfort and delight in willing only what he wills? Our rebellion againſt the divine will proceeds from a *vain reaſon*, which raſhly condemns what it cannot comprehend. 2. It is owing to *ſelf-love*, which inclines us to refer every thing to ourſelves, and which condemns any thing, that does not enter into our views and ſchemes of happineſs. 3. It proceeds from a *falſe notion of virtue*, which ſubſtitutes uſeleſs deſires after what God does not require of us in the place of duties, which his holy will does impoſe on us. 4. The advantages of ſubmiſſion ariſe from a quiet *confiding* in God for future things—an *acquieſcence* in his will under preſent embarraſſments—and a deliverance from uſeleſs *regrets* concerning the paſt. *Maſſ. Myſt. pour la purific. de la S. vierge.*

home an exhortation to the practice of any duty, which cannot be performed without difficulty. For example. The Phariſees complain in the goſpel, that the diſciples of Chriſt did *not keep the traditions of the elders*. In order to juſtify the diſciples, ſhew the foundations of Chriſtian liberty, and remark, that the true worſhip of God does not conſiſt in the obſervation of external ceremonies, much leſs in the obſervation of human traditions and cuſtoms: but it conſiſts of true piety, real inward holineſs, and actual obedience to the commandments of God. (5)

So

(5) *Shew the grounds of Chriſtian liberty.* No ſubject requires more attention than this at preſent in our churches. It ought to be well ſtudied, and thoroughly inveſtigated; for, (I am ſorry to ſay ſo.) there is a world of colluſion among divines in this article. They give us one liberty in their *books*, and another in *practice*. Aſk a papiſt to define chriſtian liberty in theory, and he will tell you, "vera hominis libertas in hoc conſiſtit, ut homo ea ſolum agat, quæ ſecundum *rationis* imperium agenda veniunt." *Joan. Segobienſis. de Prædic. Evang. lib.* ii. 11.

This is very plauſible: but, the miſchief is, the canoniſts and the courts in real practice expound it of the infallible reaſon of the *pope*. The epiſcopal church of England propoſes to give its members liberty, and to allow them to determine all debates by *ſcripture*. However, we ſhould be taken in were we to expect theſe fine profeſſions to be realized in actual practice. Between college and church there lie ſeveral expoſitory deeds to be executed, all eſſential to an entrance into the latter. In all theſe, not the ſcriptures as God gave them: but the ſcriptures *as expounded* by certain articles; not the church as Chriſt and his apoſtles left it: but the church of England *as eſtabliſhed*, are the objects of contemplation. You have the liberty of refuſal: but then you muſt purchaſe religious liberty by reſigning ſome of your civil rights as a man, and a Briton. The boaſted ALLIANCE of ſome churches with ſome ſtates reſembles an alliance between a good huſband and a bad wife. The ſervants under both adore their maſter, pity and praiſe him, and

eke

So again, when Jeſus Chriſt, after he had healed the paralytick man, commanded him to *ſin no more leſt a worſe thing came unto him.* You muſt go to the grounds of the expreſſion to ſhew its equity. Now theſe are, that ſome ſins had drawn the wrath of God upon him before —that if he continued in them that wrath would certainly return—that the favours, which we receive from God, engage us to glorify him by good works, &c. (6) This topick is of great uſe in explaining the commandments of the law, the

eke his vixen partner. The old coachman reads Gen. iii. 17. and ſays his prayers in the hayloft.—The butler admires the firſt chapter of Eſther, and particularly the laſt verſe—The groom, who underſtands prophecies, applies our Lord's epiſtle to the biſhop of Thyatira, Rev. ii. 18, &c. to the caſe of the family—and the chaplain, who underſtands latin, and never intends to marry, ſings Polyphemus's love-ſong.

Our Cartwright, for the puritans, affirmed at the reformation, " we meane not to take awaye the authoritie of the civile magiſtrate, to whom we wiſhe all bleſſedneſſe, and for the increaſe of whoſe godlineſſe we daily praye: but that *Chriſt* being reſtored into *his* kingdome, may *rule* in the *ſame* by the ſcepter of his *word*." Whitgift replied, for the epiſcopalians, " Chriſt ruleth in hys church by the *godlie* magiſtrate." The *godlineſs* of Hen. VIII. and Q. Elizabeth were not to be diſputed. Whitgift knew that, and ſo did Cartwright. The firſt therefore publiſhed for *proofs* gloſſes of S. Auſtin, and S. Jerom, and the laſt was forced to content himſelf with *writing* in the margin of his opponent's books againſt all ſuch arguments—" non valet conſequentia—ad rem nihil affert—Hieronymus non eſt in iſtis rebus arbiter et judex." I have Whitgift's book with many ſuch marginal notes, all written in Cartwright's own hand.

(6) *Behold! thou art made whole.* Ου γαρ ειπεν, ιδε υγιη σε εποιησα, αλλ᾽ υγιης γεγονας μηκετι αμαρτανε. και παλιν, ουκ ειπεν, ινα μη σε κολασω, αλλ᾽ ινα μη χειρον τι σοι γενηται, απροσωπως αμφοτερα τιθεις, και δεικνυς χαριτος μαλλον ȣσαν την υγιειαν η της αξιας· ȣ γαρ ενεφηνεν οτι την αξιαν

 δους

the equity of which muſt be made to appear; for it muſt be proved, that they are all founded in nature, and have an inviolable fitneſs in the order of things.

In ſhort, it is proper to take this method with all exhortations to piety, charity, &c. which are found in ſcripture. In order to perſuade people to the practice of them, their fitneſs muſt be ſhewed, by opening the grounds, reaſons, and principles of our obligations to the practice of all theſe virtues. (7)

XX.

δους απηλλαγη δικην, αλλ οτι ΦΙΛΑΝΘΡΩΠΙΑ εσωζετο. *Chryſoſt. in Joann.* v. 14. 14. *Homil.* 38. *tom.* ii.

(7) *Shew reaſons for the practice of virtue*—Thus Maſſillon perſuades to a life of piety, though accompanied with many diſguſtful circumſtances. "*Then the Jews took up ſtones to ſtone him.* John x. 31. Theſe were the returns of gratitude, which Jeſus Chriſt received of men; theſe the conſolations, with which heaven permitted him to be exerciſed in the painful courſe of his miniſtry. At one time, they treated him as a Samaritan, as one that had a devil; at another, *they took up ſtones to ſtone him:* and thus the ſon of God paſſed the whole time of his life, always expoſed to the moſt obſtinate contradictions, meeting with almoſt none but ſuch as were inſenſible of his benefits, and rebellious againſt his preaching, and all this without his letting fall the leaſt ſign of impatience, or the leaſt complaint.

But muſt I add? we, my brethren! we his members and diſciples, alas! the ſmalleſt diſguſts, the leaſt oppoſitions we meet with in the practice of piety offend our delicacy! Nothing is to be heard but complaining and murmuring, when we ceaſe to taſte thoſe pleaſing attractions, which render duty delight. Toſſed and diſtreſſed, we are almoſt tempted to abandon God, and return to the world as to a gentler, and more convenient maſter; in ſhort, we would have nothing but comforts and pleaſures in the ſervice of God!

But we ought to abide in a courſe of obedience, though we do meet with diſguſts: Becauſe, 1. Diſguſts are inevitable in *this life*. 2. Thoſe of *piety* are not ſo bitter as we imagine. 3. They are leſs than thoſe of the *world*.

And

XX.

REMARK THE GOOD AND BAD IN EXPRESSIONS AND ACTIONS. (8)

This topick is of very great uſe in explaining the hiſtories recorded in the goſpel, where you will frequently find actions and words, which may be called *mixt*; becauſe, in general, they proceed from ſome good principles, and, in particular, they have a good deal of weakneſs and infirmity in

And laſtly, let them be as great as they may, pious people have *reſources*, which worldlings have not." *Maſſ. Careme. tom.* iv. *pour le mecredi de la ſem. de paſſion.*

This beautiful topick is exemplified every day by ſuch divines as bend their attention to prove the *reaſonableneſs* of chriſtianity—the reaſonableneſs of obſerving a *ſabbath*—the fitneſs of *morality* to the felicity of a *ſtate*—a *family*—a *perſon*, &c.—the *agreement* of *religious* and *civil* liberty, &c &c.

(8) *Remark the good and bad in expreſſions and actions.* Our author confines his pupil to *actions* and *expreſſions*: but ſome improve his rule into obſervations on ſingle *words*, ſingle *letters*, and *points*. I think they have not ſpecificated the important meanings of thoſe various dots, flouriſhes, ſlips, &c. thoſe luſuum literariorum codicum manuſcriptorum thoſe ſprays of the pen, may I call them? which manuſcripts more or leſs contain. The Jewiſh Rabbies affirm, "non eſt in lege vel una *litera*, a qua non montes magni dependeant." Many Chriſtian divines, after them, affirm, "ne *iota* quidem, aut *apicem* in ſcripturis fruſtra exaratum," and they call themſelves viros doct*iſſimos* for ſaying ſo. Vid. *Hakſpanii Sylloge. Philolog. Gen.* xvii. 14.

Where ſcholars only mean to divert themſelves with orthographical wit, and for this purpoſe play tricks with a point, genius ſparkles, boys play at puſh-pin, and grave men paſs by and ſmile: but when ſuch puerilities are ſeriouſly propoſed, and made grounds of faith and practice, the matter becomes very conſequential, and muſt be fully examined. We have in ſeveral places curſorily obſerved this ſubject, as it affects divinity.

in them. If you would explain Mat. xvi. 22. *Then Peter took him, and began to rebuke him, ſaying, Be it far from thee, Lord, this ſhall not be unto thee.* You may obſerve what there is good and what bad in this expreſſion of S. Peter. 1. You ſee herein his *love* to his maſter; for his not being able to bear the diſcourſe of Jeſus Chriſt concerning his ſufferings at Jeruſalem could only proceed from his ardent affection to him. 2. Herein appears not that cold and lukewarm regard, which moſt

vinity. See vol. i. p. 32, 33, 85, 292, 293. See the notes at the bottoms of theſe pages. At preſent we only add one example. S. P. Q. R. ſignify *the ſenate and the people of Rome*. No, ſays a Sibyl, theſe four letters contain a prophecy, that the Roman church ſhall be the head of all other churches; for they ſignify *Serva Populum Quem Redemiſti.*—They mean, ſays Bede, that the Goths will be defeated in all their attempts to take the city; for they ſtand for, *Stultus Populus Quærit Romam*—Proteſtants affirm, that the letters direct them to ſubvert popery for the publick good, *Sublato Papa, Quietum Regnum*—No ſuch thing, ſay the papiſts, *Salus Papæ Quies Romæ*. I ſaid, I would adduce only one example here. I will keep my word: but I could exemplify this futility by many a theological trifle, polemical, practical, and hiſtorical, from the *Tau* of the fathers down the I. H. S. of their ſons: nor would it be unjuſt in this caſe to viſit the ſins of the fathers upon their children. Should any one think proper to write on this ſubject, he could not give his book a properer title than this of A. B. R. A. C. A. D. A. B. R. A. or, if this be antiſcriptural, S. H. I. B. B. O. L. E. T. H. So much for the good and bad in *points, accents, letters*, and *ſingle terms* in theological matters.

Remark the good and bad in expreſſions. That is to ſay, ſtudy the *ſubject* expreſſed, and diſtinguiſh the properties of its component parts. The *Sapientia Joco-ſeria* runs all on this topick, and collectors of it may furniſh divines with many ſober arguments.—" It is excellent to have an *enemy*; for his vigilance makes us cautious. *Plutarch*—It is more ſafe to hear a barbarian than an *orator*; for orators can diſguiſe by adding, ſubtracting, ex-

moſt men have for one another, but a moſt *lively* affection, intereſting him for his maſter, an affection full of tenderneſs, which could not even bear to hear a word, or entertain a thought about the death of Jeſus Chriſt. 3. You may obſerve an *honeſt freedom*, which put him upon freely addreſſing Jeſus Chriſt himſelf, uſing that familiar acceſs, which his condeſcenſion allowed his diſciples, without a mixture of mean and deſpicable timidity. 4. You ſee, in fine, a ſtrong *faith* in his maſter's power, as by addreſſing him he ſeems perſuaded, that it depended only on himſelf to ſuffer or not to ſuffer. *Lord, be it far from thee, this ſhall not be unto thee.* (9) Now, all theſe are *good* diſpoſitions. Here follow the *bad* ones. 1. Peter diſcovers groſs *ignorance* of the ways of divine wiſdom in

extenuating, amplifying, and can make black appear white. *Joan. Pic. Mirand.*—*Flattery* is a fine art; for it conciliates friends and enemies, and he, who knows not how to flatter, knows not how to converſe. *Stephan Gauzza*—*Folly* is preferable to wiſdom; for a fool is neither plagued with the queſtions of friends, nor the envy of enemies. *Eraſm.*—It is glorious to be *envied*; for virtue excites envy, and envy increaſeth virtue. *Caſper Dornavius*—*Caſp. Dornav. Amphitheat. Sapien. Joco-ſeriæ, tom.* ii.

Ruth. i. 15. *Return my daughter to your gods.* Do you know what it will coſt you to become a proſelyte to my religion?—1 Kings xix. 20. *Go back, and kiſs your father and mother; for what have I done to you?* Have I, by calling you to be a prophet, weakened your obligations to ſocial duties?—Act xvi. 27, 28. *The Jailor would have killed himſelf: but Paul cried, Do thyſelf no harm.* Believe the goſpel, and profeſs it; you may be put to death for your profeſſion: but the guilt and damage of ſuicide do not enter into the caſe of a martyr.—See Mat. xvi. 24, 25, 26, 27. John xxi. 23. Luke xx. 22, &c. x. 20. ix. 50, &c. John xiii. 13, &c.

(9) *Be it far from thee! Spare thyſelf. Propitius tibi.* ſubaud. *ſit deus.* locutio Hebræis familiaris. *Ne malum id eveniat avertat Deus.* Id abſit a te Domine; ſic aliquoties

in ſending Jeſus Chriſt into the world; for he does not ſeem yet to know, that Jeſus Chriſt muſt needs ſuffer, and with this ignorance the Lord reproaches him in the next verſe. *Thou ſavoureſt* (1) *not*

ties uſurpant lxx. interp. Vide Gen. xliii. 23. Ιλεως υμιν μη φοβεισθε ο θεος υμων, &c. 2 Sam. xxiii. 17. Ιλεως μοι κυριε τȣ ποιησαι τȣτο. 1 Chron. xi. 19. Ιλεως μοι ο θεος τȣ ποιησαι το ρημα τȣτο.

(1) *Savoureſt* φρονειν τα τȣ τινος, pro *cum aliquo ſentire* eſt phraſis frequens apud græcos ſcriptores. Vid. Rom. viii 5. φρονȣσιν, we render it *to mind*. *To mind* is an old Engliſh verb, ſignifying to *mark*—to *put in* mind—to regard with *affection*. Hence the old phraſe *a month's mind* for a *vehement deſire*. Fiſher, Bp. of Rocheſter, preached the funeral ſermon of Lady Margaret, Mother of Hen. VII. "*at the moneth minde of*" the ſaid Lady. Baker of S. John's republiſhed this ſermon in 1708, with a very large preface, and in his own book of this edition, lent me by my moſt worthy friend, the preſent reverend orator of the univerſity of Cambridge, he has entered with his own hand many marginal notes, and, among the reſt, he has written oppoſite to the title-page "*month's mind for the two Dukes of Suffolk*. See *Strype's Eccleſ. Memorials, vol.* ii. *page* 281." Baker's affection for Fiſher aroſe from what he imagined a ſimilarity of circumſtances. Fiſher refuſed the oath of ſupremacy, and loſt his life. Baker was a nonjuror, and loſt his fellowſhip. The preſent Rev. Dr. Goddard, maſter of Clare-hall, who knew him well, told me, that Baker refuſed the oath required to be taken at the revolution: but was winked at, and enjoyed his fellowſhip till the acceſſion of the preſent royal family, when he was ejected. Then the famous Mat. Prior gave him the profits of his fellowſhip, which he did not want for himſelf, on which Baker ſubſiſted in college till his death.

Thou ſavoureſt not the things, that be of God. Our bleſſed Lord was entirely maſter of his ſubject, and he had a right to deliver his ſentiments concerning it: but there are a thouſand caſes, which fall under the notice of miniſters, in treating which they may diſtinguiſh facts, and affirm, this is a good action, that is a bad one: but they cannot proceed farther, and aſſign the hidden motives of the heart in theſe actions, for they are known to God alone. In caſes where the motives of the heart are rendered pretty clear

not the things, which are of God: but thoſe, which are of men. 2. His love to his maſter had ſomething

clear by actions, prudence may ſometimes require ſilence. For example.

1. In *church-hiſtory*, which it becomes a divine to ſtudy, facts are clear, and make a ground of reaſoning: although motives be paſſed by. All through the reign of Edward VI. liberty of conſcience was granted to foreigners. "Ad vos, ceu ad aſylum et portum tutiſſimum, ſub ſanctiſſimi regis alas, confluebant Germani, Galli, Hiſpani, Itali, Poloni, Scoti, ut illic Deo ſuo in fidei *libertate* ſervirent, quam ipſis patria ingrata negabat." *Gualteri præfat. in* 1. *ep. D. Pauli ad Corinth.*

The Dutch had the church of Auſtin Friars aſſigned them, and John a Laſco was their miniſter. Saxons, and other High Germans had the ſame liberty, and ſo had the Italians, who had Bernardine, and Michael Angelo Florio for miniſters. Valerandus Pollanus was paſtor of a Walloon congregation at Glaſtonbury. French proteſtants, and Spaniards had the ſame freedom. There were alſo French and Walloon churches at Canterbury, Sandwich, Norwich, Colcheſter, &c. They preached their own doctrines, performed their own rites, and practiſed their own diſcipline. Latimer pleaded their cauſe in his ſermons. Cranmer procured orders of council for them. And the crown not only tolerated them in England: but actually penſioned ſome of their great men abroad. John Sleidan had 200 crowns a year, and Juſtus Jonas had a ſimilar penſion. Queen Elizabeth's protection of all ſorts of refugees rendered her ſo odious to the pope, that he aſſigns this in the bull of her excommunication as one reaſon for his cenſure. It was the practice of the Engliſh court, during her majeſty's long reign, not only to allow liberty of conſcience to refugees in England: but even to afford powerful aids to ſuch as were perſecuted for religion abroad, and who, in their native countries had taken up arms againſt their own ſovereigns for the defence of their religious liberties. Witneſs France and Holland. In later times, the Britiſh court has ſhewn itſelf of the moſt tolerant diſpoſition. England as well as Holland and Pruſſia publiſhed invitations to refugees, and acts of naturalization. Her majeſty Q. Ann gave 12000 l. to the relief of French refugees in 1705. The Proteſtant

thing merely human and *carnal* in it, ſince he only conſidered the preſervation of his temporal life, and concerned himſelf only about his body, inſtead

tant Palatines taſted of the ſame bounty in 1709. All the nation relieved their neceſſities, and the biſhops, agreeably to their orders and their intereſt, forwarded the briefs, and excited the charity of all the kingdom. Here, then, is one fact.

But, lo! here follows another equally true. This ſame England, ſo liberal to foreigners, refuſeth the ſame liberty to natives. Cranmer compliments Calvin at Geneva, and burns Ann Aſkewe in England. Q. Elizabeth aſſiſts French proteſtants, and perſecutes Engliſh puritans of the ſame religion at home. Our moſt gracious queen allows a part of her bounty to French preſbyterian maſters for training French children in preſbyterian principles; and at the ſame time commands Engliſh preſbyterians to put their children to epiſcopal ſchoolmaſters to be taught hierarchical principles. Comical exhibition! Foreigners ſailing to England for religious liberty, and hailing in their paſſage Britiſh veſſels freighted with Engliſh men, women, and children, bearing away for America in ſearch of the ſame bleſſing! Here is a ſecond fact.

A third follows. John a Laſco endeavoured to move the protector to grant a ſettlement in England to foreigners by "arguments as well taken from *Policy* as charity, namely that hereby a *trade* and a gainful manufacture would be introduced into England." (Strype mem. Cranmer.) The naturaliſation act, April 3, 1709, begins by aſſerting that the *power* and *wealth* of a nation are increaſed by an increaſe of ſubjects. The placart of the ſtates of Holland and Weſt Frieſland begins by declaring that the *grandeur* and *proſperity* of a country generally conſiſts in the multitude of its inhabitants, that foreign refugees had contributed to the increaſe of *trade*, *manufactures*, and *publick wealth*: July 18, 1709. The edict of his Pruſſian majeſty, dated May 13, 1709, hints more covertly the ſame ſubject. This is a third fact.

Now what ſhall we do with theſe facts? Shall we, with ſome divines, take only the firſt, and ſet out full cry, Kings, Queens, Biſhops and Burgomaſters *favour the things of God!* King Edward was a *godlye impe!* Queene Elizabeth's majeſties highneſſe was a *jewel of joye!* The moſt high

inſtead of elevating his mind to that ſuperior glory of Jeſus Chriſt, which was to follow his ſufferings, or

high and mighty princes of the arbitrary houſe of Stuart were by the grace of God moſt dreadfully gracious defenders of the *faith*, nurſing-fathers, and nurſing-mothers of the church of *God!* - - - Softly over the ſtones. I hate to be gulled. I ſaid divines had done this: but why ſhould they alone bear the blame? Authors of all ſorts, in thoſe days, ſwept all their ſubjects and cleanſed them from Antihierarchical notions, and garniſhed their title pages, addreſſes and dedications, with theological poſitions, that the reigning prince was "by divine providence a powerful protector of the *faith*, and undoubted religion of the *Meſſiah*, moſt comfortable nurſing parent of the Iſrael of *God*, in the Britiſh iſles." Their works were printed *cum privilegio*, remember! See *Norden's Speculum*.

Shall we take the ſecond fact alone, and affirm with infidels, princes and prieſts are all politicians: biſhops are atheiſts in judgment, and ſpaniels in practice: No prieſt ever *ſavoured the things of God?* God forbid!

The moſt juſt and equal uſe of theſe three facts is this. Put all the three into one ſcale, and ſit down coolly, and weigh ſome other facts againſt them. It is the only method of finding out the real value of them, as for example.

Here is one. Some foreign divines have ſpoken in the higheſt terms of Engliſh biſhops, anglican religious liberty and church-polity. Gualter at Zurich called Cranmer, on account of his attachment to it, *the immortal glory of England.* Probably Ann Aſkewe, and the Baptiſts thought, a little *money* would purchaſe a deal of praiſe from ſome men. Who that deſerved praiſe at home, would think himſelf obliged to import it from abroad?

Here is a ſecond fact. The clergy at home, warm friends to one kind of imputed righteouſneſs, have had the conſcience to place all the tolerant actions of the civil powers to the account of epiſcopacy. One dying archbiſhop of Canterbury, (on whoſe ſoul Jeſu have mercy!) ſaid, and another ſaid after him, "The *Church* of England hath been a ſhelter to other neighbouring churches, when a ſtorm hath driven upon them." Had I a witch of Endor at hand, I would give her a trifle to relate the following true tale to the *old man covered with a mantle.* There

 was

or conſidering the great work of man's ſalvation, to perform which he came into the world. 3. You may

was at Canterbury in 1697, a church of French proteſtants of the preſbyterian denomination. In this church there were a Stephen du Thoy, a Claude Rondeau, a Doctor Simon, and ſeveral other members, who adopted Socinian principles, and, to avoid excommunication, which their ſynod threatened, profeſſed themſelves members of the epiſcopal church of England, and received the ſacrament in their pariſh churches. The Reverend James Rondeau, and Mr. Souverain ſubſcribed and took oaths, and were beneficed in the church by his grace of Canterbury. Being off their guard, and declaring, they ſigned confeſſions of faith only as articles of peace, and that they did not underſtand them, ſome of their quondam friends of the ſynod along with ſome epiſcopal clergy prepared the ſpiritual artillery of the church againſt them. Finding out that the Archbiſhop only waited for an opportunity to cenſure them, they appeared before the civil magiſtrates at Canterbury on Sept. 9, 1697, and renouncing epiſcopacy declared themſelves diſſenters, and took refuge under the act of toleration. The next day the Reverend James Rondeau opened a nonconformiſt meeting by preaching from Gen. xxviii. 17. *This is none other but the houſe of God, and this is the gate of heaven!* I aſk, who ſheltered theſe foreigners from penal laws for conſcience-ſake, the epiſcopal *church*, or the *ſtate? Speak ye, that ſit in judgment.* YE *delivered us from the noiſe of archers, and we rehearſe* YOUR *righteous acts towards the inhabitants of the villages of Iſrael.* Yes, our *hearts are towards* OUR CIVIL GOVERNORS! *Lettres & Mem. ſur un ſchiſme a Canterbury. Bounty of the Queen to the Palatines, printed* 1709.

Here is a third fact. Greatly as we celebrate our own fame for poſſeſſing the moſt tolerant diſpoſitions, and for being the beſt conſtituted church in the world, all foreigners do not think with us. The marquis de Bougy, a French refugee, procured compariſons of the privileges granted by Pruſſia, Holland, and England, in order to determine the flight of exiles. Mr. Claude was conſulted on this head concerning a ſettlement in Carolina, or in ſome of the colonies, under the protection of his Britannick majeſty; and he was alſo conſulted concerning the epiſcopal treat-

may alſo remark a troubleſome and criminal *boldneſs*. He means to be wiſer than Jeſus Chriſt. *Peter took him* (2) ſays the evangeliſt, *and began to rebuke him, ſaying, Be it far from thee.* Raſh attempt! as if Peter were called into the counſel of God and Jeſus Chriſt his ſon to give his opinion concerning this grand affair. 4. It even ſeems as if Peter, hearing Chriſt ſpeak of his ſufferings, imagined, this diſcourſe proceeded only from his fear of death, and from a mean timidity; for he aims to encourage and comfort him as we do perſons whoſe fears exceed the bounds of reaſon. *Lord!* ſays

treatment of Engliſh nonconformiſts, which he exceedingly diſapproved. On all theſe articles foreigners ſpoke freely. See *Lettres de Monſ. Claude, tom.* v. *Diſſert. curieuſe ſur naturaliſations.*

I muſt not add more facts, much leſs may I preſume to ſay, who SAVOURS *power*—who favours *money*—who ſavours the *temporal* things of God—and who the *ſpirit* and *genius* of his goſpel: but I may affirm, young miniſters will find good and bad facts in church-hiſtory, and they ſhould weigh all before they pronounce the worth of any.

(2) *Took him.* Took him *aſide* ſay ſome; took him *by the hand* ſay others. *He embraced him* ſays Grotius. This laſt ſeems well to agree with the place; and the ſame word ſo rendered Philem. 17. would aptly expreſs the apoſtle's meaning.

(3) *Example of diſcuſſing the good and bad in words and actions.* On this runs Mr. Saurin's ſermon on *tranſient devotions.* From Hoſ. vi. 4. *What ſhall I do to thee Ephraim? what ſhall I do to thee Judah? for your goodneſs is as a morning cloud, and as the early dew it goeth away.* "This tranſient devotion, of which the text ſpeaks, is *not hypocriſy.* Hypocriſy cannot ſuſpend for a ſingle moment the ſtrokes of divine juſtice: yea it is leſs likely to extinguiſh the fire of divine anger than to inflame it. God does not uſe this tender language to hypocrites, *what ſhall I do to thee Ephraim?* but on the contrary, *wo be to you hypocrites.*

Nor is it the feeble piety of a tottering Chriſtian. However imperfect his piety may be, it is, however, real; and it would be too ſevere to ſay of this piety, it is *like the*

ſays he, *be it far from thee, this ſhall not be to thee*, as if he had ſaid to him, Do not afflict yourſelf, your apprehenſions of death are groundleſs, nothing of this is like to happen to you. (3)

XXI.

the early dew and goeth away - - - but it is between theſe two diſpoſitions. It does not go ſo far as the latter; but it goes farther than the former. It is ſincere, ſo it is ſuperior to hypocriſy; but it is fruitleſs, and ſo it is inferior even to weak piety. It is ſufficient to diſcover ſin; but not to correct it. It can promiſe ſincerely: but it does not perform. It weeps: but it doth not break off bad habits. It is a certain religion of times, circumſtances, &c. and owes its birth frequently to publick calamities, to ſolemn faſts or feſtivals, or to the approach of death; but it frequently vaniſhes with the cauſes, which produced it, &c. &c. All the images, which the Lord uſeth in the ſcriptures to make himſelf known to us, thoſe, which are taken from our infirmities, our paſſions, our love, and our hatred, are too imperfect to repreſent a God too far elevated above men to be repreſented by any thing human. Yet all theſe images have a reality, which agrees to the ſupreme being in an eminent manner, in a manner proportioned to his dignity. God repreſents himſelf here as a prince, who had formed a cloſe connection with one of his ſubjects. This ſubject appears ſenſible of the honour done him. The prince ſignalizes his eſteem by a profuſion of benefits. The ſubject abuſes them. The prince reproaches him. He is hardened. To reproaches have been added threatnings, threatnings have been followed by ſuſpenſion of favours. The ſubject is touched, affected, reanimated. The prince receives the penitent with open arms, and crowns his return with redoubled acts of kindneſs. The ungrateful ſubject abuſes them again. The prince again reproaches him, again threatens him, and ſuſpends again the effects of his love. To remove the ſame miſery the ſubject uſes the ſame means, and avails himſelf of the liberty of returning, which the goodneſs of his prince allows him, and again he returns. The prince yet pities and again pardons his relenting ingrate: but this perfidious ſubject, ſlighting the tenderneſs of his maſter, falls ſo often into this ungrateful behaviour, that the prince becomes a prey to a thouſand oppoſite thoughts, he feels himſelf divided between

XXI.

Suppose things.

This topick is principally uſeful in controverſy. (4) For example. When you are ſpeaking of the merit of good works, you may take this

tween the fear of rewarding ingratitude, and puniſhing fidelity. This image is moſt certainly infinitely beneath God, however it is that image, which he hath choſen to employ. *What ſhall I do to thee Ephraim?* Ephraim, Judah, why do ye rend my heart alternately by your vices and virtues? Why do ye not ſuffer me either wholly to give myſelf to you, or wholly to detach my affections from you? why do ye not let me give a free courſe either to my juſtice or love? Either let me glorify myſelf by your return, or by your ruin? Your devotions tie my hands, your crimes inflame my wrath. Shall I deſtroy a people, who have recourſe to my clemency? Shall I preſerve a people, who violate my laws? *What ſhall I do to thee Ephraim? What ſhall I do to thee Judah? for thy goodneſs is as a morning-cloud, and like the early dew it goeth away.*" Saur. *ſer. tom.* ii. *ſur les devotions paſſagéres.*

(4) *Suppoſitions are principally uſeful in controverſy.* Nothing elucidates a ſubject more than this manner of diſcuſſing it: but then the ſuppoſitions muſt not be fanciful; but well grounded. I will give examples of both.

A certain writer publiſhed in 1664 a pamphlet entitled *The Quakers unmaſked*, and applied to the people ſo called, 1 Sam. xiv. 15. thus tranſlated, *And there was trembling*, or QUAKING *in the hoſt, in the field, and among the people: the garriſons and the ſpoylers, they alſo trembled, and the earth* QUAKED; *ſo it was a very great trembling, or* QUAKING. Now, how could theſe words operate againſt the Engliſh people, called quakers, unleſs we *ſuppoſe* that the Philiſtine army in the text were religious quakers, and that the Engliſh proteſtants ſo nick-named were, like the philiſtine quakers, doomed to be deſtroyed by any Saul, or Jonathan, who ſhould take it into his head to kill them?

This furious writer affirmed, that the Engliſh *quakers were the ſpawne of Romiſh frogs, Jeſuites, and Franciſcan fryers.*

this way of ſuppoſition, and ſay, Let us ſuppoſe, that Jeſus Chriſt and his apoſtles held the doctrines of the church of Rome, and that they believed, men merited eternal life by their good works: let us ſuppoſe, that they intended to teach us this doctrine in the goſpels and epiſtles, tell me, I beſeech you, if upon this ſuppoſition (which is preciſely what our adverſaries pretend.) they ought to have affirmed what they have. Tell me, pray, do you believe yourſelf well and ſufficiently inſtructed in the doctrine of the merit of good works, when you are told, *when you have done all theſe things,*

fryers. No, replied John Audland, one of the injured friends, "we came to Briſtol from the *north,* we were born in Weſtmoreland, and have never been out of England." O, rejoined their oppoſer, "your coming out of *the north* is a ſhrewd argument of your badneſs. The Latin proverb ſaith, Omne malum *ab Aquilone,* and the Engliſh adagy is, All evil comes from *the north,* and the ſcripture informs us Jer. i. 14. *Out of the north an evil ſhall break forth*—iv. 6. *I will bring evil out of the north*—vi. 1. *Evil appeareth out of the north*—22. *Behold a people cometh from the north-country.*" As all our writer's reaſoning on theſe paſſages *ſuppoſes* the prophet ſpeaking of *the north of England,* Audland very properly, as he expreſſes it, "*unmaſked him, detected him, and took him with a* LYE *in his mouth.*" *Quak. unmaſk'd by Will. Prynne of Swainſwick, eſq.*

Gen. iii. 15. *The ſeed of the woman ſhall bruiſe thy head, and thou* [the ſerpent] *ſhalt bruiſe his heel.* "If we *ſuppoſe* our firſt parents to underſtand theſe words literally; and that God meant them ſo to be underſtood, this paſſage muſt appear abſolutely ridiculous. Do but imagine that you ſee God coming to *judge* the offenders; Adam and Eve before him in the *utmoſt diſtreſs*; that you hear *God* inflicting *pains,* and *ſorrows,* and *miſery,* and *death* upon the firſt of human race; and that in the midſt of all this ſcene of woe and great calamity, you hear *God* foretelling with great *ſolemnity* a *very trivial* accident that ſhould ſometimes happen in the world: that ſerpents would be apt to bite men

things, we are unprofitable ſervants? (5) Again, when the example of a miſerable publican is propoſed to you, who prays, *God be merciful to me a ſinner*, who ſmites his breaſt, and dares not lift his eyes to heaven; when he is placed in oppoſition to a phariſee, glorying in his works; and when you are informed, the firſt went down *to his houſe juſtified rather than the other*—when you are told, *if it be by grace, it is no more of works, otherwiſe grace is no more grace; if it be by works, it is no more grace, otherwiſe work is no more work*; when you are told, *you are ſaved by grace through faith, and that not of yourſelves, it is the gift of God*—when you are aſſured, you are *juſtified freely by grace, through the redemption, that is in Chriſt Jeſus, not of works leſt any man ſhould boaſt*—when you hear, that *to him that worketh not, but believeth on him,*

men by the heels, and that men would be apt to revenge themſelves by ſtriking them on the head. In the name of God what has *this trifle* to do with the *loſs of mankind*, with the corruption of the *natural* and *moral* world, and the *ruin* of all the *glory* and *happineſs* of the creation? Great comfort it was to Adam, doubtleſs, after telling him, that his days ſhall be ſhort and full of miſery, and his end without hope, to let him know, that he ſhould now and then knock a ſnake on the head, but not even that without paying dear for his poor victory, for the ſnake ſhould often bite him by the heel. *Adam*, ſurely, could not underſtand this prophecy in this ſenſe, though ſome of his ſons have ſo underſtood it; a plain indication how much more ſome men are concerned to maintain a literal interpretation of ſcripture, than they are to make it ſpeak common ſenſe." *Dean Sherlock's uſe and intent of prophecy. Diſc.* 3.

This excellent writer abounds with elucidating *ſuppoſitions* in the diſcourſes and diſſertations above quoted, and the whole book exemplifies the rule laid down by Monſ. Claude, in a very juſt and beautiful manner.

(5) *When ye have done all, ſay, We are unprofitable ſervants.* Cum feceretis omnia, *ſi fecerit*; nemo enim ad

him, that juſtifieth the ungodly, his faith is counted for righteouſneſs—when you are taught to believe, *the wages of ſin is death: but the gift of God is eternal life* (6)—tell me, I once more intreat you, can

ad perfectionem pervenire in hac vita poſſit; *conditionaliter* autem loquitur Chriſtus, *ſi poſſibile eſſet* omnia quæ debuiſtis, feciſſe, tamen vos ſervos inutiles, vel nihil promereri agnoſcere debetis.

Servi inutiles ſumus. Non abſolute, ſed comparatione facta ad ſervos, qui peculiaria præſcripta non tantum exſequuntur: ſed noctu diuque ſumma alacritate, et cum ſuo incommodo, negotiis herilibus attendunt; non enim ſemel, aut etiam ſæpius officio perfuncti, ceſſare debemus, ſed continuo in bono pergere, quamdiu in hac vita agimus: *a Deo hoc accepimus quod habemus, et ſumus, et poſſumus, nec ulla ſuppetat ſuperbiendi, aut gloriandi materia. Luke* xvii. 10.

(6) *Doctrine of merit.* Some divines have ſo little opinion of merit in a plan of redemption, that they think, the incarnation and merit of *Chriſt* was arbitrary, and not eſſentially neceſſary in the nature of things. This was the notion S. Baſil had of redemption, and he has ſeveral followers. " *Poterat* quidem ſine etiam incarnatione ſalutem conferre: ſed *voluit* ut natura, &c." *S. Baſil. Seleuc. Ep. Orat. in S. Deiparam, apud Combef. tom.* xi.

Others think their *own* merit neceſſary to recommend them to God. " True, Lord! ſays Patricius, I am a ſinner, ΑΛΛ' ευγνωμονω τον δεσποτην. Very well, replies the Lord, a great reward is laid up in heaven for your good works." This is preciſely the notion of many moderns. They weigh down vice with virtue, and make a balance in their own favour. *De mirac. dominic. imaginis in puteo Mag. Eccleſ. apud Combef. tom.* i.

Some imagine, the merits of *others* neceſſary. Hence the doctrine of ſupererogation, relicks, &c. &c. We are not to ſuppoſe, however, that all in the Greek and Roman church depend on the merits of others. " *Dig I cannot, to beg I am aſhamed.* Life is ſhort. *Dig* now, for, if you would in the next world, you cannot: nor can you *beg*. The merits of one cannot profit another. No ſleepy virgin's lamp can be ſupplied from the oil of another." *S. Aſterii Amaſcæ Epiſc.* ομιλ. περι οικον. της αδικιας. *apud Combef. tom.* i.

The

can you perſuade yourſelf, that Jeſus Chriſt and his apoſtles, by all *theſe* means, intended to teach you, that man acquires juſtification, and a right to eternal life by the merit of his works? (7)

You

The ſame might be ſhewn of the Roman divines: but the reformed churches alone profeſs and really practiſe the ſcripture plan. They perform good works—deny the merit of them in regard to God—and depending on the merit of Chriſt conciliate that with the free mercy of God.

The Phariſee ſtood and prayed thus with himſelf, προς ἑαυτον pro καθ' ἑαυτον vel *apud ſe*, i. e. totus in ſe ipſum verſus ſibi tantum intentus, et nihil niſi ſe ipſum ſpectans.

Prayed προσευχων nomine generalius accepto; comprehenditur id omne quo Deum compellamus; hic autem id genus quod *doxologia* dicitur denotari videtur.

I pay tithes of all I poſſeſs. Non illa tantum ex quibus vulgus ad literam legis ſolvere ſolet, ut poma et fruges terræ: ſed et ea quæ controverſi ſunt juris, putà minora olera, ova, lac, &c. potius commodis meis aliquid detrahens, quam traditiones patrum minimo tranſgrederer. Non hic a Deo remiſſionem petit peccatorum; non virtutum augmentum, quaſi harum culmen aſſecutus eſſet, nec majore Dei gratia opus habuiſſet.

Be merciful to me a ſinner. Senſus hujus precationis ex toto Pſalmo li. deſumptus; verba quidem hic ſunt pauca, tum luctu, tum verecundia vocem reprimente.

Juſtified. Sc. in ſenſu forenſi, a peccatis abſolutis, vel magis acceptus, &c. &c. Luke xviii. 13.

If it be of works it is no more of grace, otherwiſe grace is no more grace. Non habet rationem gratiæ, ſed mercedis potius; meritum enim et gratia ſe mutuo deſtruunt. elegans antanaclaſis. Rom. vi. 6.

The wages of ſin. Debita merces: οψωνια vox origine latina, proprie dicitur *piſcis aſſus*; deinde per ſynecdochen ſpeciei *quodvis edulium quod pani additur*; poſtea per ſynecdochen catechreſticam *ſtipendium militare*, quod apud veteres partim frumento, partim pecunia conſtabat; et per metaphoram mercedis loco *miſeriam et pœnam* deſignat. Rom. vi. 23.

(7) *Make doctrinal ſuppoſitions.* Biſhop Maſſillon's ſermon on Chriſt's divinity is formed upon this plan, "the glory and ſpirit of the miniſtry of Jeſus Chriſt, both prove his divinity. *If Jeſus Chriſt were only a mere man,*

 I. The

You may alſo make ſuch ſuppoſitions in morality (8) as well as in controverſy, in order to give greater

I. The *glory* of his miniſtry would be an inevitable occaſion of idolatry to us, and God himſelf would be chargeable with the error of thoſe, who worſhip him.

II. The *ſpirit* of his miniſtry would become a dreadful ſnare to our innocence.

I. *The glory of his miniſtry.* 1. An illuſtrious perſon was expected by all mankind. 2. Promiſed by the prophets. 3. When Chriſt appeared, his birth, life, miracles, &c. were all grand, glorious, and unheard-of, and all correſponded with prophecy.

II. *The ſpirit of his miniſtry.* 1. He preached and practiſed holineſs, as even they, who deny his divinity, own. 2. The world received numberleſs advantages in conſequence of his coming. 3. He foretold many events ſince fulfilled. If then we own the truth of the bible we muſt own his divinity." It is only diſguiſing this maſterly defence of Chriſt's divinity to ſpeak of it as the bounds preſcribed me permit. I tranſcribe ſuch ſkeletons with regret; nor would I attempt to abridge ſuch ſermons at all, unleſs I entertained hopes of ſtirring up in ſuch as have not ſeen them a deſire to peruſe them. I allow, ſo little makes a God in this fallen church of Rome, that arguments for *Chriſt*'s divinity come in general with an ill grace from a papiſt's pen: but this ſermon is an exception. This ſermon and one of Mr. Saurin's on the ſame ſubject have anſwered my enquiries concerning Chriſt's divinity more ſatisfactorily than all I ever read beſide: perhaps becauſe they are ſhort and plain. *Maſſ. Serm. Avent. pour la circonciſion.*

(8) *You may make ſuppoſitions in morality.* The following example from Heb. xi. 1. *Faith is the evidence of things not ſeen*, in a ſermon of a Profeſſor of Divinity at Geneva, is of this kind. "The word ελεγχος ſignifies an *argument*, or a *proof*, which when good may be ſaid to render a matter *evident*, to give it *demonſtration*. *Perſuaſion* of the truth of a fact is analogous to *ſight*, Abraham thus *ſaw* Chriſt's day. Hence comes the efficacy of Chriſtian faith. *Suppoſe* 1. Ye ſaw the ſufferings of *hell*, when ſin attacks you, would ye dare to yield to temptation for the ſake of pleaſure? 2. *Suppoſe* ye were admitted for a little while to the felicity of *heaven*, would ye part with it for temporal gain? 3. *Suppoſe God*, with all the magnificent enſigns of

greater weight to your exhortations. (9)

XXII.

of his glory viſible to you, would ye venture to offend him? 4. *Suppoſe* the *day of judgment* come, and yourſelves on trial, ſhould ye have any inclination to ſin? 5. *Suppoſe* yourſelves *dying*, would ye wiſh to ſtupify yourſelves by ſinning? Now faith preſents all theſe objects to thoſe, who believe the goſpel, with as much vivacity, as if they were preſent and viſible; faith therefore *prevents ſin.*" The preacher proceeds to ſhew that faith alſo *produceth holineſs*. The above example regards the rule of *ſuppoſition*, we do not propoſe it as a pattern of *regular arrangement. Sermons par Antoine Leger a Geneve, tom.* i. *S.* 1.

When ſuppoſitions are made grounds of moral action, they ought not only to be true in themſelves: but they ſhould be made to appear to be applicable to the action enforced. There is a great deal of duplicity in the frequent management of this article. For example. In the year 1685 the papal clergy in France, finding themſelves neither able to defeat the proteſtant clergy, nor even to make a tolerable excuſe for the abuſes in their own religion, drew up in a general aſſembly "a complaint TO THE KING againſt the calumnies, with which the pretended reformed loaded them in their books and ſermons." This curious complaint, ſigned by ſixty-five prelates and their creatures, they preſented to the king. To this they ſubjoined a confeſſion of faith, containing the doctrine of their church, according to the council of Trent. In a left hand column ſtands each article of their faith, and in the oppoſite right hand column quotations from proteſtant writers, charging them with heterodoxy, The firſt calumniating author quoted is Profeſſor Whitaker of Cambridge, in England. The ſecond is Downam biſhop of Derry, in Ireland. The laſt is Beza of Geneva. Ye holy jugglers! could your maſter *ſuppoſe*, think ye, all *moſt chriſtian* as he was, could he ſuppoſe, that his peaceable proteſtant ſubjects at *Paris* were to be blamed for Engliſh, Iriſh, and all other *foreign* calumniators? The very editions quoted were not printed in *France:* but at London, Geneva, &c. - - - Ah! we underſtand you. *Delenda eſt Carthago! Voyez Pleinte de L'Aſſemb. Gen. du Clerg. de France.*

(9) *Make ſuppoſitions to anſwer moral ends.* Thus Mr. Saurin on Peter's firſt ſermon to the Jews, Acts ii. *When they heard theſe things they*

XXII.

Guard against Objections.

There are very few texts of ſcripture where this topick may not be made uſe of, and it is needleſs to

were pricked in the heart, and ſaid—Men and brethren what ſhall we do? - - - You cannot call to mind S. Peter's ſermon without envying the primitive Chriſtians the precious advantage of hearing this preacher, and without ſaying to yourſelves, how would ſuch exhortations have penetrated our hearts? - - - but, my brethren, will you allow me to aſk you one queſtion? Should you like to hear theſe apoſtolick men? Would you attend their ſermons? And, to ſay all in one word, do you wiſh S. Peter was now in this pulpit? Pauſe a little before you anſwer this queſtion. - - Compare the taſte of this auditory with the genius of ſuch a preacher, your timorous delicacy with that noble liberty which made him ſpeak ſo powerfully againſt the vices of his own times. For our parts we, who think we know you very well, we are convinced, that no preacher would be leſs agreeable to you than S. Peter—of all the diſcourſes that can be addreſſed to you, there would perhaps be none leſs favourably received than ſuch as ſhould be formed upon the plan of this, which this apoſtle preached at Jeruſalem.

One wants in every ſermon to diſcover ſome new truth, and, under pretence of ſatisfying the laudable deſire of improving in knowledge, ſeeks to be diverted where he ought to be cenſured. Another wiſhes, we would pleaſe him, and would have us adorn our diſcourſes, not in order to gain a more eaſy acceſs to his heart, not to enable us by an innocent artifice to make uſe of his love of pleaſure to deſtroy the love of inordinate pleaſure itſelf: but to flatter a kind of frivolouſneſs, which people love to have indulged till a devotional exerciſe is finiſhed, when they may plunge into more ſenſual joys. Almoſt all deſire to be amuſed, and lulled aſleep; and if nobody is ſo groſs as to ſay, Flatter my evil habits, ſtupify my conſcience, praiſe my crimes, there is almoſt no one who does not wiſh it in effect. A principle of I know not what refined ſecurity makes us deſire to be cen-

to mention examples, they will occur to every one

cenſured to a certain degree, ſo that the receiving of a light emotion may make us preſume that we have practiſed the duties of repentance, and yield us an aſſurance, which we could not poſſibly have obtained by hearing encomiums on our vices. We would have the wound touched, but not probed. We like the application of emollients, but cannot bear to have the fire and the knife go to the bottom of the wound.

Ah how little would the apoſtles have preached in your taſte! figure to yourſelves thoſe holy men aſcending this pulpit, after having walked in your publick places, after having known your domeſtick ſecrets, after having ſeen through the coverings of certain criminal actions, after having been informed of certain myſteries, which I dare not even name, and of certain ſplendid crimes committed in the face of the ſun. Do you imagine, that, knowing all theſe, theſe holy men would have ſtudied to gratify your taſte for preaching, and have ſubmitted to thoſe laws, which you chooſe to impoſe on your preachers? Would they, think ye, have gratified your curioſity by curious diſquiſitions? Would they, think ye, have conjured you not to deſpair? Do ye think they would have been content to have told you in a vague and ſuperficial manner, that you muſt be virtuous? Would they have finiſhed their ſermons by pathetically exhorting you not to form the leaſt doubt concerning your ſalvation? Ah, my brethren! methinks I hear theſe holy men animated with the ſame ſpirit which made them ſay with ſo much boldneſs to the murderers of Chriſt, *you have taken this holy Jeſus and with wicked hands have crucified and ſlain him*, methinks I hear S. Peter, &c. &c. *Saurin ſer. pour la pentecote, tom.* v.

My apology for ſuch long extracts from Monſieur Saurin is perhaps weak enough; it is my fondneſs for that writer, of him methinks I can ſay as one of Socrates, *και γας το μεμνησθαι Σωκρατους, και αυτον λεγοντα, και αλλου ἀκουοντα εμοιγε αει* ΠΑΝΤΩΝ ΗΔΙΣΤΟΝ· (*Plato in Phædone.*) and Tully will excuſe me (in *orat. pro Archia poeta.*) ſi ipſi hæc neque attingere, neque ſenſu noſtro guſtare poſſemus, tamen ea mirari deberemus, etiam cum in aliis videremus.

(1) *Guard againſt objections.* There is as much reaſon for giving this advice to preachers as there is for ſaying to an architect going to build, Guard againſt winds and ſtorms; you build in ſummer and retire; but your building

one without much reflection. (1)

Remark

ing muſt ſtand abroad all winter. It would be folly to ſuppoſe, that any religious truth, how demonſtrable ſoever, could ſtand in this world free from objections. All truths touch ſomebody's intereſt, and touch the ſecular intereſt of half mankind, and you *touch their bone and their fleſh*, and, were you a God, they would *curſe you to your face.* Perhaps no ſubject is of greater importance to truth in the chriſtian church than that of BENEFICES, and perhaps no proteſtant has written a better book on *beneficiary matters*, than that publiſhed by Fra Paoli Sarpi, who lived and died in the communion of the church of Rome, the moſt monied and the moſt corrupt of all. All communities allow the truths contained in it in theory; indeed who can deny them? but in practice - - - Ay, in practice, father Paul! we have a great many - - - very - - - weighty - - - objections - - - which require a - - - moſt - - - mature - - - deliberation. *Lay hands ſuddenly on no man* - - - You ſay, " the apoſtles never deputed a man to any eccleſiaſtical charge, who was not firſt *elected by the whole church* collected together."——You affirm, " the apoſtles *gave themſelves to prayer, and to the miniſtry of the word*, and left ſecular affairs to ſecular men; but now the chief prelates of the church, quite other ſort of men, attend the government of *temporal* things, and leave the office of *preaching* and teaching the word of God, and the doctrine of the goſpel to *friars* and *cheap inferior prieſts*." - - - Upon my conſcience, father Paul! I cannot *ſee* the evidence, or the utility of your reaſoning. - - Hear me, my friend! - - Yours is an interleaved edition of Fra Paoli *on beneficiary matters*, and, as you are a patron of the *arts* as well as a chriſtian clergyman, your connoiſſeur left eye beguiles your clerical right eye, and fixes both on the beautiful copper-plate on the oppoſite page. That copper-plate is worth three thouſand guineas annually at the bank of England. Ah! father Paul! beneficiary matters are diviſible into *two* parts—there are beneficial *bank bills* as well as beneficiary *demonſtrations!* Seriouſly, I mean to remind young miniſters—that, in guarding their doctrines againſt objections, they ſhould ſtudy *men* as well as books, and conſider what it will coſt ſome people to allow their demonſtrations.

A preacher may excite objections againſt his doctrine by an injudicious way of

pro-

Remark, however, objections muſt be natural, and popular, not far-fetched, nor too philoſophical;

propoſing it. Caſſander, Grotius, Biſhop Forbes, and many others have propoſed a reunion of the reformed churches with the church of Rome: but the very manner, in which they propoſed it, has created objections againſt a reunion ſtronger and more numerous than any, that lie againſt a ſeparation.—"The difference, ſays one, lies more in *terms* than in things.—There is *no difference,* ſays another; Archbiſhop Sheldon and Blandford Biſhop of Worceſter both told the Dutcheſs of York that they prayed for the dead every day, although they did not own it. Barrow Biſhop of S. Aſaph, and Thorndike prebendary of Weſtminſter cauſed requeſts for prayers for their ſouls to be put upon their graveſtones. Forbes wrote for purgatory. Now ſay they, is it reaſonable to ſeparate from a church for teaching doctrines, which we ourſelves ſuffer to be taught in our own?" To all which we reply. Such propoſals of reunion to Rome as come from men, who ſo ſtate the caſe as to prove their total ignorance of the real *grounds* of ſeparation, are more objectionable than the ſeparation itſelf. See *Eſſay for Catholick Communion* 1704.

Objections againſt a doctrine may be created by an aukward manner of attempting to *prove it.* A vice-chancellor of a foreign univerſity publiſhed a ſabbath-day's meditation on the intermediate ſtate of ſeparate ſpirits: a conſolatory diſcourſe on the anniverſary of his wife's death. Some of his firſt reflections are taken from—the ſinging of *ſwans* before death—from the opinions of *Cicero*—and *Seneca*—and *Lactantius.* Alas! *miſerable comforters are they all!* The deciſions of *Jeſus Chriſt* ſhould have ſtood firſt in place, as they ſtand firſt in authority on this article. *Joachimi Hagemeieri De ſtat. anim.*

Objections, which are known to lie againſt a doctrine, may be ſtrengthened by being *omitted.* Butler, who knew every body, and every thing, was pleaſed to call a certain ſet of people *Obſollers;* and his laſt learned editor, Doctor Grey, who knew hiſtory and divinity, and every thing except equity to puritans, was pleaſed to inform the world, that he had found out after great labour, that theſe obſollers were puritan preachers, and that his author ſo called them on account of their raiſing *objections* and then giving *ſo-*

lutions

cal; in a word, they muſt be ſuch as it is abſolutely

lutions in their ſermons; and alſo for their marking theſe parts of their ſermons in the margins of their printed books by OB—SOL - - - Moſt inconceivably important diſcovery! Why Doctor! You remind me of a moſt monſtrous erudite ſcholar in Gil Blas: but for whom the world would never have known that children cried at Athens when they were beaten! The truth was, the prelates made *obs*, and the puritans were forced to make *ſols* to ſheath them; for the former had been ſo intent on eſtabliſhing *themſelves*, and on perſecuting all non-conformiſts, that they had forgot to eſtabliſh the goſpel of Jeſus Chriſt; when, therefore, the puritans obtained audience, they were obliged to remove a thouſand objections againſt the ſimple truth, which their auditors, ſunk in popular ignorance and ſuperſtitions, filthy offal left by popiſh prelates, and not cleanſed away by high-flying epiſcopalians, had entertained. The famous Arthur Hilderſham, a worthy predeceſſor of the learned Doctor Grey, in the living of Aſhby de la Zouch, Leiceſterſhire, was one of theſe obſollers. Several of his lectures on the fourth of John are compoſed of *objections* and *anſwers*, and excellent ſermons they are. The *doctrine*, the *ſtyle*, and the *temper* of his works may be ſet againſt the productions of any prelate of his own age, and they would produce the ſame effect as a river produces in contraſt with a ſtanding pond. Hilderſham had a noble ſoul, a ſoul too great to be governed by a few faddling rules drawn up by puling maſters, at a fire-ſide, and never tried in real action. His law neither protected nor prohibited obſollers; his law was popular edification. Hear him. "Shew me not the meat: but ſhew me the man. He is the moſt able miniſter of the new teſtament, who winneth moſt ſouls, and reapeth moſt fruit unto God. That kind of preaching, whereby the people of God profit moſt in knowledge and ſanctification, is the beſt kind of preaching. Let no man ſay, he is unlearned, who teacheth profitably. When God hath ſet his ſeal on his miniſtry (as on theſe he hath done. 1 Cor. ix. 2.) who art thou, that dareſt diſpraiſe, or deſpiſe, or diſgrace him! God's people ſhould not allow beſt of him, who praiſeth himſelf: but of him, whom the Lord praiſeth by working with him in bleſſing his labours. 2 Cor. x. 18. Compare the hearers of theſe *learned* and *eloquent* teachers, whom thou ſo

ſutely neceſſary to obſerve and refute. (2)

They

ſo much admireſt, with thoſe of others, who preach plainly, and whom thou deſpiſeſt for that cauſe, and judge whether is the beſt teacher. *I will know not the ſpeech of them, that are puffed up: but the power.* 1 Cor. iv. 19, 20." A man of ſuch a heart cannot do much amiſs. Give him a bible and a little common ſenſe, and he will do greater good than a thouſand doctorial editors of Hudibraſtick books, a ſort of common ſewers, ſinks of all the filth of the town, ſcraped up and ſwept in by ſcavengers in black! *Arth. Hilderſham. Lect. on John, Lect.* lxviii.

(2) *State thoſe objections only, which it is neceſſary to refute.* Some divines of modeſt and moderate principles have thought proper to ſtate objections without any deſign of refuting them; and, it ſhould ſeem, they have acted wiſely in doing ſo. For 1. It is certain, there are many literary enquiries relative to the bible, and ſeveral doctrines contained in it, which are, and ever will be indiſſoluble myſteries. 2. Theſe will always be liable to objections from all the enemies, and from many of the friends of revelation. Enemies will naturally complain; and ſome friends have no ideas of myſteries in religion. 3. In this ſtate of affairs, two ſorts of believers will go to diſputing. The one will urge objections, the other will endeavour to remove them; and in their great zeal will overſhoot the mark, by attempting to elucidate what is naturally beyond elucidation; or by giving ſolutions more intricate and objectionable than the objections themſelves. Here then, 4. Modeſt moderate men ſtep in, ſtate the difficulties on both ſides, urge home the impoſſibility of obtaining demonſtration, prove that the difficulties in queſtion ought not to form even a prejudice againſt revelation, and turning the whole into moral uſe exhort the diſputants to ceaſe jarring about what none of them can determine. Theſe divines are generally known in this world by odious appellations, and quaint names of ſlander and abuſe, by which their fiery weak brethren think proper to diſtinguiſh, and puniſh them: but by what name they will be known in the next world, *the prince of peace*, who bleſſed the *peacemakers*, alone can tell!

Saurin was one of this claſs. His ſermon on predeſtination, which we have elſewhere quoted, may ſerve

 to

They muſt be propoſed in a clear and ſimple ſtyle without rhetorical exaggerations; yet not unadorned nor unaffecting. (3)

I think,

to explain our meaning in regard to *doctrine*: and his preface to his diſſertations on the bible, tom. i. will ſhew our meaning in regard to *literary* matters. "An *ancient* book—written in a *dead* language—in which *no other author* has written—ſpeaking of *actions*—*cuſtoms*—*places*—and *nations*—of which *no veſtige* remains—is it ſtrange that there ſhould be paſſages in ſuch a book beyond the erudition of interpreters!" *Saur. Diſſ. tom.* i. *pref.*

(3) *State objections without rhetorical exaggerations.* In all argumentation it is extremely important to diſtinguiſh between reaſon and paſſion. Reaſon ſtates facts, and draws concluſions: paſſion colours them; and, if we be incautious, the colouring will miſlead us. The ſame cool equity, that is requiſite in a court of judicature, ought to be exerciſed in a chriſtian pulpit. For example.

The bill of indictment preferred againſt John Bunyan ran thus. "John Bunyan - - - hath deviliſhly and perniciouſly abſtained from coming to church to hear divine ſervice: and is a common upholder of ſeveral unlawful meetings and conventicles, to the diſturbance and diſtraction of the good ſubjects of this kingdom, contrary to the laws of our ſovereign lord the king."

The two facts are theſe. Bunyan did not worſhip Almighty God in the pariſh meeting-houſe. Bunyan did worſhip Almighty God in a farm-houſe. Now theſe two facts are innocent in themſelves, inoffenſive to ſociety, and altogether unconnected with plots of ſubverting civil government, conſequently, the citizen, who did them, ought not to have been criminated for theſe actions. But ſee what rhetorick can do! Call the pariſh meeting-houſe *the church*—name the ceremonies performed there *ſervice*—aſſert the book that contains them to be *divine*—make the whole of religion to conſiſt in *hearing* a prieſt *read* it—affirm that a *devil*, or a *devilkin* comes from hell to perſuade Bunyan not to hear it—ſay that Bunyan's abſence is of ſo much conſequence as to be *pernicious*, or deſtructive to the divine book—Call the farmer's parlour, held in fee-ſimple, a *conventicle* or meeting-place—ſay, if ſixteen harveſt-men and their wives meet there on the

twen-

I think, it is never adviſeable to ſtate objections, and defer the anſwers to them till another oppor-

twentieth of Auguſt and get drunk at harveſt-home, the parlour is a *lawful* conventicle; and that if they meet there on the twenty-firſt of Auguſt to repent of drunkenneſs, and get Bunyan to pray to God there to accept their repentance, and to tell them out of the bible whether God will accept it, that then it is an *unlawful* conventicle—ſay, that the prayers and tears of theſe ſeventeen poor wretches *diſturb* and *diſtract* all the good ſubjects of the kingdom, who may happen to be at the very time extremely merry at operas, play-houſes, taverns, alehouſes, and other places, and know nothing about it—bedizen all this with the name of *our ſovereign lord the king*—and lo! this rhetorical objection ſhall ſend Bunyan to jail for twelve years and ſix months!

In a manner equally fraudulent divines bring objections into the pulpit, and delude unwary ſouls with *great ſwelling words* of inſignificance. Biſhop Hoadley affirmed, that "the laws of Chriſt's kingdom, *as he left them*, have nothing of this world in their view." Doctor Trapp thought proper to object againſt this propoſition, becauſe "it would introduce *anarchy* and *confuſion* into THE CHURCH, and eſtabliſh *hereſy*, *libertiniſm*, *infidelity*, and *atheiſm*, upon the ruins of *chriſtianity*:" that is to ſay, Chriſt left a ſyſtem of *atheiſm*, and civil powers turned it into a ſyſtem of *religion*. *Serm. on Chriſt's kingdom. May* 19, 1717.

Here are two other facts. The Britiſh parliament ſuppreſſed epiſcopacy in leſs than one hundred years after they had eſtabliſhed it. The liturgy was laid aſide, and the directory ſupplied its place, by order of *the powers that were*. And had not the power, that created liturgy and epiſcopacy, as much right to annihilate as to create them? If religion be a ſtate-tool, may not the ſtate uſe whatever tools they think beſt ſerve their purpoſe? No ſuch thing. Hear the church's objection. "Epiſcopacy, that venerable, ancient, apoſtolical order fell a ſacrifice to miſguided zeal, and blind popular fury. Then began conceited ignorance to triumph wide and far over learning and ſound knowledge, novelty over antiquity, confuſion over order, ſchiſm, hereſy and blaſphemy over unity, orthodoxy, and ſincere piety. This was refining upon the church of England!

opportunity; anſwer them directly, forcibly and fully. (4)

Here,

land! theſe our reformers!" - - *Nay but*, Rev. Mr. Archdeacon, *who art thou, that replieſt againſt* THY *God! Shall the thing formed ſay to him, that formed it, Why haſt thou made me thus!* Hath not the civil magiſtrate power over the eſtabliſhed clergy, of the ſame lump to make epiſcopalians in the ſixteenth century and preſbyterians in the ſeventeenth? The *fact*, and the *rhetorick* of it muſt be diſtinguiſhed. *Dr. Waterland's ſerm. at S. Paul's, May* 29, 1723.

There are two ſorts of people, who quit the epiſcopal community; and both ought to ſtudy this article. The firſt conſiſts of thoſe, whoſe objections lie againſt the *conſtitution* itſelf, and they ought not to yield up the plain, literal, ſolid reaſons of their diſſent to any declamations, that do not touch the point in debate, however florid they may be. The other claſs quit the church on account of the *men*, who adminiſter the conſtitution; either, they ſay, their doctrines are unſound, or their lives immoral. Theſe deal very largely in rhetorical objections againſt the clergy, and paint in glaring colours the preaching and the practices of the men. The firſt is the peaceable way of diſſenting. It reprobates the conſtitution and leaves the men to the mercy of God. Civil liberty empowers them to do the firſt: chriſtianity binds them to obſerve the laſt.

(4) *Refute objections fully.* Quintilian ſays, it is as much harder to defend than to accuſe, as to heal a wound is harder than to make one. "Non ſine cauſa tamen difficilius ſemper eſt creditum (quo Cicero ſæpe teſtatur) defendere quam accuſare - - proponitur enim uno modo, varie diſſolvitur - - - hinc mille flexus et artes deſiderantur - - - accuſationibus etiam mediocres in dicendo ſufficerunt: bonus defenſor nemo, niſi qui eloquentiſſimus fuit. Nam ut quod ſentio ſemel finiam, tanto eſt accuſare quam defendere quanto facere quam ſanare vulnera facilius." *Inſt.* v. 13. *de Refutatione.*

Chriſtianity was formed perfect by Jeſus Chriſt as the human body was made by the creator, and in its original ſimplicity it required nothing of literary ſkill to anſwer objections, for its enemies could ſay nothing againſt it worth hearing: but after it fell into the butcherly

Here, it may be aſked, whether in ſtating objections to be anſwered it be proper to propoſe them all together at once, and then come to the anſwers, or whether they ſhould be propoſed and anſwered one by one? I ſuppoſe diſcretional good ſenſe muſt ſerve for both guide and law upon this ſubject. If three or four objections regard only *one* part of the text, if each may be propoſed and anſwered in a few words, it would not be amiſs to propoſe theſe objections all together, diſtinguiſhing them however by firſt—ſecond—third—this may be done agreeably: but if theſe objections regard *different* parts of the text, or different matters, if they require to be propoſed at full length, and if it would alſo take ſome time to anſwer them, it would be an impertinence to propoſe them all together. In ſuch a caſe they muſt be propoſed and anſwered apart (5)

XXIII.

ly hands of bad men, who firſt chopped it in pieces and deſtroyed its form, and then made it up again another form as ſeemed good to the makers, it became very objectionable, and learning and ſkill became requiſite qualifications of its defenders. The only way, then, of ſolidly defending chriſtianity is the art of diſentangling the original, and of placing it in its primitive ſhape.

(5) *Some objections muſt be ſtated ſeparately, and others all together.* That ineſtimable ſet of ſermons againſt popery, which was preached by our miniſters at Salters' hall in 1735, affords a beautiful exemplification of our author's rule. The ſet contains our objections againſt popery. Each of theſe was propoſed *apart.* Mr. Barker opened the lecture with a general charge of corruption—Doctor Chandler followed, and objected againſt the *papal notes* of the church—Mr. Neal came next and deſtroyed popiſh *ſupremacy*—Mr. Smyth examined *infallibility*—Doctor Wright conſidered *tradition*—Doctor Harris *tranſubſtantiation*, and ſo on. Each article is an objection againſt popery, and it was fair and proper to examine each apart: but it was not neceſſary in examining each article

XXIII.

Consider Characters of—Majesty—Meanness—Infirmity—Necessity—Utility—Evidence, &c. (6)

Majesty, and Magnanimity.

Take an example of this from John xiv. 1. *Let not your heart be troubled, you believe in God, believe alſo*

cle to ſeparate the ſeveral objections, that there are againſt each, and to refute them apart. They are, therefore, in ſome of the ſermons ſtated *all together*. Thus Doctor Harris. "The Trent catechiſm ſays—That the ſacrament is the true body of Chriſt, which was born of the virgin, and is now in heaven, together with his ſoul and divinity—That it is entire in every part of the bread, and every drop of the wine—that no part of the ſubſtance of bread and wine remains—that the accidents of bread and wine, which do remain, are in no ſubject, but exiſt by themſelves in a wonderful manner, and which is not too curiouſly to be inquired into - - - This is *the point* I am to debate at this time." It was ſmartly ſaid by Doctor Hughes in the next ſermon, which was againſt the popiſh veneration of ſaints; "there is one ſaint, who, I fear, does not come in for his ſhare of devotions - - - it is one Saint Mathurin, who, it ſeems, has an admirable noſtrum for the cure of *folly*."

(6) *Conſider characters.* As there are certain perſonal qualities peculiar to each individual, and to deſcribe theſe is to *characterize* the man, ſo there are certain peculiarities, which belong to expreſſion, and theſe peculiars, whatever they are, are the characters, or diſtinguiſhing marks of each expreſſion. There are as many of theſe as there are intelligent emotions, which expreſs themſelves in language; for proper language is all expreſſion of emotion. Even *tones*, without articulation, are characteriſtical, that is to ſay, they expreſs fear, joy, anger, and ſo on; and there are caſes in which *ſilence* is characteriſtical. Our author's rule, then, is founded in the nature of things.

There is a kind of ſympathy between intelligence and expreſſion. Mean thoughts cannot

alſo in me. Theſe words are characterized by a *majeſty*, which exalts Jeſus Chriſt above all ordinary paſtors, and above all the prophets; for who beſide the ſon of God could ſay, *Ye believe in God, believe alſo in me?* Theſe words equal Jeſus Chriſt to the eternal father, and make him the object of our faith and confidence as well as the father; for they imply that faithful ſouls may repoſe an entire confidence in his power, protection and government, and that the ſhadow of his wings will diſſipate the ſorrows of their minds, and leave no more room for fear. (7)

You

cannot be dignified by language, and much language only gives the whole the air of ſhrivelled fruits. On the contrary, magnanimity of thought ſhines through language juſt as ſome lovely female features ſparkle through a thin gauze vail. The ſympathy lies not in the quantity: but in the *ſort* of ſtyle. Longinus treats of this in his ninth ſection, and calls ſublime language μεγαλοφροσυνης απηχημα, eccho magnitudinis animi. The holy ſcriptures inculcate the ſame idea: *a fool's voice is known by a multitude of words*, a fool's *ſpeech*, or *ſtyle* is characterized by an exuberance of terms —*hearken to the voice of my words:* Job xxxiv. 16.—*The rulers knew not the voices of the prophets:* Acts xiii. 27. —*Paul's epiſtles are weighty and powerful:* 2 Cor. x. 10. —*The ſheep know the ſhepherd's voice:* John x. 4.

(7) *Character of majeſty.* It was propheſied of the Meſſiah, *he ſhall feed in the majeſty of the name of the Lord his God*; that is to ſay, he ſhall *teach* a ſublime doctrine, and he ſhall *rule* like God with an irreſiſtible authority. Micah v. 4. Jeſus of Nazareth exactly anſwers this deſcription. The TRUTH of his doctrine is the ſublimity of it, and the demonſtration, that attends it, carries along with it the ſoft impelling ſway of irreſiſtible conviction, forming principles of ſelf-ſuaſion (if I may ſo ſpeak) within the ſoul of each diſciple. There are various *degrees* of the ſublimity of truth. The whole truth of a gnat or an acorn would form a noble body of ſcience: what muſt the truth of GOD be! Him *no man had ever ſeen*; he inhabited *light that none could approach*; yet all human felicity lay in the

You ſee alſo a character of *tenderneſs* and infinite love towards his diſciples, which appears in the aſſurance, with which he inſpires them, and in the promiſe, which he tacitly makes them, of always powerfully ſupporting, and never forſaking them. The ſame characters, or others like them, may be obſerved in all this diſcourſe of our Saviour, which goes on to the end of the ſixteenth chapter. As in theſe words, *I am the way, the truth, and the life*—in theſe, *He that hath ſeen me, Philip, hath ſeen the father*—in theſe, *Whatſoever ye aſk in my name I will do it*—and again in theſe, *I will*

knowledge of him. *The only begotten of the Father* was full of *true* ideas of him, and, being alſo full of *grace*, he declared him to us; declared the moſt ſublime ſubject in the moſt majeſtick manner. It was *the voice of the Lord, powerful and full of majeſty*. Pſal. xxix. 4.

The text above is, as our author obſerves, no incompetent proof of our Lord's divinity. *Ye believe in* GOD - - - *believe alſo in* ME. What an aſſociation of ideas! Had ever prophet preſumed to utter ſuch language as this? This is one of the many texts, that diſgrace the character of Chriſt in the ſame proportion as his divinity is denied. He aſſociated himſelf as a ground of confidence with the Father, and propoſes both together to the faith of his diſciples. A dangerous aſſociation if he were a mere man!

This text affords a proof of that obſcurity, which the poverty of language neceſſarily ſheds on ſentiment. The copious greek language, which makes a thouſand words out of one verb, is after all obliged to expreſs an *indicative* and an *imperative* ſentiment by the ſame term; and there are caſes, in which it will be hard to come at the preciſe idea of the ſpeaker. The verb πιϛευετε in this text is of this kind; and its ambiguity of mood has given riſe to four readings of the text.—1. Ye *do* believe in God: ye *do* alſo believe in me: be not troubled then—2. *Believe* in God: *believe* alſo in me: and give yourſelves no farther trouble—3. *Believe* in God: ye *do* believe in me; thus you will be free from anxiety—4. Ye *do* believe in God: *believe* alſo in me: and make yourſelves eaſy. Our

I will not leave you orphans (8) *I will come to you.* In general, we ſee almoſt in every verſe majeſty, tender-

Our beſt criticks adopt the *ſecond* reading, becauſe it is not uſual in ſcripture ſtyle to uſe the ſame verb in the ſame ſentence in *both* moods —and becauſe it agrees with the apparent *deſign* of the ſpeaker, which was to ſtrengthen the courage and comfort of the diſciples by ſtrengthening their faith. Vid. *Poli Synopſ. in loc.*

(8) *I will not leave you orphans.* Ουκ αφησω υμας ορφανους. Non relinquam vos *orbos*, i. e. *ſolos*, et præſentia mea ac gratia deſtitutos. Veſter ero patronus, et vos potenter protegam. This, as our author juſtly obſerves, is characterized with *tenderneſs*. Chriſt is a perſon of genuine affection; ſenſibility to human woe is his *real character*. To expreſs this he deſcribes his emotions by *imagery* of the tendereſt kind. Is there in nature a more pitiable object than an expoſed *orphan?* Is there a nobler idea than this of an *everliving father*, an everlaſting patron? I venture to alter and adapt four lines to the ſubject.

——————— with head declin'd,
Like a fair flow'r ſurcharg'd with dew, he wept.
And words addreſſ'd ſeem'd into tears diſſolv'd,
Wetting the borders of his homely garb.

Milton. Samſ. Agon.

A ſtudent of divinity cannot help obſerving four things on this ſubject. 1. *A ſingularity of character in Chriſt.* He had every thing human in the higheſt perfection. His joys were grave—his griefs were juſt—his gentleneſs and his goodneſs, his inflexibility and his humanity, all his excellencies were in perfect harmony with each other, and all moved on in the ſolemn ſtate of all the other complete works of nature.—2. *The inhumanity of ſome of his pretended diſciples.* Compare the ſentiments and language of pretended patrons of the church with thoſe of our divine patron. Unfeeling authors of eccleſiaſtical woe! who taught you to bluſter, and order, and curſe in the church!—3. *The true character of an original diſciple of Jeſus.* Like his divine maſter his ſoul diſſolves at human miſery, and his beneficent hands relieve it. Conformity to modes and forms may make *perſona*, a maſk in grammar, and a *parſon* in law: but, good God! how different is evangelical ſenſibility of ſoul from

tenderneſs, love of holineſs, confidence of victory, and other ſuch characters, which it is important to remark. (9)

Meanness and Infirmity.

You will very often obſerve characters of meanneſs and infirmity in the words and actions of the diſ-

from all this!—4. *The nature and uſe of affection in a preacher.* O how deep into the heart go thoſe periods, which are ſown in the unforced, uninvited tears of the preacher! S. Paul's laſt ſermon to the Epheſians was delivered in the true ſpirit of his pattern. He delivered it *with many tears*; the people *wept ſore—fell on his neck—kiſſed* the departing ſervant of God—and *ſorrowed moſt of all for the words, which he ſpake, that they ſhould ſee his face no more.* Acts xx. 18, 37, 38.

(9) *Obſervation of characters is important.* The great conſequence of this will appear by one ſingle conſideration. All perfect productions have properties real and excellent. Some imperfect beings, not having theſe properties, endeavour to *act* them. When a vaſſal acts like a baron, we ſay he *lords* it, and when a bad man ſtrives to act the character of a good one, without endeavouring to obtain qualities eſſential to a good man, we juſtly conſider him as an eccleſiaſtical ſtage-player, and call him a *hypocrite*, a moral diſſembler with *holy leer.* Lewis the fourteenth is ſaid to have poſſeſſed none of the qualities of a king: but to have acted the part of one as well as he could. This is what our James I. called *kingcraft*, of which, God knows, the poor ſoul had very little! There is in the church prieſtcraft—prophetcraft—chriſtiancraft; that is to ſay, wicked men have found it worth their while to try to act the parts of men, who really poſſeſſed the qualities, that conſtitute theſe characters.

The auguſt character of the Meſſiah has been attempted by impoſtors (See *Joſeph. de bell. Jud. L.* vi. *E.* 5. *S.* 2.) Now as it is important to diſtinguiſh the true Chriſt from falſe Chriſts, ſo it muſt be of conſequence thoroughly to inform chriſtians of the real character of our inimitable Jeſus. Moreover, as he is to be humbly imitated by his diſciples, it is

diſciples of Jeſus Chriſt. As when they aſked him, *Wilt thou at this time reſtore again the kingdom to Iſrael?* Acts i. 6. (1) You ſee, even after the reſurrection of Jeſus Chriſt, they were full of that *low* and carnal idea, which they had entertained, of a temporal Meſſiah. (2)

You

is neceſſary they ſhould be thoroughly acquainted with their model. See *vol.* i. *p.* 344.

(1) *Reſtore the kingdom*, &c. There are (ſays Calvin) as many errors as words in this queſtion, They dream of an *earthly* kingdom - - - they aſſign the *time* - - they ſhut out the gentiles, reſtraining the kingdom to *Iſrael* - - they would know what was *not* revealed, whereas true wiſdom is to ſtop in learning where Chriſt our maſter pauſes in teaching. Hence he properly infers the abſurdity of aiming to be *wiſe above what is written*, and reproves ſuch as love to deal in dark myſteries, either in things not revealed at all, or but darkly and obſcurely mentioned. *Calv. in Act.* i. 6.

(2) *The idea of a temporal Meſſiah is mean and carnal.* This mean idea hath poſſeſſed the minds of profeſſed diſciples of Chriſt in all ages. The apoſtles ſoon ſtruggled through ſuch low ſecular notions: but a very large ſucceſſion of their pretended followers have expired incurable under this diſeaſe. They have few ideas of piety, and none of dignity detached from the worldly parade of rich endowments, palaces, cathedrals, founding titles and gaudy habits; as if all religion were nothing but a raree-ſhow. The pagans reproached the primitive chriſtians for not building ſpacious temples. Lactantius, Arnobius, Minutius Felix, and others juſtified the people of God by ſhewing—the *nature* of the deity—the *kind* of worſhip, that he required—the *inutility* and *danger* of pomp in religion; and ſo on. After Conſtantine arrived at the throne, riches were ſquandered with unparalleled profuſion in building and adorning publick edifices of religion. Euſebius, who preached at the dedication of that at Tyre, was ſo infatuated as to affirm, that in the ſplendor of that temple was accompliſhed the prophecy of Haggai, who had ſaid, *the glory of the latter houſe ſhall be greater than that of the former*, ii. 9. that is, according to this court chaplain, chriſtians ſhall build nobler

You alſo ſee a *raſh curioſity* in their deſiring to know the times and ſeaſons of thoſe great events, which God thought fit to conceal.

Obſerve again, Peter's viſion. A great ſheet was let down from heaven, and filled with all ſorts of animals; a voice ſaid to him, *Riſe Peter, kill and eat*; to which he anſwered, *Not ſo Lord, for I have never eaten any thing that is common and unclean.* You ſee in this anſwer an *over-ſcrupulous* conſcience all embarraſſed with legal ceremonies; and a very defective imperfect knowledge of goſpel-liberty. (3)

There

nobler temples than Jews builded. Full of this puerile plan, they imitated the old temple. There was a *porch* for ſtrangers, catechumens, and penitents. There was a choir, like the *holy* place, for believers; and emperors had ſtalls at the upper ends. There was alſo a ſanctuary, or a *moſt* holy place for eccleſiaſticks, and before them ſtood the communion table covered with finery, after the faſhion of the old mercy-ſeat. Each part was ſeparated from the other by baluſtrades, gilt and adorned. Such palaces would have been diſgraced by the neat plain ſimplicity of common dreſs, and now that the church was a palace churchmen muſt dreſs like princes, and bring in the old Aaronical habits. Men of real abilities and true piety fled; for they knew their Lord's *kingdom was not of this world.* How could the remnant fill up the time devoted to religion? A ritual muſt be prepared, a price paid for reading it; and, leſt mens minds ſhould hereafter revolt, the whole muſt be endowed with eſtates, and guarded by penalties. Thus roſe popery according to the *prophecies that went before.* S. Jerom, S. Bernard, and many others have clearly ſhewn, that all pomp is injurious to real religion. We ſpeak of pomp in *religion* only.

(3) What *God* hath cleanſed that call not *thou* common. *Tu.* eſt antitheſis q. d. cum *Deus* leges de cibis immundis abrogaverit, *tu homuncio* inani ſcrupulo à quibuſdam tanquam immundis ne abſtineas.

There is almoſt an infinite number of texts in the new teſtament, where ſuch infirmities appear, and you muſt not fail to remark them in order to prove,—1. That grace is compatible with much human weakneſs.—2. That heavenly light ariſes by degrees upon the mind, and that it is with the new man as with the natural man, who is born an infant, liſps in his childhood, and arrives at perfection inſenſibly and by little and little.—3. That the ſtrongeſt and fartheſt advanced Chriſtians ought to bear the infirmities of the weak, ſince God himſelf does not *break the bruiſed reed, nor quench the ſmoaking flax*. This he was pleaſed to exemplify in the moſt ample manner in the perſon of Jeſus Chriſt, when he was upon earth. (4)

NECES-

(4) *Characters of meanneſs and infirmity.* It ſhould ſeem, there are two dangerous extremes incident to obſervations of this kind. Some divines, on the one hand, deny theſe characters in the penmen of ſcripture, leſt by allowing them they ſhould weaken the evidences of their inſpiration. Thanks be to God, the biblical writers have better claims to inſpiration than any that can ariſe from grammar or rhetorick of ſtyle, or even at places from elevation of ſentiment, or abſolute perfection of moral rectitude. They never pretended to place the evidences of their miſſion on ſuch precarious grounds. They loſe nothing of their dignity by our allowing Mr. Claude's rule. The other extreme lies in calling all that meanneſs and infirmity, which does not ſquare with our arbitrary laws of dignity and magnanimity. Writers of this claſs are very free in making trammels for apoſtles to amble in: but the attempt is raſh, and generally diſgraceful to the undertaker. Glorious logick! My tutor would have ſaid ſo and ſo. Ergo, S. Paul ſhould have ſaid ſo! In regard to *ſtyle*, tranſlations often miſlead preachers, and give an air of meanneſs to the ſtyle, and a low turn of thought to the ſubject. God commanded Ezekiel during the captivity, while Iſrael and Judah were two kingdoms, to ſignify to the captives that the two king-

Necessity.

In regard to *neceſſity*, you may very often remark this in explaining the doctrines of religion: as when you ſpeak of the miſſion of Jeſus Chriſt into the world—of his familiar converſation with men—of his death—reſurrection—and aſcenſion to heaven, &c. for you may not only conſider the *truth*, but alſo the *neceſſity* of each; and by this mean open a moſt beautiful field of theological argument and elucidation. (5)

The

kingdoms ſhould hereafter be united, and incorporated into one civil ſtate. In order to expreſs this by a viſible ſign, as uſual, the Lord ordered him to take *two wooden tablets*, to write upon one *Judah*, and upon the other *Iſrael*, and to frame them ſo that they might be jointed together, and become one in his hand. Our tranſlators rendered the phraſe *two ſticks*, Ezek. xxxvii. 16. A certain preacher (I fear it was Mat. Mead) took this text, and, as he thought—that "they were *faggot ſticks*—that dry ſticks would ſnap—that faggots muſt be made up either while the ſap was in the wood, or after it had been ſoaked well in water—and that humiliation would ſoak and ſoften his auditors"—he ventured to conclude with "Firſt, An uſe of humbling, that the people of God ſhould be *two ſticks:* and Secondly, An uſe of rejoicing that God had made the *two ſticks one*." I know not who publiſhed this ſermon, for the title page is gone: but the fault is too common.

(5) *Neceſſity*. This is one of the many abſtract terms, which ſtand for things, that are not as though they were. Mr. Claude ſeems to take it in general for what is fit and proper in the nature of things, and what, therefore, is an eſſential part of the whole. S. Paul illuſtrates the goſpel by this topick in his epiſtle to the Hebrews—There is made *of neceſſity* a change of the law—it is *of neceſſity* this man have ſomewhat to offer—there muſt *of neceſſity* be the death of the teſtator. Heb. vii. 12. viii. 3. ix. 16.

In this plain popular ſenſe, it ſhould ſeem, the word *neceſſity* is friendly to religion: but in its metaphyſical meaning it is a ſource of unprofitable

The ſame may be affirmed of ſending the comforter, that is, the holy ghoſt into the world; in explaining theſe words, *I will pray the father and he ſhall give you another comforter*, John xiv. 16. You may very properly conſider the neceſſity of this *comforter*; either becauſe without his light and help we can never releaſe ourſelves from the bondage of ſin and ſatan—or becauſe without his aſſiſtance all that Jeſus Chriſt has done in the œconomy of ſalvation would be entirely uſeleſs to us. You may alſo obſerve the neceſſity of his *eternal abode* with us—becauſe it is not enough to be once converted by his efficacious power, we need his continual preſence and efficacy to carry on and finiſh the work of ſanctification; otherwiſe we ſhould quickly relapſe into our firſt condition. (6)

UTILITY.

fitable diſputation, curious as chaſms in rocks, and like them dangerous to common travellers. See *Butler's Analogy, ch.* v. *Locke's Eſſay*, ii. 21. *Limborch—Law—Leibnitz—Clarke—Hobbes—Spinoza*, &c. &c.

(6) *Neceſſity of the holy ſpirit.* Unus ergo et idem ſpiritus, qui in prophetis et Apoſtolis, ibi parce datus, hic large commodatus; nec tamen ante reſurrectionem domini exhibitus, ſed per reſurrectionem Chriſti contributus. Rogabo enim, aiebat, patrem et alium advocatum dabit vobis, *ut vobiſcum ſit in æternum*. Et quoniam dominus in cœlos eſſet abiturus paracletum diſcipulis *neceſſario* dabat, ne illos quodammodo pupillos quod minime decebat relinqueret, et ſine advocato et quodam tutore deſereret. Hic eſt enim qui ipſorum animos menteſque firmavit, qui evangelica ſacramenta diſtinxit, qui in ipſis illuminator rerum divinarum fuit, quo confirmati pro nomine domini nec carceres nec vincula timuerunt, quinimo ipſas ſeculi poteſtates, et tormenta calcaverunt, armati jam ſcilicet per ipſum atque firmati, habentes in ſe dona, quæ hic idem ſpiritus eccleſiæ Chriſti ſponſæ quaſi quædam ornamenta diſtribuit et dirigit. Hic eſt enim, qui prophetas in eccleſia conſtituit, magiſtros erudit, linguas dirigit, virtutes et ſanitates facit, opera mirabilia gerit, diſcretiones ſpirituum porrigit, guber-

Utility.

Where a thing does not appear abſolutely neceſſary, you may remark its *utility*: as—in ſome particular miracles of Jeſus Chriſt—in ſome peculiar afflictions of the faithful—in the manner in which S. Paul was converted—and in an infinite number of ſubjects which preſent themſelves to a preacher to be diſcuſſed. (7)

Evidence.

gubernationes contribuit, conſilia ſuggerit, quæque alia ſunt chariſmatum dona componit et digerit, et ideo eccleſiam domini undique et in omnibus perfectam et conſummatam facit. Erudiuntur enim in illo, et per ipſum corpora noſtra ad immortalitatem proficere, dum ad decreta ipſius diſcunt ſe moderanter temperare. Hic eſt enim, qui contra carnem deſiderat, quia caro contra ipſum repugnat. Hic eſt, qui inexplebiles cupiditates coercet, immoderatas libidines frangit, illicitos ardores extinguit, flagrantes impetus vincit, ebrietates rejicit, avaritias repellit, luxurioſas commeſſationes fugit, caritates nectit, affectiones conſtringit, &c. Hic in apoſtolis Chriſto teſtimonium reddit, in martyribus conſtantem fidem religionis oſtendit, in virginibus admirabilem continentiam ſignatæ charitatis includit, in cæteris incorrupta et incontaminata doctrinæ dominicæ jura cuſtodit, hæreticos deſtruit, perverſos corrigit, infideles arguit, ſimulatores oſtendit, improbos quoque corrigit; eccleſiam incorruptam et inviolatam perpetuæ virginitatis et veritatis ſanctitate cuſtodit." *Novat. de Trin. c.* 29.

(7) *Obſerve utility.* According to our author, it was abſolutely neceſſary for the Meſſiah to prove his miſſion by miracles: but it was not abſolutely neceſſary for him to work them in this village rather than in that. It is abſolutely neceſſary for believers to be afflicted: but it is not neceſſary for each believer to ſuffer the ſame kind and the ſame degree of affliction. The converſion of Saul was neceſſary: but the manner of it was not ſo. Thus by diſtinguiſhing two ſorts of actions he conciliates neceſſity and free agency. Thus we affirm in general—private prayer is neceſſary: the time and place of offering it arbitrary—charity to the poor is neceſſary: the way of adminiſtering it arbitrary; and ſo on. All this is plain, popular,

Evidence.

Evidence muſt be particularly preſſed in articles, which are diſputed, or which are likely to be controverted. (8) For example, Were you to treat of

lar, and edifying; and here on theſe ſubjects the pulpit ſhould pauſe. Metaphyſical refinements may proceed in private, or in the ſchools, a great deal farther; and, if the inveſtigator loſe himſelf very little damage will be done: but to puzzle and perplex plain chriſtians with the exquiſite ſubtilties of the ſchools is a moſt intolerable abuſe of divinity. Did ever man exiſt, who underſtood the following propoſitions? If unintelligible, where is their utility? - - - Alas! I forgot myſelf. They are uſeful. "The *infection* of nature deſerveth God's damnation—works before grace do not deſerve grace of *congruity*—God doth *work* inviſibly in us by infant-baptiſm, and by it doth quicken, ſtrengthen, and confirm our *faith* in him. *Epiſcopal articles*, ix, xiii, xxv.

Utility. There is no rule of elucidation more important than this. Nothing can be more abſurd than to labour to eſtabliſh a point in a popular diſcourſe, which the people are incapable of applying to ſome good uſeful moral purpoſe at home. Some of our miniſters love to excite the diligence of their people by repreſenting the chriſtian ſabbath as a market-day, and the truths of the goſpel as wares expoſed to ſale; and the idea is not wholly unſcriptural, ſee Iſai. lv. 1, 2, &c. But is it worth while, on ſuch days, to neglect real buſineſs, in order to tickle the fancies of idlers by rope-dancing—vending trinkets—or exhibiting a ſhow-box! Compared with ſuch harlequins, yon buſy honeſt fellow, who ſells ruſh-rope to the thatcher, and ſickles and rakes to the labouring ruſticks, is a pillar of a community, a moſt reſpectable member of ſociety.

(8) *Evidence*. Our author ſuppoſes, evidence ariſes to ſome truths from ſurrounding *circumſtances*—as from place—manner of expreſſion—&c. &c. and he ſubjoins an example, to which, as contraries illuſtrate each other, we will add the following.

A certain ſupralapſarian divine preached from 1 Chro. iv. 22. *and theſe are ancient things*, and endeavoured to eſtabliſh in his ſermon the ſupra-

of the ſecond commandment in oppoſition to the cuſtom and practice of worſhipping images in the church of Rome, you ſhould preſs the *evidence* of the words. As, 1. It has pleaſed God to place this command not in ſome obſcure part of revelation: but in the *moral law*, in that law, every word of which he cauſed to proceed from the midſt of the flames.

2. He

ſupralapſarian ſyſtem of the order of God's decrees in oppoſition to ſublapſarianiſm—the *love* of God was an ancient thing—the ſetting up of Chriſt as the *covenant-head* of his people was an ancient thing—and ſo on. Certainly the good man's text formed a ſtrong prejudice againſt his doctrine; for it is *placed* not in a diſcourſe concerning redemption: but in a genealogy interlined with here and there a hiſtorical anecdote. Some of theſe families were craftſmen, and inhabited ſuch a part of the country—others wrought in pottery and dwelt in ſuch a part—ſuch a family had a linnen manufactory—and ſuch a houſe were lords of the ſoil—one was allied to the royal family of Egypt—another had two wives—and theſe are ancient *traditions*—or theſe are extracted from ancient *records*. Is not the *place* of this line proof of its meaning? We refer to verſes 14—23—21—22, 32—18—5.

Evidence muſt be urged in controverted points. It is faſhionable with many divines to boaſt of their averſion to controverſy, and to make a merit of teaching only ſuch doctrines as are not diſputable. What a poor pieee of buſineſs is this! Is there any one doctrine of natural or revealed religion, which is not controverted? Does not every deiſt deny our bible, and every atheiſt the being of our God? A man, therefore, who determines to teach only undiſputed articles, determines *ipſo facto* to teach nothing at all.

The inſpired writings do not countenance any ſuch notions. The whole Jewiſh religion is ſtyled *Jehovah's controverſy*, Hoſ. iv. 1. Micah vi. 2. Jer. xxv. 31. The Jewiſh polity conſidered all civil and eccleſiaſtical matters as controvertible, and provided very properly for the deciſion of all caſes. 2 Chron. xix. 8, &c. The whole book of Job is a controverſy. The miniſtry of our

2. He uſes not only the term *image*, but *likeneſs*, and ſpecifies even the likeneſſes of *all* the things in the world, of thoſe which are *in heaven above*, of thoſe which are *in the earth beneath*, and of thoſe which are *under the earth*.

3. In order to prevent all the frivolous objections of the human mind, he goes yet farther, not only forbidding the *worſhipping* of them, but alſo the making *uſe* of them in any manner of way; and, which is more, he even forbids the *making* of them. *Thou ſhalt not bow down thyſelf to them. Thou ſhalt not ſerve them. Thou ſhalt not make unto thee any graven image*, &c.

4. Add

our Saviour was a perpetual controverſy. S. Paul's epiſtles are, moſt of them, controverſial. The apoſtles came at truth by *much diſputing* among themſelves, Acts xv. 7. and they convinced Jews and Gentiles by diſputing with both. Acts xvii. 17. xix. 8.

Strictly ſpeaking, a diſpute is an *oral* controverſy, and a controverſy is a *written* diſpute. Now, to controvert or diſpute a point, either by word or writing, is only to agitate a queſtion in order to obtain clear adequate ideas of it. Can it be imagined, religion does not admit of this? Let us ſum up the matter in two undeniable remarks. 1. It is a fact, every article of religion is denied by ſome, and cannot be believed without debate and examination by any. 2. It is a certain fact, religion empowers us to inveſtigate, debate, diſpute, and controvert each article in order to aſcertain the evidence of it.

Whence, then, the outcry againſt controverſy? It proceeds in different men from very different cauſes. 1. Some artfully decry controverſy in order to deſtroy free inquiry, which would endanger their eſtabliſhed errors. Gloom in the doctrine and ſilence in the diſciple, obſcurity in the creed and obedience in the ſubſcriber aſſort well together. *'Tis dumb amaze—and liſt'ning terror all!*

2. Others hate diſputes, becauſe, all faintiſh as they are, all devoted to the will of God, all devoured with zeal for his glory, and the good of precious ſouls, they hate

4. Add to all this, that the Lord ſubjoined the higheſt *intereſts* to enforce it. He intereſted herein his majeſty, his covenant, and his infinite power; *for* (ſays he) *I am Jehovah thy God.* He goes farther, and intereſts his jealouſy, that is, that inexorable juſtice, which avenges affronts offered to his love. Yea, in order to touch us ſtill more ſenſibly, he even goes ſo far as to intereſt our children, threatening us with that terrible wrath, which does not end with the parents, but paſſes down to their poſterity. What could the Lord ſay more plainly and evidently to ſhew that he would ſuffer no image in his religious worſhip? After all this, is it not the moſt criminal preſumption to undertake to diſtinguiſh in order to elude the force of this commandment?

You

hate (ſuch is their inſufferable arrogance!) they hate to be contradicted. To doubt their infallibility, to diſpute their oracular declarations, to think differently, and to dare to inform others of your reaſons for doing ſo, what is this but the black mark of reprobation!

3. Others, again, declaim againſt diſputing their doctrines to ſave themſelves the diſgrace of expoſing their ignorance, or the labour of examining, underſtanding, and defending their own theſes. Lazineſs, pride, and intolerance diſtinguiſh theſe three ſorts of placid divines.

4. There are others, who diſtinguiſh between *controverſy* and the *temper*, in which it is uſually conducted; and, as they obſerve, that few men have thoſe generous, liberal, benign diſpoſitions, which are eſſential qualities of a good controverſial chriſtian, they think it more conducive to the general good to decry a *diſputatious ſpirit*, by which they intend not to ſuppreſs *inquiry*, debate, diſpute, controverſy: but the wicked *tempers*, which generally animate them.

There are in ſome of our churches profeſſed meetings of chriſtians for the purpoſe of debating a point of theology, or a portion of ſcripture, or a caſe of conſcience, and theſe, properly managed with coolneſs, candour, gentle and kind diſpoſitions, have often been productive of mutual edification. See *Dr. Owen's*

You may, if you chooſe, over and above all this, add Moſes's explication of this command in the fourth of Deuteronomy. (9)

You may alſo uſe the ſame character of *evidence* when you explain ſeveral paſſages, which adverſaries abuſe—as theſe words, *this is my body which is broken for you*—and theſe in the ſixth of John, *eat the fleſh of the ſon of man and drink his blood*—and

Owen's pract. caſes of conſcience reſolved at church-meetings.

No theological ſubject requires more accurate inveſtigation than this article of *evidence*. Evidence is that which demonſtrates. Now there are various *kinds* and *degrees* of evidence, and it would very much contribute to clear a point in debate, were diſputants firſt of all to agree on certain data, or *what* ſhould be allowed evidence in the caſe in queſtion. In law this is a matter of great conſequence, and, when divines proceed in the methods uſed in our courts of law, they gain infinite advantages over their opponents. They do, as it were, ſwear the witneſſes before they admit them as evidence. Dr. Stennett has given the death wound to Mr. Addington's arguments for infant-baptiſm by this method.

(9) *Explain the ſecond commandment.* Abbè Pluchè ſpeaking of idolatry ſays, "this hiſtory of the extravagancies of our forefathers does indeed preſent the reader with a deplorable proſpect: but it may methinks engage our curioſity, not only by the novelty of the inſights it gives us into the origin of this ſenſeleſs worſhip, but - - it is of greater concern to piety, by ſetting in a good light the infinite ſuperiority of the inſtructions of *chriſtianity* above thoſe of philoſophy. We ſhall ſee the latter wandering from age to age, heaping new errors inceſſantly upon the firſt, and more and more loſing ſight of truth or criminally detaining it captive; then authorizing men to adore all and every one of the parts of the univerſe, and at laſt inclining them to adore nothing at all. Chriſtianity is the only doctrine, that ever attacked idolatry with efficacy, rendered augurs contemptible, ſunk the credit of aſtrology, made the perplexing ſuperſtitions that tyrannized over the univerſe fall to the ground, and even rectified the reaſon of thoſe who did not believe the goſpel." *Hiſt. of the Heavens, v.* i. *c.* 2.

and thoſe paſſages alſo in S. James, which ſpeak of juſtification by works—for in treating theſe paſſages in oppoſition to the falſe ſenſes, which the church of Rome gives of them, you muſt aſſemble many circumſtances, and place each in its proper light, ſo that all together they may diffuſe a great brightneſs upon the text, and clearly ſhew its true ſenſe. (1)

XXIV.

(1) *Character of evidence.* Thus Maſſillon on John viii. 46. *If I ſay the truth why do ye not believe me?* - - - the world oppoſes two pretexts againſt the evidence of the moſt terrible truths of God's word. 1. In order to calm themſelves, amidſt a thouſand abuſes authorized in the world, they tell us, they think their ſtate very ſafe, their conſcience does not reproach them, and if they were perſuaded there was any danger, they would change their condition directly. 2. They ſay, the ſcripture is not ſo clear and preciſe upon certain points as we pretend, and what appears ſo clear to us does not appear ſo to every body. The firſt pretext is the good faith and tranquillity of their conſcience—the ſecond the obſcurity and uncertainty of ſcripture rules. To theſe I oppoſe a double character of evidence, which belongs to the law, which will confound theſe two pretexts, and condemn all the vain excuſes of ſinners in the day of the Lord's vengeance. For, 1. It is evident in the conſcience of the ſinner. 2. It is evident in the ſimplicity of its rules. The evidence of God's law in your conſciences will judge your pretended good faith and ſecurity: and the ſimplicity of its rules will judge your affected doubts, and pretended uncertainties. *Maſſ. ſer. Careme* 4. *S. premiere.*

To this alſo muſt be referred that admirable ſermon of the ſame preacher on 1 Cor. ii. 12. *Now we have received, not the ſpirit of the world, but the ſpirit which is of God.* A ſkeleton of his exordium will give a faint idea of his ſermon. He ſays from Auſtin, "that the ſpirit of the world and the ſpirit of God form here in this world two cities, Babylon and Jeruſalem, which have each their laws, maxims, citizens, &c.—that theſe two ſpirits divide the whole world, involving empires and families, courts and cloiſters—that it is impoſſible to be a member of both, and more ſtill to belong to neither—that theſe dif-

XXIV.

Remark Degrees. (2)

For example, Gal. i. *If we, or an angel from heaven, preach any other goſpel unto you, than that, which we have preached unto you, let him be accurſed.* After you have remarked the extreme force and ſignificancy of the words, obſerve that the apoſtle denounced an anathema *twice*, even denouncing it againſt *himſelf*, ſhould he ever be guilty of what he condemns, denouncing it even againſt an *angel* from heaven in the ſame caſe.

You

different men will agree in the ſame external form of worſhip—that it is eaſy to deceive ourſelves, eſpecially if we practiſe the moſt ſacred externals of religion—that in ſhort the only way is to ſtrip ourſelves of outward diſtinctions, inquire what ſpirit rules in our hearts, and judge of this by the word of God—in order to this we muſt remark the different *characters* attributed in ſcripture to each of theſe ſpirits—as firſt chriſtianity is characterized by ſeparation, reflection, prayer, ſelf-denial, repentance, &c.—the ſpirit of the world is oppoſite to all this, a ſinning, ſelf-gratifying, prayerleſs ſpirit, &c. *Maſſ. ſerm. Myſter. Pentecote.*

(2) *Remark degrees.* Degree is the *comparative* condition of any thing, and the ſtudy of this topick is neceſſary to the obtaining of *accuracy* in theology. An accurate ſermon is a diſcourſe made up of an exact *quantity* of each component part. There is a certain degree, or quantum of *truth*—there is an exact point of light, or degree of *evidence*, in which this truth is placed—there is a nice quantum ſufficit of *imagery*, colouring and enlivening the evidence—there are nice degrees of *temper* adjuſted to all parts; the reaſoning is vigorous, the narration cool, the ſuaſion pathetick, ſoft and warm, and ſo on—there is a ſort of *ſtyle* adapted to the ſubject—and there is a degree of vehemence or indifference in the very *words* or *letters*, that expreſs the whole, ſuited to the importance or the comparative inſignificance of each part. The compoſition of ſuch

You muſt obſerve, the apoſtle does not always uſe the ſame vehemence when he ſpeaks againſt error. (3) In the fourteenth of the epiſtle to the Romans he contents himſelf with calling thoſe *weak in the faith*, who would eat only herbs, and exhorts the other believers to bear with them. In the third chapter of the firſt to the Corinthians he proteſts to thoſe, who build with wood, hay, and ſtubble upon Chriſt the foundation, that their *work*

ſuch a ſermon is a work of great labour, and yet it muſt not appear to be laboured at all. The art of compoſing ſuch a diſcourſe is merely human, and, it ſhould ſeem, is baniſhed by S. Paul from the chriſtian pulpit, and confined to ſchools and places of human ſcience. 1 Cor. ii. Natural eloquence cannot be denied an entrance into the pulpit: but artificial eloquence is expreſsly forbidden. There is a great deal of reaſon for this diſtinction; for, were ſcholaſtick eloquence, or the purer eloquence of ſimple accuracy eſſential to a good ſermon, either the people would have very few ſermons, or the preacher would have ſuch intolerable difficulties in compoſing his diſcourſes, that all the other parts of his office would lie neglected; and, after all, very little benefit would be derived from his labours. What numbers in the ſpring enjoy the fragrance of univerſal nature, who are incapable of culling the ſweets, and combining the ſprigs, that form the delicate noſegay of a fine lady!

Some attention to degrees, however, is eſſential to a miniſter in ſtudying ſcripture—in inveſtigating and reaſoning on ſubjects—in determining the direction of promiſes and threatnings—in relieving troubled conſciences—and ſo on. There are degrees of puniſhment pointed againſt degrees of ſin—degrees of glory adapted to degrees of virtue—degrees of aſſurance proportioned to degrees of faith, &c. &c.

(3) *S. Paul does not ſpeak againſt all errors with equal vehemence.* Our author ſuppoſes S. Paul an example to chriſtian miniſters, and conſiders his conduct towards erroneous perſons as a directory of ſtanding authority: but this general notion ought to be particularly explained, leſt it ſhould ſeem to authorize the dangerous maxim of ſuppreſſing error by corporal puniſhments.

1. I

work ſhould be burnt, but that *they* ſhould *be ſaved*, though it ſhould be *by fire*. In the ſeventeenth

1. It is allowed, the apoſtles inflicted corporal puniſhments, as in the caſes of Elymas, Ananias and Sapphira: but theſe were *extraordinary* caſes, and were wrought by miraculous power.

2. There were *no* exertions of this power in caſes of error of judgment: nor any in caſes of thoſe wrong practices, which did not deſtroy the eſſence of chriſtian worſhip: but on the contrary a kind and gentle mutual toleration prevailed. See Rom. xiv.—1 Cor. xi.—1 Cor. x. 29 - - 33.

3. It is certain, *this* paſſage, Gal. i. 9. cannot authorize the ſuppreſſing of error by corporal puniſhments. For, 1. Neither had S. Paul, nor the Galatian church any magiſtratical authority. Nor, 2. Could the ſuppoſed caſe of anathematizing an angel include the idea of corporal puniſhment. *If we, or an angel from heaven preach any other goſpel unto you than that ye have received, let him be accurſed;* that is to ſay, conſider us as perſons excommunicated.

Excommunication in the primitive church was the power of excluding perſons from their community. This power was poſſeſſed by each chriſtian aſſembly. The people voted, and the paſtor declared the excluſion. None were excluded but enormous offenders, who could not be brought to repentance. Even they were re-admitted on a future reformation. No corporal puniſhment, no fine, no exile, no civil incapacity followed. Thus ſtood the matter in the firſt three centuries, the beſt and pureſt ages of chriſtianity. See *Moſheim. Cent.* i. *part* ii. *c.* 3.

From the time of Conſtantine the great, excommunication became truly infernal; for the barbarous nations, which were converted to chriſtianity, conſidered chriſtian miniſters as a kind of druids, and the Roman pontiff as the ARCH DRUID, hence they confounded the *excommunication* in uſe among chriſtians with *that*, which had been practiſed in the times of paganiſm by the prieſts of the gods, and conſidered them as of the ſame nature and effect. Dr. Maclaine, from whom I quote this, gives us a remarkable paſſage from Cæſar (*De bel. Gall.* vi. 13.) in proof of druidical tyranny, and rightly obſerves, that the Roman pontiffs were too artful not to countenance the error of introducing it into chriſtianity. *Moſheim. Cent.* viii. *part* ii. *c.* 2. 6. *p.*

teenth of Acts we are told, *his ſpirit was ſtirred*, when he ſaw the idolatry and ſuperſtition of the Athenians. Elſewhere, he ſays, *if any man defile the temple of God, him ſhall God deſtroy*. In all theſe there is a force: but nothing like what appears in theſe reiterated words, *though we, or an angel from heaven, preach any other goſpel to you, than that, which we have preached unto you, let him be accurſed. As we ſaid before, ſo ſay I now again, If any* man *preach any other goſpel unto you, than that which we have preached, let him be accurſed.* Why ſo? becauſe the apoſtle ſpeaks here of an *eſſential* corruption of the goſpel, (4) which the falſe apoſtles aimed at in the churches of Galatia; they were anni-

(4) *S. Paul ſpeaks of an eſſential corruption of the goſpel.* The goſpel is in general that ſyſtem of religion, which Jeſus Chriſt taught. This religion adapts itſelf to the relief of the three principal cauſes of human miſery, *error, guilt* and *vice*. Agreeably to this view, Jeſus Chriſt executes three offices, he, as a prophet gives us a revealed body of inſtruction, and ſo removes error; as a prieſt he atones for our ſins, and intercedes for our ſalvation, and ſo takes away guilt and future puniſhment; and as a king he gives us ſtatutes of divine worſhip, which regulate conduct towards God, and moral laws, which regulate perſonal and ſocial action, he will reward virtue, puniſh vice, and thus deſtroy ſin and eſtabliſh holineſs. A man, who denies the ſufficiency of the holy ſcriptures, does eſſentially corrupt the goſpel: he, who allows it, and yet miſtakes the meaning of them, does not; he is conſtitutionally right: but accidentally wrong. The ſame may be ſaid of the other branches of the goſpel.

The circumſtantials of religion may be corrupted, and the fundamentals may not. The fundamentals may be corrupted in part, or in the whole. The conduct of chriſtians muſt be regulated by an exact ſtate of the caſe, which, by the way, is ſometimes extremely difficult to come at. What a leſſon of moderation may we learn here! An example from Saurin will preſently explain our meaning.

annihilating the grace of Chriſt by aſſociating it with the moſaick œconomy; they aimed at the entire ruin of the church by debaſing the purity of the goſpel. (5) In this caſe the conſcience of this good man could contain no longer, he ſtretched his zeal and vehemence as far as poſſible, he became inexorable and pronounced anathemas; nothing prevented him, neither the authority of the greateſt men, no nor yet the dignity of the glorious angels, *if we, or an angel from heaven, preach any other goſpel, let him be accurſed.* (6)

XXV.

(5) *Falſe apoſtles debaſed the goſpel.* Καθαπερ γαρ εν τοις βασιλικοις νομισμασιν ο μικρον του χαρακτηρος περικοψας ολον το νομισμα κιβδηλον ειργασατο, ουτω και οτης υγιους πιστεως και το βραχυτατον ανατρεψας τω παντι λυμαινεται, επι τα χειρονα προιων απο της αρχης. *Chryſoſt. op. tom.* iii. *in Galat.* i. 7.

Athenienſes (inquit Dounæus in Not. in Chryſoſt.) odio Chiorum adulterinis ſuis nummis χ: figuram inſculpentes, in deteſtationem eorum objiciebant, quod perfidi fuiſſent ſocii. *Hinc forſitan Theognis.*

Χρυσου κιβδήλοιο καὶ ἀργύρου ἄνσχετος ἄτη,
Κύρνε, καὶ ἐξευρεῖν ῥάδιον ἀνδρὶ σοφῷ·
Ἐι δὲ φίλου νόος ἀνδρὸς ἐνὶ στήθεσσι λέληθε
Ψεδνὸς ἐών, δόλιον δ' ἐν φρεσὶν ἦτορ ἔχει·
Τοῦτο θεὸς κιβδηλότατον ποίησε βροτοῖσι,
Καὶ γνῶναι πάντων τοῦτ' ἀνιηρότατον.

Auri adulterini et argenti tolerabile detrimentum,
Cyrne; et invenire facile eſt viro ſapienti:
Si autem amici mens viri in pectoribus latuerit
Tenuis exiſtens, doloſumque in præcordiis cor habeat;
Hoc Deus fucatiſſimum fecit hominibus,
Et cognitu omnium hoc difficillimum.

Θεογν. γνωμαι. 119.

(6) *Other foundation can no man lay,* &c. Saurin obſerves, " S. Paul ſpeaks of three ſorts of preachers. 1. Such as *lay another foundation*; with theſe we have no

XXV.

Observe different Interests. (7)

Thus, if you are explaining the miracle, which Jeſus Chriſt wrought in the Synagogue on a Sabbath-day, when he healed the withered hand in the

no other concern than that to which charity obliges us: but what a ſad condition muſt that man be in, who devotes his life and learning to lay another foundation; who ſays, You have heard it ſaid of old time by Jeſus Chriſt, *Search the ſcriptures*, but I ſay unto you, the ſcriptures are dangerous, &c. &c.? The ſecond ſort are thoſe, who *build upon this foundation wood, hay, ſtubble*, &c. and the third ſort are ſuch as *build upon this foundation gold, ſilver, precious ſtones.* Theſe two ſorts are in *our* churches, and I place them in different claſſes. In the firſt claſs I oppoſe a miniſtry ſpent in agitating queſtions of mere curioſity, againſt that, which is employed in demonſtrating the goſpel. In a ſecond claſs I oppoſe diſcourſes of mere ſpeculation, which tend only to exerciſe the mind, againſt thoſe practical diſcourſes, which ſanctify the heart, which make the child obedient to his father, &c. In a third claſs I place the productions of a trifler aſcribing his own imaginations to the holy ghoſt, and giving religion I know not what marvellous glare, more fit to dazzle children than to ſatisfy prudent men, againſt the labours of thoſe miniſters, who always walk with the light of the goſpel in their hands, and infallible truth for their guides," &c. &c. After adding two claſſes more, he ſays, "but I'll venture no farther, and I ſacrifice to charity all the details, of which the ſubject is capable. I will not even mention here what ſuch are threatened with as prefer *hay* and *ſtubble* before *gold, ſilver, and precious ſtones*; nor what belongs to thoſe, who teach ſuch doctrines: let them weigh the apoſtle's words, *ſhall be ſaved, yet ſo as by fire.* Let preachers think what account they will give of their miniſtry; and let hearers aſk how they will account for their time, and their ſuperſtitious docility." *Saur. ſer. tom.* x. *ſer. quatrieme.*

(7) *Different intereſts.* This beautiful topick of illuſtration

the preſence of the Herodians and Phariſees; you may remark the different *intereſts* of the ſpectators in that act of our Lord Jeſus; for on the one hand, *Moſes* and his religion ſeemed intereſted therein two ways. 1. This miracle was done on a *day*, in which Moſes had commanded them to do no manner of work. And 2. This was done in a *ſynagogue* conſecrated to the moſaick worſhip, ſo that it was in a manner inſulting Moſes in his own houſe. Farther,

tion may ſerve for a clue to many paſſages of ſcripture, to almoſt all hiſtory profane and ſacred, and to numberleſs affairs, which are daily tranſacted before our eyes. It ſuppoſes, as all theſe modes of illuſtration do, a true fact. Different men have divers intereſts, and divers intereſts operate different ſentiments. Suppoſe a man to place all his happineſs in ſenſual gratifications, the gratifying of his ſenſes will become his main intereſt, and this diſpoſition will beguile his reaſon, and form his opinions. Suppoſe another to place his glory in popular applauſe, this paſſion for vulgar praiſe will make him avoid a profeſſion, yea an examination of truth, leſt it ſhould tarniſh his beauty in the publick eye. Suppoſe even a good man under a momentary unworthy influence, and for that moment he will purſue a track contrary to his general courſe of action, and do for a moment what he has hated for a month.

On this ground we plead for two things as eſſential to the illumination of the mind, and the ſanctification of the heart. 1. External objects to be preſented by the word of God. And 2. Internal influence to ſway the mind and the heart, to depreſs bad diſpoſitions, and to impart and ſtrengthen good ones. A diſintereſted ſtate of mind is, aſſuredly, the beſt of all previous qualifications in a ſtudent of divinity: but thoſe modes of education, which form ſecular intereſts, before they propoſe religious truths to examination, effect a total ſubverſion of reaſon and religion.

As different intereſts ſometimes divide men, ſo at other times they fall into one common intereſt, and unite them. The Phariſees hated the Herodians, and Herod deteſted Pilate: yet all agreed in oppoſing and deſtroying Jeſus Chriſt. Luke xxiii. 12. Mat. xxii. 16.

Farther, the *Herodians*, who were particularly attached to the perſon of Herod, either for political reaſons, or for ſome others unknown, were obliged to be offended; for this miracle had a tendency to prove Chriſt's Meſſiahſhip, and thereby (as was commonly thought.) his right to the kingdom of Iſrael, and conſequently this muſt blacken the memory of Herod, who endeavoured to kill him in his infancy. (8) The *Phariſees* were no leſs intereſted, for they conſidered Chriſt as their reprover and enemy, and could not help being very much troubled, whenever they ſaw Jeſus Chriſt work a miracle. Obſerve the intereſt of our Lord *Jeſus Chriſt*, his concern was to do good, wherever he had an opportunity, and to glorify God his father,

(8) *Herodians*. Divines entertain various opinions concerning the Herodians. Some think, they were *pagans*, to whom Herod had given lands in Judea. Others ſuppoſe, they were officers and *ſoldiers*, who guarded Herod: This is the opinion of Jerom and Chryſoſtom. Others ſay, they were the *domeſticks* of Herod. Epiphanius, and many after him, affirm, they were Jews, who flattered Herod by maintaining that *he* was the Meſſiah. Origen thought, it was a nickname given by the Phariſees and zealots to thoſe, who held that it was lawful to pay *tribute* to Herod. It is certain, they were a court party, as the Phariſees were the popular party, and moſt likely they were Sadducees. Dean Prideaux derives the appellation from Herod, and ſuppoſes the Herodians to have been the followers of Herod in the *two* principal tenets, in which he differed from the Jews. 1. The law forbad the Jews to *ſet a ſtranger over them for a king*. Deut. xviii. 15. Herod and the Herodians underſtood the command only of a voluntary election, and not of a neceſſary ſubmiſſion, and on this ground they aſſerted the lawfulneſs of paying tribute to Cæſar. 2. Herod and the Herodians thought it lawful for Jews to comply with pagans in matters of religion, and to become occaſional conformiſts to them. Theſe two principles diſtinguiſhed the ſect. *Connect. part* ii. *b*. v.

father, by confirming the word of his goſpel by acts of infinite power. The *poor afflicted man* had a double intereſt in it, the healing of his body, and the improvement of his mind.

Thus this action of Jeſus Chriſt, having divers relations, becomes as it were a point, whence many lines may be drawn, one on this ſide, another on that, and hence ariſe the different remarks, which may be made upon it. (9)

(9) *Different intereſts.* Maſſillon in a ſermon on Chriſtmaſs-day compoſes by this topick. " God and man are intereſted in Chriſt's birth. 1. *God*'s glory was concerned. For *idolatry* had transferred that worſhip to others, which was only due to him. *Formality* prevailed among the Jews, and they rendered him a ſervice not worthy of him. *Philoſophy* had conveyed away the glory of his providence and eternal wiſdom. Three daring inſults, which mankind offered to God, and which Chriſt came to remove.

2. The peace of *mankind* was intereſted in Chriſt's birth, for they had robbed one another of that—by pride—by voluptuouſneſs—by revenge. Chriſt's grace heals the firſt—his doctrine the ſecond—his example the laſt--" *Pour Noel. Avent.*

So again, " Mat. ii. 2. *We have ſeen his ſtar and are come to worſhip him.* The ſtar, like the goſpel, directing to Chriſt, meets with worſhippers in the wiſe men—in the prieſts, diſſemblers—in Herod, a perſecutor—So it is with the goſpel now, a few receive it—many diſguiſe it—more ſtill deſpiſe and perſecute it. Thus, we are to treat, 1. Of the truth admitted. 2. The truth diſguiſed. 3. The truth perſecuted, either by the practice of libertines whoſe conduct runs it down; or by people of pleaſure who exaggerate their own happineſs, and the difficulties of chriſtianity; or by fools who mock and deride it." *Maſſ. Avent. pour le jour de l'Epiphanie.*

XXVI.

Diſtinguish. Define. Divide.

To ſpeak properly, we diſtinguiſh when we conſider a thing in different views. (1) As, for example, Faith is conſiderable either objectively, or ſubjectively. In the view of its *object* faith is

(1) *Diſtinguiſh.* They ſay, Qui bene diſtinguit bene arguit. There is no maxim more evident. Thus for example. "Heb. ii. 14, 15. Some perſons *through fear of death are all their life time ſubject to bondage.* Theſe perſons muſt be diſtinguiſhed. 1. Some fear death from a pure *inſtinct of nature*—2. Some from a principle of *religion*—3. Others from a ſpirit of *infidelity*—4. Some from an *attachment* to the world—5. Others from a weakneſs of *imagination.*" *Serm. par Bertheau. tom.* ii. *ſerm.* xii.

To diſtinguiſh is to conſider things in different views. Thus we anſwer a famous queſtion in theology. Was Jeſus Chriſt a *legiſlator,* as Grotius affirms? *De jure bell. ac. pac.*

Or was he, as a Saxon lawyer affirms, only an *interpreter* of the old law of Moſes? *Ziegleri in Grot. Prolegomena.*

The Socinians embrace the firſt, and the moral part of their ſyſtem reſts on this propoſition; Jeſus Chriſt gave a new, and a milder law than Moſes. Other divines take the laſt propoſition, and deduce conſequences, we think, incongruous with that idea of a new-teſtament church, which the apoſtles give. We *deny* both the above propoſitions, and we *affirm* both, by *diſtinguiſhing* the different objects in contemplation. In regard to the *moral* law, that is, thoſe neceſſary obligations, which ariſe from the natural relations, that intelligent beings bear to each other, we deny that Jeſus Chriſt was a *legiſlator,* and we ſay he was an interpreter, an explainer of it, giving by certain facts, which he taught, and by certain works, that he performed, more force to this law than either philoſophers had given in natural religion, or Moſes in his ſanctions. In regard to *poſitive inſtitutes,* ſuch as baptiſm, the Lord's ſupper, and, ſome add, the ſabbath, and rules of church-government, we affirm, Jeſus Chriſt was not a refiner of old rites, an interpreter

is the work of Jeſus Chriſt, his word and croſs produce it; for take away the death of Jeſus Chriſt and there is no more faith. His reſurrection alſo is the cauſe of it, *If Jeſus Chriſt is not riſen, our faith is vain, we are yet in our ſins.* But if you conſider faith in regard to its *ſubject*, or, to ſpeak more properly, in regard to its efficient cauſe producing it in the ſubject, it is the work of the Holy Ghoſt. So again (to uſe the ſame example.) faith may be conſidered with a view to juſtification, or with a view to ſanctification. In the firſt view it is oppoſed to works: in the ſecond it is the principle and cauſe of good works, it contains them in ſummary and abridgment. (2)

Thus

terpreter of old inſtitutes: but a *legiſlator*. It is indeed generally ſaid—that baptiſm is circumciſion purified—the Lord's ſupper the paſſover refined—and church diſcipline pagan and Jewiſh maxims of polity and juriſprudence purified: but no proof of theſe popular notions can be adduced. The baptiſm of Jewiſh proſelytes was probably taken from John the baptiſt, certainly it is not ſo ancient as many pretend. See *Dr. Gill's Diſſertation on this ſubject, Body of Div. vol.* iii.

Nothing can be of greater conſequence in theological debates than juſt and neceſſary *diſtinction*. Confuſion of ideas produces confuſion of ſubjects, and this confuſion of arguments. It would be eaſy to produce a volume of examples, in which, it would evidently appear, the diſputants had not diſentangled the point in debate, and had therefore affirmed one thing and proved another, and ſo demonſtrated nothing at all but their own careleſſneſs.

(2) *Faith includes good works.* Gregory ſpeaking of the converted thief ſays, " His hands and his feet are bound, his whole body is upon the rack, he has nothing free but his heart and tongue; *with his heart he believes unto righteouſneſs, and with his mouth he makes confeſſion unto ſalvation.*

Thoſe divines, who deny the neceſſity of good works in order to ſalvation, adduce in proof the caſe of the thief converted on the croſs. Others have replied, the thief performed all the good

works,

Thus man may be conſidered with a view to *civil* ſociety, ſo he is obliged to ſuch and ſuch duties,

works, that his condition would admit of; conſequently, his converſion proves againſt you.

The accounts given us by eccleſiaſtical writers, of ſuch divines as have denied the neceſſity of good works in order to ſalvation, are very fallacious. John Agricola, a native of Iſlebe, or Ayſlebe in Saxony, is called the father of the Antinomians. Luther ſuppreſſed Agricola's doctrine as well as he could, and his notions concerning the uſe of the law have been groſsly miſrepreſented by the diſciples of that reformer. They, who were called Antinomians in the time of the protectorate in England, and their great patron Dr. Criſp, have been ſerved in the ſame manner. Dr. Criſp was a man of eminent piety, on whoſe character malice itſelf dare not caſt a ſhade. Agricola never acted an Antinomian part but once. He aſſiſted Pflug and Helding in drawing up, by order of Charles V. that curious ſyſtem of theology called the INTERIM, a temporary creed to be believed and taught for *truth*, till it ſhould ſuit the emperor to publiſh another. This was a rank antinomian action, and I could never forgive this heathen for proſtituting the conſcience of a whole empire to pleaſe the emperor, were I not obliged to involve other compilers of interims in the ſame ſentence of condemnation. God help us, what a world is this! The maker of the creed was an Antinomian, and the ſubſcribers to it were all pious and orthodox divines, whoſe names preſerve the odour of ſanctity to this day!

Dr. Moſheim ſays, in Cromwell's time there ſprang up " a certain *ſect of preſbyterians*, who were called *antinomians* or enemies of the law, and they ſtill ſubſiſt." This is one of the many inaccuracies of this excellent hiſtorian. We have no ſuch *ſect*. Antinomianiſm is a ſort of ſurfeit, which in *all* churches has been found to ſucceed a plenty of evangelical preaching. When the merit of works is exploded, when free juſtification is preached, when the unworthy are encouraged to hope for a free pardon of all their ſins, and ſo on; it is generally ſeen, ſome zealous preachers overſhoot the mark, and generate doctrinal antinomianiſm. One plain diſtinction, methinks, would prevent error on this article. Good works are not eſſential to *juſtification*. Good works are eſſential to *ſalvation*.

duties, and partakes of ſuch and ſuch advantages, or he may be conſidered with regard to *church-fellowſhip*, and ſo he is ſubject to other laws and enjoys other privileges. This cuſtom of diſtinguiſhing into different views is very common in preaching. (3)

DEFI-

(3) *Diſtinguiſh.* Thus Saurin on Luke xxiii. 34. "*Father forgive them for they know not what they do.* Some ſay, this expreſſion is not ſtrictly true, but it is an overflow of affection in Jeſus Chriſt, like the deſire of Moſes to be *blotted out of the book of life*; and the *wiſh* of S. Paul *to be accurſed.* We dare not adopt this ſyſtem in regard to the Lord Jeſus. We actually believe, the ignorance of theſe murderers of Chriſt diminiſhed their crime; for, we muſt *diſtinguiſh* three ſorts of ignorance. There is 1. An *invincible* ignorance, in which the will has no part. It is an inſult upon divine juſtice to ſuppoſe, it will puniſh men becauſe they were ignorant of things, which they were phyſically incapable of knowing. 2. There is a *wilful* and obſtinate ignorance; ſuch an ignorance, far from exculpating, aggravates a man's crimes. There is 3. A ſort of ignorance which is neither *entirely* wilful, nor *entirely* invincible, as when a man has the means of knowledge and does not uſe them. The ignorance of theſe murderers of Chriſt was of the laſt kind." *Saur. tom.* i. *priere de J. C. pour ſes bourreaux.*

So again on Judas's deſpair. "Deſpair muſt be *diſtinguiſhed.* 1. From a *malady.* 2. From a rigorous but paternal *chaſtiſement*, wherewith the Lord, ſometimes, by ſuſpending the effects of his love tries the greateſt ſaints. 3. From the exerciſes of *penitence.* A man very much ſhocked at the baſeneſs of his paſt ſinful conduct, and trembling for the conſequences does not deſpair, this is not deſpair, this is a virtue." *Sur le deſeſpoir de Judas, tom.* i.

Here follows another example from a learned profeſſor of Divinity in the French reformed univerſity at Saumur. "*An Eccleſia poſſit errare?*" Whether the church can err? We will explain, ſays he, this queſtion, by *diſtinguiſhing* the meaning of each word. The word *church* either ſtands for thoſe, who *profeſs* chriſtianity, or for thoſe, who are *really* chriſtians. Real chriſtians may be conſidered *collectively*, in a body;

Definition.

This is ſometimes uſed when an act of God is ſpoken of, as the pardon of our ſins—the juſtification

body; or *diſtributively*, in ſeparate congregations; or *individually*, in particular perſons." The object in contemplation being thus diſtinguiſhed, the queſtion is eaſily anſwered. If we take the word church in the firſt ſenſe, it includes the *Greek* church, the *Roman* church, the *reformed* churches, &c. Who will pretend to ſay, theſe cannot err? They mutually tax each other with error. The other meanings of the word make the queſtion equally plain.

Our profeſſor goes on. "The word *err* may be taken 1. *Subjectively*, as it reſpects the erroneous perſon, who may err either *wilfully*, and *obſtinately*, or *ſincerely*, and *conſcientiouſly*; and farther, who may fall into error for *a time*, or may *continue* in it for ever. 2. The word *err* may be conſidered *objectively*, for there are *fundamental* errors, and *circumſtantial* errors."

"The third diſtinction regards the word *poſſit*; for it may be taken *abſolutely*; for that is poſſible, conſidered in itſelf, which implies no contradiction: or it may be conſidered *hypothetically*, for a thing poſſible in itſelf may be *impoſſible to us*, becauſe God has otherwiſe determined it. Multum intereſt igitur ſcire, *quo ſenſu* negandum, *aut affirmandum ſit* Eccleſiam poſſe errare." *Cameron Prælect. tom.* i. *de Eccleſ.*

I wiſh, they at Rome, who profeſs infallibility, and others at home, who act on the preſumption of their poſſeſſing it, would condeſcend to make a few of theſe neceſſary diſtinctions, for the eaſe of their oppreſſed brethren's conſciences. When I take this *hierarchical datum* into examination, *the church hath power to decree rites and ceremonies*, it crumbles all to pieces in my hands. I aſk, of whom ſpeak theſe prophets? of themſelves, or of ſome other men? Who is the *church?* The *common people* of England? Have they power to decree rites? Is the *convocation* the church? have they power without act of parliament? Is the *houſe of parliament*, king, lords, and commons, the church? Does this honourable body anſwer the *ſcriptural* definition of a church? Or do they anſwer that definition of a church, which

cation of our perſons, &c.—or when a virtue or a vice is in queſtion, for then it may not be improper to define. (4)

DIVI-

which the eſtabliſhed *articles* give? A thouſand queſtions would ariſe on the other words, *power, decree, hath, rites, ceremonies*—are they *pagan* rites, *jewiſh* rites, *popiſh* rites, *moravian* rites, &c. &c. &c. So many diſtinctions, ſo many rays of light thrown on abſtruſe queſtions.

(4) *Definition.* Nothing ſeems eaſier at firſt ſight than definition, yet nothing requires greater ſkill; for to define a guinea is not to give one and twenty ſhillings for it, yet (if I may ſpeak ſo) we have often been ſerved thus in definitions. Had we aſked a philoſopher ſome years ago what *matter* was? He would have anſwered from Ariſtotle, *that it was what was neither which, nor how great, nor what, nor any thing of what being was determined by. Ariſt. Phyſ. lib.* i. *cap. ult.*

Should you inquire of a botaniſt now a days what *parſley* is? He would tell you, it is an *umbelliferous plant, whoſe leaves are divided into fine oblong narrow ſegments, whoſe ſeeds are ſomewhat crookedly plano-convex, with yellow ridges on the convex ſide*, &c. All this may be pretty, and even pompous in books: but reduce theſe definitions to the common uſes of life, and who I wonder would underſtand a word you ſaid? Begging pardon of theſe gentlemen, into whoſe provinces we have wandered, may we not naturally ſuppoſe, that divinity, having been in the ſame hands, has met with the ſame treatment? Should we aſk Thomas Aquinas what *faith* is? he would tell us—that *actus primus eſt forma et integritas rei,*—and that *actus ſecundus eſt operatio,*—and that theſe are either *eliciti*, or *imperati*, &c. He is not the only one, who has obtained the title of *Doctor Angelicus* for manufacturing ſuch obſcurities as theſe. We have many ſuch ſcholaſtick angels ſtill. *Aquin. ſum. pars* i. *Quæſt.* 48. *Art.* 5.

"The rules of a good definition (ſays Dr. Watts) are 1. It muſt be univerſal, or adequate. 2. Proper and peculiar to the thing defined, and agree to that alone. 3. Clear and plain. 4. Short, and have no ſuperfluous words, or tautology. 5. Neither the thing defined, nor a mere ſynonimous name ſhould make any part of the definition." *Logic.* i. 6, 5.

A claſs of grave pious men riſe up in the church, and re-

Division.

This either regards different ſpecies of the genus, or different parts of a whole, and it may ſometimes be uſed profitably. Thus, in ſpeaking of God's providence in general, you may conſider the extent of that providence, to which are ſubject 1. Natural

recommend a ſpecies of religion to me, which they call *myſtical Divinity*, a *ſhort way to the deity*, to the *top* of the mountain, to the *third heaven*, to *the darkneſs in which Jehovah dwells*. I aſk them to *define* this myſtical divinity: but it is impoſſible to get an anſwer from theſe provoking writers.

Myſtica theologia, ſays one, eſt *ſecretiſſima* mentis cum Deo *locutio. Dionyſ. Carthuſ. ſup. Dion. Myſt. Theol.*

A ſecond ſays, Eſt animi *extenſio* in Deum per amoris deſiderium. *Gerſon de Myſt. Theol. Spec. Conſid.* 28.

Again, Eſt *motio* angogica in Deum per purum et fervidum amorem. *Idem Gerſon, ibid.*

A third affirms, Eſt cœleſtis quædam Dei *notitia* per unionem voluntatis Deo adhærentis elicita, vel lumine cœlitus producta. *Joan. a Jeſu Maria Myſt. Theol. cap.* 1.

A fourth calls it *Sapientia experimentalis. Balth. Corderius Iſag.* &c.

I tranſcribe theſe from one of theſe maſter dreamers, who, had he been a rational creature, would not have pretended to define a ſubject which he calls indoctam ſapientiam, omni ſapientia humana ſuperiorem, by which, adds he, mens deum ſuum *ſine diſcurſibus* agnoſcit, et quaſi contrectat, et *ſine ratiocinationibus* guſtat. It is, continues he, Res abſtruſa et difficilis, ac prorſus divina, *certis finibus circumſcribi nequit, et dialecticorum regulis concludi.* Yet theſe are the men, who pretend to conduct rational creatures ad myſticorum oraculorum luciḍiſſimum, *indemonſtrabile*, et ſummum faſtigium; ad ſimplicia et immutabilia theologiæ myſteria, quæ in *caligine ſplendidiſſima* ſilentii aperiuntur! *Bonæ Cardinalis op. via compend. ad Deum, per motus anagogicos, et ignitas aſpirationes.*

Moſt of the myſtick divines diſtinguiſh the myſtick life into the *purgative*, which reſpects the ſenſes; the *illuminative*, that belongs to the *reaſon*; and the *unitive*, which belongs to the mind or ſpirit, the

ral cauſes. 2. Contingent. 3. Independent. 4. Good and bad. 5. Great and ſmall. (5)

XXVII.

Compare the different Parts of the Text together.

This is a very uſeful topick, and it will often furniſh very beautiful conſiderations, if we know how to make a proper uſe of it. For example, In this text of S. Paul to the Romans, *there is therefore now no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the ſpirit.* You may make a very edifying compariſon between this laſt part, *who walk not after the fleſh, but after the ſpirit*, with the firſt part, *there is no condemnation*; and you may remark, that in the one, the apoſtle expreſſes what God does in favour of the faithful, and in the other what the faithful do for the glory of God. God abſolves them; and they live holily, and devote them-

the ſuperior part of the ſoul. The famous Fenelon's *maxims of the ſaints* are, it is ſaid, made up of theſe. A learned profeſſor of divinity in a foreign univerſity hath proved, that the whole is derived from the philoſophy of Plato. "Myſticam theologiam Platonicæ philoſophiæ originem debere, communis et recepta fere hodie eſt ſententia." *Buddei. Analect. Exerc. Hiſtor. Philoſ. Pythag. Platonica.*

(5) See the whole chapter of Diviſion, vol. i. c. 4. p. 43. Sit igitur diviſio, rerum plurium in ſingulas partitio, ſingularum in partes diſcretus ordo, et recta quædam collatio, prioribus ſequentia annectens; diſpoſitio, utilis rerum ac partium in locos diſtributio. Sed meminerimus ipſam diſpoſitionem plerumque utilitate mutari, nec eandem ſemper primam quæſtionem ex utraque parte tractandam. *Quint. Inſt. lib.* vii. *cap.* 1. *de diſpoſitione.*

themſelves to good works. God impoſes holineſs upon us in juſtification, and juſtification is the parent of holineſs, take away juſtification, and there cannot poſſibly be any good works, take away good works and there is no more juſtification. (6)

You

(6) *God impoſes holineſs upon us in juſtification.* Mr. Claude's words are, la ſaintete eſt la *condition.* The word *condition* with us conveys an idea of *power* to perform, and *merit* in performing: but, it is certain, Mr. Claude meant no ſuch thing, for he aſcribes all our ſalvation to the grace of God. As the word *condition* is of very vague and uncertain meaning in the French tongue, ſometimes put for place, employment, office, nature, circumſtances, &c. *un homme de condition,* is a man of quality —*J'accepte la condition,* I embrace your offer, &c. &c.— as the word is ſo equivocal, I have given it what I think was Mr. Claude's meaning. Moſt parties among chriſtians have (if I may be allowed to ſpeak ſo.) their *church-idiom,* an aſſociation of terms forming a peculiar phraſeology to themſelves: but as a literal tranſlation of a claſſical author would make bald Engliſh, and bad ſenſe, and we ſhould quarrel with the writer for aſſerting what he never believed, ſo in religious controverſies, we ought to take people's words in their own ſenſe, not ours, otherwiſe we may jangle about the letters of the alphabet till we are called to judgment. Indeed, it is not to be wondered at, that proteſtants have ſuch a hatred to the word *merit,* and many of them to the word *condition,* which, they think, is a ſlip of the ſame tree, when it is conſidered to what a length of blaſphemy the ignorance of ſome in the Romiſh community have carried it. Their works deſerve heaven for themſelves, and for their neighbours. If we will believe them, the very devil is afraid of a ſaint's aſhes a thouſand years after his death, and the virgin Mary has done more for God than God has done for her, and for all mankind. Plus fecit Maria deo, quam homini deus, Deus quodammodo plus obligetur nobis quam nos ſibi. Tu O virgo! ſolum cecinisti, quia fecit mihi magna qui potens eſt; ego vero cano et dico, quia tu feciſti majora ei qui potens eſt. *(Bernardin. ſenenſ. ſerm. 61. et Bern. de buſt. Mar. apud Uſher de invocat. ſanct.)*

and

You may alſo compare this laſt part with the condition in which the believer is here conſidered; he is *in Chriſt Jeſus*, and remark that theſe two things perfectly agree together, becauſe Jeſus Chriſt is the true cauſe of our juſtification, and ſanctification is the principal effect of our communion with Jeſus Chriſt. (7)

So

and hence we are adviſed by Anſelm rather to truſt Mary than Chriſt. Velocior eſt nonnunquam ſalus memorato nomine Mariæ, quam invocato nomine domini Jeſu unici filii ſui. *(de excellentia beatæ virg. cap.* 6.*)* This is horrid! but, after all, do we really think, all the members of *that* church affix the ſame meaning to the word *merit* that we do! when they ſing, O felix culpa, quæ talem ac tantum MERUIT habere redemptorem; do they indeed think, Adam's ſin *deſerved* to be rewarded with the redemption of himſelf and all mankind? do they not rather mean what Dr. Young meant when he ſaid,

Bold thought! ſhall I dare ſpeak it? or repreſs?
Should man more *execrate*, or *boaſt*, the guilt
Which rous'd ſuch vengeance? which ſuch love inflam'd?
Night Thoughts, N. 4. 209.

See more to this purpoſe in archbiſhop Uſher's works, chap. xii. *of merits*, where the good biſhop proves, that neither the ancient fathers, nor the ancient members of the Romiſh church held what *we* call the doctrine of merit, though they uſed the word. Who does not know that words in this age mean what they did not in the laſt?

(7) *Juſtification.* Many of our divines have well obſerved, that on a clear diſtinction between juſtification and ſanctification depends an accurate knowledge of the whole plan of redemption. When theſe two doctrines are confounded, the reſt of the ſyſtem cannot be clear. The firſt is an act of God *without* us; the laſt is an operation of his bleſſed ſpirit *in* us. Theſe two muſt be diſtinguiſhed: but they may not be divided. When they are undiſtinguiſhed, law and goſpel, works and grace, the merit of Chriſt and the efforts of chriſtians run together into one maſs of obſcurity and confuſion. When they are divided they produce myſticiſm or libertiniſm, or both. Many very good men, however, ſtumble on thus all their days; but we

are

So again, in this beautiful paſſage in the ſecond of Epheſians. *God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in ſins, hath quickened us together with Chriſt, by grace are ye ſaved.* You may oppoſe and compare theſe two ſubjects in the text, *dead in ſin*, and *rich in mercy*, as being two extremes, extreme miſery, and extreme mercy, one in us, and the other in God. (8) The greatneſs of our crimes manifeſt the

are ready to admit that apology for them, which Voſſius made for Peter Hinkelman, and others of his day, "Quamquam autem iſtius farinæ ſcriptores ſequius de nobis mereantur, minime tamen par pari damus hoſtimentum: ſed ingenue fatemur utut παράδοξα, imo non pauca ἄδοξα plane ſint, quæ ex eorum libris Caniſius, ex Caniſio item congeſſit Bellarminus: nihilominus nos putare pleroſque omnes eorum rectius ſentire quam loqui: nec tam oppugnatum ire operam quam fiduciam in bonis operibus collocatum: neque tam eorum neceſſitatem ad ſalutem quam ſalutis meritum condemnare: neque tam impugnare individuum eorum nexum cum fide juſtificante, quam coram juſtitiæ divinæ throno ad actum juſtificationis negare concurſum. Quæ ſi ita ſunt, quamquam injuria eccleſias noſtras inceſſant, ac in ſermone periculoſa admodum ὑπερβολῇ et illaudabili καταχρήσει utantur: tamen vetus et acerba iſtæc inter partes velitatio magnam partem vera fuerit λογομαχία." *Ger. Joh. Voſſii Theſ. Theol. de bon. operibus.* See *Downame Biſhop of Derry on Juſtification, lib.* ii. *c.* 6. 19, 20, &c.

(8) *You may compare the two parts of the text.* This method of elucidation is applicable to *arguments* in a diſcourſe, as well as to clauſes in a text. Thus, for example, S. Paul affirms, *Jeſus Chriſt hath aboliſhed death.* One of our divines obſerves, "the Jew, Aben Amram, and the Mohammedan, Achmet Ben Abdallah, object, it is moſt impertinent, abſurd and falſe to affirm that Jeſus hath aboliſhed death in any ſenſe at all; for this makes the juſtice of God go on to exact a debt, when full payment is pretended to have been made. In anſwer to this reaſoning, I ſhall ſhew two things. 1. That the principles, on which it ſtands, are ſuch as the Jew cannot abide by: but all the abſurd opinions charged

the riches of God's mercy, and the riches of his mercy abſorb the greatneſs of our crimes. Had our ſins been leſs, it muſt indeed have been mercy to pardon our ſins, but not *riches* of mercy. If God

charged upon *our* religion, in this matter, bear full as hard upon, and are equally acknowledged in *his own*. 2. That the continuance of labour, and ſorrow, and bodily death, notwithſtanding the apoſtle's aſſertion here, that *Jeſus Chriſt hath aboliſhed death*, is moſt ſtrictly rational and true." *Dr. Stanhope's ſixth ſerm. at Boyle's lecture.*

So again, in regard to the *chriſtian* interpretation of prophecies. "If *we* bring no *texts* concerning the Meſſiah, which the *Jews* did not allow to concern him—nor urge them in any *ſenſe* which they did not admit--then I am ſure the *Jews* cannot profit themſelves of, nor can we fairly be accountable for ſuch pretended incoherencies. It lies upon the ſynagogue to vindicate itſelf, &c." *The ſame, ſerm.* 8.

Strictly ſpeaking, this method of arguing may operate the ſilence of an opponent: but it will not produce conviction in him. Poſitive evidence muſt do that. However, it has its uſe. See vol. i. p. 300, &c. vol. ii. p. 174, &c. 193, &c.

Mr. Claude has made two topicks of *compariſon*, or contraſt. The one (xvi. p. 174.) is a compariſon of one text with *another* text, or one ſubject with *another* ſubject. This other (xxvii) is a compariſon of one part of the *ſame* text with another, or one part of a hiſtory with another part of the *ſame* hiſtory, and the utility of this method will appear by the following examples.

John xvi. 13. *When the ſpirit of truth is come, he will guide you into* ALL *truth.* What! will the holy ſpirit anſwer *all* the queſtions, that we may think proper to aſk? Will he inform us of the *mode* of the divine exiſtence, ſuppoſe? Compare the foregoing words with the following. *He ſhall not ſpeak concerning* HIMSELF. He ſhall not acquaint you with the mode of his own exiſtence, and ſo on. *Whatſoever he ſhall* HEAR *that ſhall he ſpeak*, he ſhall fix your attention on the truths of revelation, he ſhall affect your hearts with my doctrines, &c.

Thus a *period* may be compared. *God will have* ALL *men to be ſaved—Chriſt gave himſelf a ranſom for* ALL—*make prayers for* ALL *men*. This paſſage ought not to be urged in the arminian controverſy; for a part of this period

God had been only lightly inclined to mercy he might indeed have pardoned ſmaller ſins, but this would never have extended to perſons *dead* in their ſins; this belongs only to extraordinary and abounding mercy. (9)

In

period fixes the ſenſe to *ranks*, or degrees of men. Pray for KINGS, *and for all that are* IN AUTHORITY. The meaning, then, is, pray for all *ranks* and degrees of men, for God will ſave ſome of all *orders*—Chriſt gave himſelf a ranſom for perſons of all *degrees*. 1 Tim. ii. 1—6.

Acts xvi. S. Paul baptized Lydia and her *houſhold*, 15.—S. Paul entered into the houſe of Lydia, and when they had ſeen the *brethren*, they comforted them, and departed, 40.—S. Paul baptized the jailor, and *all his*, 33.—The jailor rejoiced, *believing* in God with all his houſe, 34. Theſe paſſages ought not to be brought in proof of infant-baptiſm; for a compariſon of one part of the hiſtory with the other proves that infants were incapable of what is affirmed of the houſholds, or families.

(9) Here our author's topicks end; and, it is to be remembered, they are ſubject to both uſe and abuſe. Whoever chooſes may conſult *Quintiliani inſtitutiones orat. lib.* v. *c.* 10. *Cicero de oratore, lib.* ii. *et in topicis. Ariſtotelis Rhetor. lib.* ii. *c.* 23, 24, &c. at preſent we will only add a note or two, which the intelligent reader will apply himſelf.

" Inventio argumentorum, inventio proprie non eſt. Invenire enim eſt ignota detegere, non ante cognita recipere, aut revocare. Hujuſce autem inventionis uſus atque officium non aliud videtur, quam ex maſſa ſcientiæ quæ in animo congeſta et recondita eſt, ea quæ ad rem, aut quæſtionem inſtitutam faciunt, dextre depromere. Nam cui parum aut nihil de ſubjecto quod proponitur innotuit, ei loci inventionis non proſunt; contra, cui domi paratum eſt, quod ad rem adduci poſſit, is etiam abſque arte, et locis inventionis argumenta tandem (licet non ita expedite, et commode) reperiet et producet. Adeo ut hoc genus inventionis inventio proprie non ſit, ſed reductio tantum in memoriam, ſive ſuggeſtio cum applicatione. Attamen quoniam vocabulum invaluit, et receptum eſt, vocetur ſane inventio. Siquidem etiam feræ alicujus venatio, et inventio, non minus cum illa intra vivariorum ſepta indagetur, quam cum in ſaltibus apertis, dici poſſit. Miſſis

vero

In order to render this chapter more complete, it may not be improper to add an example of the diſcuſſion of a text by way of obſervations. (1) Let

vero verborum ſcrupulis, illud conſtet, SCOPUM ET FINEM HUJUSCE REI, ESSE PROMPTITUDINEM QUANDAM, ET EXPEDITUM USUM COGNITIONIS NOSTRÆ, POTIUS QUAM EJUSDEM AMPLIFICATIONEM AUT INCREMENTUM. *Bacon de Augment. ſcient. lib.* V. *c.* 3.

Απαντα μεν τοι τα ασεμνα, δια μιαν εμφυεται τοις λογοις αιτιαν, δια το περι τας νοησεις καινοσπουδον. (περι οδη μαλιστα κορυβαντιωσιν οι νυν.) αφ ων γαρ ημιν ταγαθα, σχεδον απ αυτων τουτων καὶ τα κακα γιγνεσθαι φιλει. Οθεν επιφορον εις συνταγματων κατορθωσιν τα τε καλλη της ερμηνειας, καὶ τα υψη, καὶ προς τουτοις αι ηδοναι· καὶ αυτα ταυτα, καθαπερ της επιτυχιας, ουτως αρχαι καὶ υποθεσεις καὶ των εναντιων καθιστανται. Τοιουτον πως καὶ υπερβολαι, καὶ τα πληθυντικα·

Omnia quidem quæ ſunt adeo indecora, innaſcuntur ſcriptis una ex cauſa, nempe *ex ſtudio Novitatis* in ſenſibus proferendis, (qua in re hodierni præſertim ſcriptores inſaniunt) &c. *Longin. de ſublim. ſect.* 5.

I beg leave to ſubjoin one topick more, if I may call it ſo—I mean A HOLY LIFE, without which the moſt dexterous application of all the above rules is of no avail. Can it be better expreſſed than in a character of a great divine, drawn by a poet of our own?

His preaching much, but more his PRACTICE wrought,
(A living ſermon of the truths he taught)
For this *by rules ſevere his life he ſquar'd*,
That all might *ſee* the doctrines which they heard:
For prieſts, he ſaid, are *patterns* for the reſt,
The gold of heav'n, who bear the God impreſſ'd:
But when the precious coin is kept unclean,
The ſovereign's image is no longer ſeen:
If they be foul, on whom the people truſt,
Well may the baſer braſs contract a ruſt. *Dryden.*

(1) *Example of diſcuſſion by way of obſervation.* Our author derives his obſervations in the following eſſay from various topicks before-mentioned; but there is one character, in which they all agree; they all aim to *change the heart by informing the mind.* This is what our old divines call the beſt preaching, ſavoury truth, wholeſome

Let us take this. 1 Theſ. iv. 7. *God hath not called us to uncleanneſs; but unto holineſs. He therefore that deſpiſeth, deſpiſeth not man but God, who hath alſo given unto us his holy ſpirit.* Let this be divided into two parts; the firſt, St. Paul's doctrine touching ſanctification, *God* (ſaith he) *hath not called us to uncleanneſs, but unto holineſs:* and the ſecond, the inviolable divinity of this doctrine; *he*

ſome matter, ſpiritual doctrine, ſound, powerful, ſearching preaching; and great encomiums they juſtly beſtow on miniſters, who prefer this before the more gaudy: but leſs uſeful materials of glaring ſhowy ſermons, which aim only to tickle the ear. One may ſpeak for all.

"A powerful ſearching miniſtry, that bringeth men to a ſight and ſenſe of their ſins, is beſt to fit men for converſion to God. There is a playing with ſcripture in oratorian flouriſhes, and a ſound inculcation of it - - - It is ſaid, Pericles left a ſting in the minds of his hearers. That is the beſt preaching, which woundeth the heart; it is moſt for the glory of God, and for the good of ſouls. Speaking pleaſing things to tickle the ear better becometh the ſtage than the pulpit. It is ſaid *The words of the wiſe are as goads, and nails faſtened by the maſter of aſſemblies,* Ecclef. xii. 11. Words that have a notable *acumen* in them; ſome ſpiritual ſharpneſs to affect the heart, and quicken our dull affections - - - He is not a wiſe preacher, who doth not mind his *end,* whoſe ſpeech is fuller of flaſhes of wit than of ſavoury wholeſome truths, who rather thinketh to pleaſe the ear than to awaken the conſcience: he doth not act like *the maſter of aſſemblies.* They are the beſt preachers, and moſt affectionate to you, who wound your ſouls. The work of a miniſter is not to gain applauſe to himſelf: but ſouls to God. He is the beſt preacher, who maketh you go away, and ſay, not, how well he hath preached! but how ill have I lived!" *Dr. Manton's* 1 *Serm. on Acts* ii. 37, 38.

Dr. Bates in his funeral ſermon for this Dr. Manton applies a pretty hiſtorical anecdote from Suetonius to this ſubject. "Dr. Manton abhorred a vain oſtentation of wit in handling ſacred things, ſo venerable and grave, and of eternal conſequence. Indeed what is more unbecoming a miniſter of

'Chriſt

he therefore that deſpiſeth, deſpiſeth not man but God, *who hath alſo given unto us his holy ſpirit.*

As to the firſt, the ſenſe of the apoſtle's words is clear; for he means to affirm, when God calls us to the communion of Jeſus Chriſt, and to the hope of his ſalvation, he does not leave us at liberty to ſin, and to follow our own luſts: but he impoſes on us a neceſſity and obligation to good works, and a holy life. Obſerve 1. It is not only here, that S. Paul declares himſelf upon this ſubject: it is a doctrine diffuſed through all his epiſtles. In that, which he addreſſes to the Romans, he employs whole chapters to eſtabliſh holineſs and perſuade to the practice of good works; either by concluſive reaſoning, or by clear explications, or by exhortations and precepts. He does the ſame every where elſe, and to this he refers all the benefits of religion, and all our advantages of knowing God and his myſteries. Herein he follows that general ſpirit, which animated the Evangeliſts, and firſt founders of Chriſtianity. Whichever way you turn your eyes, you will find in theſe divine men only an ardent deſire, and a perpetual deſign of aboliſhing the empire of ſin, and of making

Chriſt than to waſte the ſpirits of his brain, as a ſpider does his bowels, to ſpin a web only to catch flies, to get vain applauſe by fooliſhly pleaſing the ignorant? And what cruelty is it to the ſouls of men? It is recorded, as an inſtance of Nero's ſavage temper, that in a general famine, when many were periſhing for hunger, he ordered a ſhip ſhould come from Egypt, the granary of Italy, laden with ſand for the uſe of wreſtlers. In ſuch extremity, to provide only for delight, that there might be ſpectacles on the theatre, when the city of Rome was a ſpectacle of ſuch miſery, as to melt the heart of any but a Nero, was moſt barbarous cruelty: but it is cruelty of a heavier imputation for a miniſter to prepare his ſermons to pleaſe the fooliſh curioſity of fancy with flaſhy con-

making piety and holineſs reign in its place. Read the Evangeliſts, the Acts of the Apoſtles, the Epiſtles, in a word all the books of the new-teſtament, and you will find this the ſhining character of them all.

Theſe glorious authors have in this, as in every thing elſe, followed the ſteps of Jeſus Chriſt their ſovereign Lord, who in all his converſation upon earth propoſed nothing elſe but to inſpire thoſe, whom he honoured with his preſence, with a hatred of ſin, and a love of holineſs. This appears in all his actions, and in all his ſermons, particularly in that admirable one, which he preached on the mount, related by S. Matthew in the fifth, ſixth, and ſeventh chapters of his goſpel; there you will find theſe admirable words, which regard all the faithful, *ye are the ſalt of the earth, but if the ſalt have loſt his ſavour wherewith ſhall it be ſalted? It is thenceforth good for nothing, but to be caſt out, and trodden under foot of men. Ye are the light of the world. A city that is ſet on an hill cannot be hid. Neither do men light a candle and put it under a buſhel: but on a candleſtick, and it giveth light unto all, that are in the houſe. Let your light ſo ſhine before men, that they may ſee your good works, and glorify your father which is in heaven.* There you will meet with thoſe admirable and important words, ſo worthy of being eternally engraven upon your hearts, *Except your righteouſneſs ſhall exceed the*

conceits, nay, ſuch light vanities as would ſcarce be endured in a ſcene, while hungry ſouls languiſh for want of ſolid nouriſhment."

I believe, were an accurate inquiſition made to determine what conſtituted the acumen—the pungent—*the dividing aſunder of ſoul and ſpirit*—in a ſermon, it would be found to lie in THE TRUTH of what was ſaid.

the righteouſneſs of the ſcribes and phariſees, ye ſhall in no caſe enter into the kingdom of heaven. (2)

It is evident, that, of all the religions which have hitherto been propagated in the world, no one was ever comparable to the Chriſtian upon the ſubject of piety and holineſs. I grant, all have profeſſed to direct men to this: but they have been ſo far from excelling in it, that ſome have confounded all our ideas of vice, by making that paſs for virtue, or at leaſt for an indifferent thing, which really was an enormous crime. Others have been defective in enumerating human virtues. Some were content to regulate external actions without troubling themſelves about the heart. All together were deficient in their motives to good

(2) *Except your righteouſneſs exceed that of the phariſees.* Mat. v. 20. Mr. Claude's application of this paſſage to *our* obedience, not to *Chriſt's* in our ſtead, is perfectly agreeable to the whole ſcope of theſe chapters, in which no mention is made of imputed righteouſneſs, nor does this text ſeem to belong to that article of our faith.

Thoſe commentators, who include the righteouſneſs of Chriſt, by which we are juſtified, do not exclude inherent holineſs, which is our ſanctification. Thus one, "inherent righteouſneſs, or the ſanctification of the ſpirit, is preferable to any righteouſneſs of a natural man; it *exceeds* it in its author—nature—effects—and uſefulneſs." *Dr. Gill on the Place.*

Another ſays, "We muſt do *more* than the phariſees, and *better* than they, or we ſhall come ſhort of heaven. They were *partial* in the law, and laid moſt ſtreſs on the ritual part of it: but we muſt be *univerſal*, and not think it enough to give the prieſt his tithe: but muſt give God our hearts. They minded only the *outſide:* but we muſt make *conſcience* of inſide godlineſs. They aimed at the praiſe of *men:* but we muſt aim at acceptance with *God.* They were *proud* of what they did in religion: but we, when we have done all, muſt *deny ourſelves*, and ſay, *we are unprofitable ſervants*, and truſt only to the righteouſneſs of Chriſt; and thus we may go beyond Scribes and Phariſees." *Henry on the Place.*

good works, giving only cold and powerleſs rules, without any arguments taken from our true motives to hate ſin, and love holineſs. (3)

In

(3) *No religion is comparable to Chriſtianity on the ſubject of holineſs.* All our apologiſts plead this in proof of the divinity of chriſtianity. By the way, the word *apology*, uſed by the greek and latin fathers, ſignified in general a diſcourſe, a plea, a declamation, and they, properly enough, called their arguments apologies for chriſtianity: but with us apology ſignifies *excuſe* for ſomething *wrong*, not *vindication* of what is right. Apologies for *chriſtianity*, therefore, imply too much. To return, The holineſs of the goſpel is one grand argument for the divinity of it; and what one of the fathers affirmed of it in compariſon with paganiſm may be fairly applied to the ſimplicity of the worſhip of ſome reformed churches in compariſon with that of Rome, and other corrupt communities like it. "Quomodo enim deus aut amabit colentem, ſi ipſe non ametur ab eo, aut præſtabit precanti quicquid oraverit, cum ad precandum neque ex animo neque obſervanter accedat? iſti autem cum ad ſacrificandum veniunt, nihil intimum, nihil proprium diis ſuis offerunt, non integritatem mentis, non reverentiam, non timorem. Peractis itaque ſacrificiis inanibus, omnem religionem in templo, et cum templo, ſicut invenerant relinquunt: nihil que ſecum ex ea neque afferunt, neque referunt. Inde eſt, quod ejuſmodi religiones nec bonos facere poſſunt, neque firmæ, ac immutabiles eſſe. Traducuntur ab his homines facile: quia nihil ibi ad vitam, nihil ad ſapientiam, nihil ad fidem diſcitur. Quæ eſt enim ſuperſtitio illorum deorum? quæ vis? quæ diſciplina? quæ origo? quæ ratio? quod fundamentum? quæ ſubſtantia? quo tendit? aut quid pollicetur, ut ab homine poſſit fideliter ſervari, fortiterque defendi? in qua nihil aliud video quam ritum ad ſolos digitos pertinentem. Noſtra vero religio eo firma eſt, et ſolida et immutabilis quia juſtitia docet, quia nobis cum ſemper eſt, quia *tota in animo colentis eſt*, quia mentem ipſam pro ſacrificio habet. Illic nihil aliud exigitur quam ſanguis pecudum, et fumus, et inepta libatio; hic bona mens, hic purum pectus, innocens vita." *Lactant. Div. Inſt. lib.* v. *c.* 20.

With good reaſon therefore might Tertullian triumph as he did that every mechanick among Chriſtians knew more than

In all theſe reſpects chriſtianity is admirable. There is no vice whatever, which it does not condemn, no virtue, which it does not ordain. It not only regulates the exterior, but it goes even ſo far as to purify the heart, the ſource of all our actions. It gives us precepts for all the different ſtates and conditions, in which men can be placed. It maintains the force of its precepts by the moſt amiable examples, that can be conceived. It affords us in Jeſus Chriſt himſelf a perfect model, and it accompanies all this with an infinite number of powerful motives, and prevailing reaſons. It is, then, in this general ſpirit of chriſtianity that S. Paul writes theſe excellent words, *God hath not called us to uncleanneſs, but unto holineſs.* (4)

2. But,

than the greateſt of the heathen philoſophers.

" Quid enim Thales ille princeps phyſicorum ſciſcitanti Cræſo de divinitate certum renunciavit, commeatus deliberandi ſæpe fruſtratus? deum quilibet opifex chriſtianus et invenit, et oſtendit, et exinde totum quod a deo quæritur, re quoque aſſignat: licet Plato affirmet factitatorum univerſitatis neque invenire facilem, et inventum enarrari in omnes difficilem." *Tertul. Apol. c.* 46.

(4) *Holineſs is the general ſpirit of chriſtianity.* Since this is undeniable, ſince as all man's miſery conſiſts in the loſs of God's favour, and image; and one great end of redemption is to reſtore us to the former, and re-impreſs us with the latter; and ſince this is the end of all ordinances, for *who is Paul? or what is Apollos* but inſtruments of this? how ſtrange is it that other things ſhould be made the ſubſtance of the goſpel, and this, this for the ſake of which the whole ſtands, as a building for its inhabitant, this grand article of *ſanctification* ſhould be coldly treated, or intirely neglected? It is coldly treated, when miniſters after they have ſpent an hour in clearing and proving a controverted point, juſt for two minutes lightly add, it is needleſs to dwell upon the fruits of this faith, for if the people be partakers of this grace, it will *teach them to deny ungodlineſs, and to live ſoberly.* Did Jeſus Chriſt and his apoſtles do ſo? Did the primi-

2. But, beſide all this, I cannot help remarking, S. Paul does not content himſelf with propoſing, in general, that the end of the Chriſtian religion is to ſanctify men; but he makes a particular application of it to his Theſſalonians, to whom he addreſſes his epiſtle, God (ſays he) hath not called *us* to uncleanneſs but to holineſs. As he ardently loved that people, he did not content himſelf with general inſtructions concerning maxims of

primitive Chriſtians do ſo? Did they treat holineſs in ſuch a trite, jejune manner? Certainly not. It is ſometimes intirely neglected, by placing it in what it does not conſiſt. Holineſs is neither zeal for forms nor againſt them; but it is a conformity to the bleſſed God. How much preſſed in primitive days let any one judge.

Thus Clemens Romanus. Ημεις ουν ΑΓΟΝΙΣΩΜΕΘΑ ευρεθηναι εν τω αριθμω των υπομενοντων αυτον, οπως μεταλαβωμεν των επηγγελμενων δωραιων. Πως δε εςαι τȣτο αγαπητοι; εαν εςηριγμενη η η διανοια ημων πιςεως προς τον θεον - - - εαν επιτελησωμεν τα ανηκοντα τη αμωμω βουλησει αυτȣ. &c. *Clem. Rom. Ep.* 1. *ad Corinth.*

To the ſame purpoſe Polycarp. Ο Θεος ημας εκ νεκρων εγερει, εαν ΠΟΙΩΜΕΝ ΑΥΤΟΥ ΤΟ ΘΕΛΗΜΑ, και πορευωμεθα εν ταις εντολαις αυτου, και αγαπωμεν α αγαπησεν, απεχομενοι πασης αδικιας. - - ο γαρ εχων αγαπην μακραν εςι πασης αμαρτιας. *Polycarpi Epiſt. ad Philip.*

And thus Ignatius. Ουδεις πιςιν επαγγελλομενος οφειλει αμαρτανειν. - - - οι επαγγελλομενοι χριςȣ ειναι ουκ εξ ων λεγουσι μονον, αλλα εξ ων ΠΡΑΤΤΟΥΣΕΙ γνωριζονται· εκ γαρ του καρπȣ το δενδρον γινωσκεται ΑΜΕΙΝΟΝ ΕΣΤΙ ΣΙΩΠΑΝ ΚΑΙ ΕΙΝΑΙ, Η ΛΑΛΕΙΝ ΚΑΙ ΜΗ ΕΙΝΑΙ· ουκ εν λογω η βασιλεια τȣ θεου αλλ ᾽εν δυναμει. Καρδια πιςευεται, ςοματι δε ομολογειται· τη μεν εις δικαιοσυνην· τωδε εις σωτηριαν. ΚΑΛΟΝ ΤΟ ΔΙΔΑΣΚΕΙΝ ΕΑΝ Ο ΛΕΓΩΝ ΠΟΙΗ. ος γαρ αν ποιηση και διδαξη, ουτος μεγας εν τη βασιλεια· ο κυριος ημων και θεος Ιησους Χριςος ο υιος του θεου του ζωντος ΠΡΩΤΟΝ ΕΠΟΙΗΣΕ, ΚΑΙ ΤΟΤΕ ΕΔΙΔΑΞΕΝ. *Ignat. Epiſt. ad Epheſioſ.*

There would be no end of quotations of this kind, all proving that (however people now-

of Chriſtianity, he would have them make a holy application of theſe to themſelves, and put them in practice; for without this the truths of religion may be uſeleſs, or, to ſpeak more properly, they are rather hurtful than profitable; the Lord ſays, *he that knows his maſter's will and does it not, ſhall be beaten with many ſtripes.* (5)

The

now-a-days conſider the doctrines of grace) this grand article of *ſanctification* through the blood of the croſs, and the aids of the holy ghoſt, was the true, genuine ſpirit of primitive Chriſtianity.

(5) *Without practice the truths of religion may be uſeleſs - - - or hurtful.* There is not one ſingle doctrine in all the chriſtian ſyſtem, which doth not reduce itſelf to practice; and this is the glory of the ſyſtem. The doctrine of GOD requires the practice of *worſhipping* him. The *unity* of God requires the practice of *ſole* worſhip of him. The *ſpirituality* of God requires mental *ſpiritual* worſhip. His *juſtice* is an object of *fear*; his *goodneſs* a ground of *hope*; and ſo on.

The ſame may be affirmed of the doctrine of PROVIDENCE. The *ſuperintendence* of God requires the *aſſiduity* of his ſervants. The *obſcurity* of providence requires the *patience* of good men. The *equity* of the governor requires the *confidence* of the governed: and ſo on.

The knowledge of theſe, and other truths of religion, we often ſay with Mr. Claude, may be uſeleſs and pernicious, when unaccompanied with practice: but, ſtrictly ſpeaking, libertines, who pretend to this knowledge, pretend to more than they poſſeſs; for they have viewed the truths of religion only on one ſide; they have not ſeen them in their connection, order, and dependence; their knowledge, therefore, is partial and incompetent, and to them may be applied the words of the prophet, *It is a people of no underſtanding, therefore he that made them will not have mercy on them, and he that formed them will ſhew them no favour.* Iſai. xxvii. 11.

It is curious to ſee the various ſhapes into which divines have caſt the doctrine of *ſpeculation.* Paſchal has proved, that Leſſius, Filiutius, Eſcobar, and other Jeſuits, in their ſyſtems of moral divinity, allow murder, and many other crimes to be *lawful* in ſpeculation, and only

The apoſtle then would ſtir up the Theſſalonians to holineſs, and in order to do ſo more effectually he joins himſelf with them, and acknowledges that himſelf, as well as the people at Theſſalonica, was under the ſame obligation. God (ſaith he) hath not called *us* to uncleanneſs but to holineſs. There is not one perſon in the church exempt, it is a common duty, a rule without exception, and againſt which no privilege can be alledged, it is not ſaying, I am an apoſtle, or I am not; I am a miniſter, or I am not; I am in an eminent ſtation in the church or in the world, or I have

only not *ſafe* in practice, on account of political conſequences. In plain Engliſh, If a man ſlap your face, you ought to puniſh the affront by killing him, if you can avoid hanging for doing ſo. *Provincial Letters, l.* xiii. See the ſubject at large in *Hoſpinian. Hiſt. Jeſuitica.*

The calviniſt divines conſider a contemplation of ſinning as a kind of mental immorality, and name it *ſpeculative wickedneſs.* Of this kind, they ſay, are impure dreams, and all contemplative enjoying pleaſures, and acting over ſins in the mind. See *Dr. Goodwin, vol.* iii. *b.* vi. *c.* 4.

Monks and myſticks conſider contemplation as the higheſt degree of moral excellence, and with them a ſilent ſpeculator is a divine man, while practical chriſtians, who are the pillars of ſociety, are reputed hereticks or *the world,* as their cant phraſe is.

Among proteſtants, ſpeculation runs into various fantaſtical forms. In ſome communities, the belief of ſpeculative points, not reducible to practice, is a teſt of *orthodoxy.* In others it is the *evidence* of intereſt in Chriſt. In others, again, an effort of fancy is eſſential to the *piety* of a religious action. What was that caſuiſt thinking of, who wrote *the practice of piety,* when he ſaid, "that all communicants, at the article of their receiving, ſhould imagine the poſture of Chriſt upon the croſs?" To ſpeculate is to meditate—to contemplate—to take a view of any thing with the mind. This is an operation of intelligence, and God himſelf exerciſes it. There is neither virtue nor vice in mere contemplation. A mental approbation of an improper action

have no diſtinction in either; nobody will mind me, or take me for an example; all theſe are vain ſubterfuges: the law of holineſs is the law of all, it obliges the great and the ſmall, the young and the

ction may be involuntary, then it is an infirmity to be pitied; and it may be voluntary, and laid in the mind as ground of future action in the life, and then, undoubtedly, it is to be abhorred; it reſembles an iniquitous law of a corrupt legiſlator.

Speculation with approbation forms an important branch of miniſterial ſcience, particularly in *two* caſes. 1. Mental approbation of a virtuous action, or a virtuous courſe of action, although the ſpeculator have not power to reduce his plan to practice, is virtue. It argues a good ſtate of mind ſanctified by divine grace. To this belong holy reſolutions, the grounds of holy actions. See Pſal. ci. *I will walk in my houſe with a perfect heart*, &c. 1 Kings viii. 18. *It was in thine heart to build an houſe—Thou ſhalt not build an houſe—but thou didſt well, that it was in thine heart.* See 2 Cor. viii. 12.—Rom. vii. 18. &c. The diſcuſſion of this article is neceſſary to the conſolation of many pious ſouls, whoſe plans are noble, though their powers are feeble. Such perſons often diſtreſs themſelves on account of their weakneſs, and criminate themſelves alſo for the evil of their thoughts: but they ought to diſtinguiſh thoſe ſinful thoughts, which they approve, from others, which they abhor, and ſuch weakneſſes as are voluntary, from others, which are not ſo; for the religion or irreligion of ſpeculation lies in that *approbation* of virtue or vice, that *accompanies* it.

2. Mental approbation of vice, although the ſpeculator have not power to realize his plan, is vice, and argues a depraved ſtate of heart. The emperor Caligula was a monſter of iniquity, and hiſtorians juſtly impute to him the guilt of intentional crimes, which he never perpetrated. He left at his death a large box filled with various poiſons, and two liſts of names of perſons doomed to die, the one entitled *Gladius*, the other *Pugio*. By diving into the human heart, and by developing and expoſing iniquitous plans of action, actually impracticable, chriſtian preachers detect hypocrites, and diſcover the exceeding turpitude of fallen men. 1 John iii. 15. *Whoſoever*

the old, paſtors and flocks, magiſtrates and people, both ſexes, every age, every condition; all are under this law without any diſtinction, for *God hath not called us to uncleanneſs, but to holineſs.* (6)

3. More-

ſoever HATETH *his brother is a murderer.* Pſal. xiv. 1. *The fool hath ſaid in his heart, There is no God.* John xv. 24. *They have hated me, and my father.* Rom. viii. 7. *The carnal mind is enmity againſt God.* One of our divines ſays, "Sin is called by ſome *Deicide,* a ſlaughtering of God; becauſe every ſin, being enmity againſt God, doth virtually include in its nature the deſtruction of God." *Charnock's two Diſcourſes—on enmity againſt God. Sueton. vit. Calig. c.* 49.

(6) *The law of holineſs is the law of all.* Thus beautifully amplified by Saurin. "La loi de la faintetè que je prêche aujourd'hui eſt pour vous nos maitres et nos ſouverains. Arbitres de vos propres loix, vous ne voyez aucun mortel ſur la terre, auquel vous deviez rendre compte de votre conduite: mais, il y a un Dieu au ciel, dont vous etes vous-meme les ſujets et les creatures, et qui veut que vous ſoyez ſaints. La loi de la ſaintetè eſt pour vous, ſacrificateurs et Levites de la nouvelle alliance. Bien loin que le ſacrè caractere, dont vous êtes revêtus, vous diſpenſe d'etre ſaints, il vous y engage d'une maniere plus ètroite et plus preſſante. Cette Loi eſt pour vous tous mes chers auditeurs, de quelque ordre, de quelque profeſſion, de quelque rang, que vous puiſſiez etre. Si vous êtes *la génération élue, la ſacrificature royale, le peuple acquis,* vous devez être auſſi *la nation ſainte*; asin d'annoncer les louanges de celui qui vous a appellés des ténébres à ſa merveilleuſe lumiere. Quelque prérogative que Moyſe ait eû par deſſus nous, nous avons le meme ordre a vous preſcrire, et la voix du ciel nous dit aujourd'hui comme à lui: *parle à toute l'aſſemblée des enfans d'Iſraël, et di leur, ſoyez ſaints, car je ſuis ſaint.*" *Saurin ſer. ſur la ſainteté. tom.* iv.

"Honorare, et non imitari, nihil eſt aliud quam mendaciter adulari. Chriſtus pro nobis paſſus eſt, relinquens nobis exemplum ut ſequamur veſtigia ejus. Quis eſt, quem pudeat dicere, impar ſum deo? plane impar. impar ſum Chriſto? etiam mortali Chriſto impar. Petrus hoc erat quod tu. Paulus hoc erat quod tu. apoſtoli et Prophetæ hoc erant, quod tu. Si piget imitari dominum, imitare

3. Moreover, theſe words muſt be underſtood in good earneſt, and without deceit. Some perhaps may ſay, "true, *God does not call us to uncleanneſs*, that is, in calling us, he does not command us to ſin: but it does not follow, that he has abſolutely forbidden it; for there are many things, which God does not command: but which alſo he does not forbid; he leaves us at liberty, he permits many oblique practices, and will not condemn us if we do them. I underſtand, then, ſays one, that God indeed has not commanded us to be unholy, but he allows us to be ſo, and will not be offended when we ſin." This is a criminal ſubterfuge. The true ſenſe of the apoſtle's words, *God has not called us to uncleanneſs*, is not barely that God has not commanded us to ſin; for who imagines he has? or who can entertain an opinion ſo contrary to the ideas, which all men have of God? but the apoſtle means, God *hath* forbidden it, and his adding *but unto holineſs* makes his meaning plain and indiſputable. (7)

Sin

imitare conſervum. Coronatur ruſticitas, non excuſatur vanitas." *Aug. ſerm.* 325. *tom.* v. *p.* 893.

(7) *God allows what is not forbidden.* Mr. Claude juſtly reprobates this dangerous axiom; ſo I call it, for it lies at the bottom of ſome mighty fabricks. We have before obſerved, that poſitive law is *eſſentially neceſſary* to poſitive obedience. vol. i. 216. vol. ii. 130. Hireling prieſts laugh at this article, and forge lies to keep themſelves in countenance. "A certain puritan, ſays a great learned doctor, ſcrupled paying his rent, becauſe his landlord could not produce a *text* of ſcripture in proof of his right to demand it; and this is the cant of all the nonconformiſts, they will do nothing but what they have ſcripture for." Why, you rogue of Babylon! you great maſs of corruption, putrifying in prunella! have you not ſworn, that "Athanaſius's creed may be proved by moſt certain warrants of holy ſcripture;" and do you

 wonder,

Sin and holineſs are incompatible with God's calling, becauſe they are incompatible with communion with him, and it is in their nature to deprive us of the manifeſtations of his love. *His eyes are too pure to behold iniquity*, and it is for this reaſon that he ſays, *Be ye holy, for I am holy*. We are called to be conformed to the image of his ſon, and his ſon is righteous, *holy, harmleſs, undefiled, ſeparate from ſinners*. We are called to be *temples of the holy ghoſt*, where corruption and ſin can have no authority.

I acknowledge, ſins committed after the faithful are called do neither cut them off from the mercy of God, nor from a right to ſalvation, nor entirely from a hope of obtaining it: they do not ſeparate them from communion with Jeſus Chriſt their redeemer, nor make them ceaſe to be temples of the holy ghoſt: if this were the caſe, the condition of believers would be very miſerable. Yet, it is certain, ſin in general extremely beclouds all theſe advantages, and very much diminiſhes both their former value, and our future deſires after ſuch enjoyments; and the greater and more fre-

wonder, after this, that we call for chapter and verſe for every thing? A man, who can prove that creed by ſcripture, may prove any thing by it. But ſeriouſly, a diſtinction ſhould be made between *moral* and *poſitive* inſtitutes. Moral obedience is founded in the nature of things, and particular duties are enforced by general commands. *Thou ſhalt not ſteal* forbids all fraud, and enjoins all ſorts of equity. It is not neceſſary, therefore, to find a moral command for every branch of moral rectitude. But the caſe is widely different in regard to *poſitive* inſtitutes. The chriſtian mode of divine worſhip is a courſe of action founded on poſitive commands, and wholly regulated by them; and on this ground we reject every thing in divine worſhip not commanded. For example, we aſk why chriſtians celebrate Eaſter, and keep Lent, and

frequent our backſlidings are, the more will our communion with God and Jeſus Chriſt be interrupted and diſturbed. Moreover, it is certain, the love and tenderneſs, which God has for the believer, when in a ſtate of juſtification, expreſſeth itſelf in a paternal diſpleaſure, when he falls into ſin, and hence come thoſe chaſtiſements and ſtrokes of his rod, with which he viſits them; and hence alſo thoſe diſquieting horrors of conſcience, with which the faithful are ſometimes agitated.

In brief, it is certain, the paternal love, and royal mercy of God for a believer fallen into ſome enormous crime, and thoſe remains of communion, which the backſlider yet has with Jeſus Chriſt, only ſubſiſt upon aſſurance of the repentance and return of this rebellious child; ſo that it will always remain true, nothing is more oppoſite to the divine vocation than ſin, as there is nothing more oppoſite to the life, and natural functions of the body than the ravages of a burning malignant fever, which of itſelf tends to death, and

and faſts and feſtivals? The incorporating of theſe rites into the religion of Jeſus originated ſomewhere. They are no parts of the *moral* law—they are no where *poſitively* inſtituted by Jeſus Chriſt—they are, therefore, human *traditions* to us, and they were human *inſtitutes* to our anceſtors, who appointed them.

The damage done to religion by the ſign of the croſs in baptiſm does not ſo much lie in two ſtrokes of a prieſt's finger, as in previouſly admitting the deſtructive *principle* on which it is grounded. Before I can add any ceremony to a poſitive inſtitute, I muſt neceſſarily affirm *my* right of religious legiſlation. Now this principle once admitted, popery follows. It is *your* will, that your infant ſhould be chriſtened and croſſed. It is *my* will, that every tenth year you ſhall plough and ſow the whole pariſh, and I will reap it. It is the will of the *biſhop*, that I ſhould pay him a part of the plunder. It is the will of

and which in the iſſue will certainly procure it, unleſs remedies be applied, or nature itſelf makes ſome extraordinary efforts. (8)

4. This conſideration leads us to a fourth, which condemns the fooliſh illuſion of the greateſt part of mankind, who imagine, they can join together uncleanneſs and holineſs. On the one hand, they ſay, they can indulge their paſſions and ſenſual pleaſures, if on the other they do ſome good works. They even pretend, that with the one they compenſate for the other, and that their alms, their prayers, their faſtings, and ſuch exerciſes are of ſo much value before God, that on account of them he will take no notice of their ſins.

The

of a *king*, that the biſhop ſhould pay him a dividend; and it is the will of a *pope*, that princes ſhould grant him a ſhare. It is the will and pleaſure of us *all* to call this THE RELIGION OF JESUS CHRIST. S. Paul had a quite contrary idea of religion, when he reproved *will-worſhip*. Col. ii. 18—23.

(8) *Nothing is more oppoſite to the divine calling than ſin.* There is no extravagance, into which ſome theologiſts have not run. It has been affirmed, ſin does a believer no harm. It lies on thoſe, who ſay ſo, to prove their aſſertion. Sin hurts the body—the property—the character—the comfort—the ſoul of a good man, as good men daily find by woful experience. One, who is ſuppoſed to carry his notions of grace farther than moſt modern divines, has well obſerved—"that aſſurance of hope is founded on *experience* of the love of God—that no man, by enjoying the holy ſpirit as a comforter, can find any ground for being leſs afraid of ſinning, or of its conſequences, than he was before—that, when S. Paul was in diſtreſs, he heard nothing from Jeſus Chriſt to relieve him but theſe words, *my* grace is ſufficient for thee, &c.—that, when S. John was terrified in the iſle of Patmos, Jeſus Chriſt encouraged him, by reminding him of the ſame truth, which encourages the worſt of mankind, when they firſt underſtand it, *Fear not, I am the firſt and the laſt*, &c." This writer, therefore, ought not to be taxed with introducing libertiniſm. *Sande-*

man's

The apoſtle ſtrikes here at this vain and pernicious opinion, when, on the one hand, he ſays, without reſtriction or limitation, *God hath not called us to uncleanneſs*, and on the other oppoſes ſanctification againſt uncleanneſs, as two things which deſtroy each other, and which can never be aſſociated together. The one is the ſtate from which effectual calling takes us, the other is that to which it conducts us; the one is the kingdom of *darkneſs* whence the divine voice calls us, the other is the kingdom of *marvellous light* into which it introduces us. (9)

Nor

man's Let. on Theron and Aſpaſio, let. vi. *vol.* ii.

Our author's ſyſtem lies between two dangerous extremes. They, who affirm, ſin does not hurt a believer, encourage vice: and they, who affirm, ſins committed after regeneration exclude believers from the benefit of redemption, drive the ſinner to deſpair. Mr. Claude's ſyſtem oppoſes a powerful barrier againſt ſin by threatning a backſlider with the loſs of God's comforting preſence, the higheſt of all poſſible enjoyments; and he at the ſame time, by repreſenting God as a merciful father, guards againſt deſperation, and provides for the ſinner's return to his *firſt love*. See Hoſ. ii. 7.

(9) *God hath called you out of darkneſs into his marvellous light.* 1 Pet. ii. 9. The pagan religion was *total* darkneſs, the Jewiſh *partial* light, or comparative darkneſs: from both the divine calling brought men into the *perfect* light of the goſpel, a light truly marvellous! A Roman commentator ſuppoſes S. Peter to take his ideas in this place from Iſai. lx. 2. *Darkneſs ſhall cover the earth: but the Lord ſhall riſe upon thee.* xliii. 21. *This people have I formed for myſelf, they ſhall ſhew forth my praiſe.* Pſal. xxii. 22.—cii. 18. "Hoc B. Petrus deſumpſit a prophetis. Hoc olim per denſas Egyptiorum tenebras adumbratum fuit: quandoquidem Iſraelitæ clariſſimo lumine gauderent, infidelibus in pluſquam cimmeriis tenebris degentibus." An aſſortment of new teſtament texts with old teſtament paſſages tends very much to elucidate both. *Feuardentius in loc.*

Nor are we to hope for any compenſation on our part towards God. A thouſand good works cannot expiate the guilt of the leaſt ſin, and one ſingle ſin would be more likely to deſtroy a thouſand good works, than a thouſand good works would be to ſuſpend the puniſhment of one ſingle ſin. You will aſk, then, How are the ſins, which we commit after calling, to be pardoned? I anſwer, If we could fully diſcharge our duty, we ſhould commit none at all, becauſe every ſin is contrary to our vocation, and all produce bad effects in us: but as it is impoſſible for us in this life to attain this perfect ſanctification, to which God calls us, there is only one way of having the ſins pardoned, into which we fall, and this way is not by pretending to compound with God, by placing our ſins on this ſide, and our duties on that; but only by an application by a lively faith to the blood of Jeſus Chriſt, and to the mercy of God the father, and at the ſame time leaving off the courſe of our ſins, and by mortifying them in ourſelves by a ſincere repentance. Sin, which has two lives, one in God, and the other in us, one in the remembrance and wrath of God, and the other in the love, which we have for it, cannot die in God, (if I may be allowed ſo to expreſs myſelf.) that is, cannot be pardoned by his juſtice, till firſt it dies in us; till we renounce that unjuſt approbation, which we have had for it, and feel a hatred againſt it. (1)

5. More-

(1) *We can make no compenſation to God.* To compenſate, ſtrictly ſpeaking, is to make amends for depriving a perſon of one right by performing ſome other. The doctrine of compenſation, therefore, is the doctrine of *ſubſtitution.* Now what can we ſubſtitute of equal value in the place of moral rectitude? External privileges of birth, education, fortune, &c. a zealous profeſſion of religion; a ſtrict obſervance of religious rites; juſt ſpe-

culative

5. Moreover, you may remark here upon the term *called*, which ſcripture ſo often uſes, and which our apoſtle employs in this verſe, that a Chriſtian ſociety is not a fortuitous or tumultuous aſſembly, which hazard or human caprice has formed; nor is it a mere human aſſembly, which the ſimple light of reaſon, inſtinct of nature, or the authority of magiſtrates has convened: but it is a divine aſſembly, gathered by the order and authority of the ſupreme monarch of all mankind. It is an aſſembly, of which he himſelf is the founder and author; either as it is formed according to his eternal counſels, or as he has been pleaſed to appoint its laws, offices, and rules, or in fine as he has laid the inviolable foundations upon which it is eſtabliſhed. It is formed by the power of his voice, or his word, and by the infuſion of the holy ſpirit; for to theſe principles only can the forming of chriſtian aſſemblies be referred.

S. Paul admirably expreſſes this in his epiſtle to the Romans, *whom he did foreknow* (ſays he) *he alſo*

culative opinions; good reſolutions; extreme ſufferings; all theſe, with whatever elſe can be imagined of the kind, have their value: but they cannot weigh againſt perſonal holineſs. This made Herbert ſay,

All Solomon's ſea of braſs and world of ſtone
Is not to be compar'd with one good groan. *Temple.*

In our author's *ſyſtem*, man is conſidered in *two* points of light. In the firſt he is a criminal before his judge, pardoned, and accepted for the ſake of a compenſation, which Chriſt in his one perſon, as the ſinners ſubſtitute, produceth. This is juſtification. In the ſecond he is a ſon, and nothing can be ſubſtituted in the place of love and obedience to his father. In this latter ſenſe Mr. Claude reprobates compenſation.

Some pretend to compound with God. Compoſition differs

alſo did predeſtinate to be conformed to the image of his ſon; and whom he did predeſtinate, them he alſo called; and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified. This is to teach us that this ſociety, in its commencement, progreſs and end is all of God. This truth is not only a very juſt and beautiful notion: but it is more, it is a very weighty, important, and neceſſary doctrine. (2)

1. It

fers from compenſation. The latter puts *ſomething elſe* in the place of moral rectitude: but the former gives only a *leſs degree* of rectitude; it gives a penny the value of a pound, makes one good work go for two, and acquires by the imperfect obedience of five years all that is due to a whole life of unſpotted purity. Theſe, we preſume, are two of the *ways*, in which, S. Paul ſays, *are deſtruction and miſery.* Rom. iii. 16. Yet theſe are *the ways of* pagan *darkneſs*, for the ſake of walking in which we *leave the paths of uprightneſs.* Prov. i. 13.

(2) *The convening of the church by the authority of God is an important doctrine.* Our author aſſigns his reaſons, and there are, we think, the three following to be added. 1. This is a point laboured in the holy ſcriptures. God is every where made the origin of all religion. 2. This idea agrees with all the reſt of the plan of redemption; the oppoſite notion is incongruous with it. 3. This has always produced, and muſt always continue to produce the nobleſt moral effects. This ſtate of things is true of individuals, as well as of the church in a collective body. Each may truly ſay, *By grace I am what I am.* 1 Cor. xv. 10.

This doctrine is taught in the epiſtle of James i. 17. in hexameter *verſe.* The firſt line is perfect; the next becomes ſo by a ſmall tranſpoſition.

Πασα δοσις ἀγαθη, καὶ πᾶν δωρημα τελειόν,
Ἴς ἀπο των φώτων πατρος καταβαινον ανώθεν.

Every good gift, and every perfect gift is from above, and cometh down from the father of lights, &c. There was in the primitive church, among other extraordinary gifts, that of *pſalmody*, 1 Cor. xiv. 26. and it is not improbable, that

1. It obliges us to acknowledge that all we are, and all we have, is of God, we hold all of him, and owe him an entire devotedneſs.

2. It condemns that abſolute and ſupreme dominion, which men would exerciſe over the church. Were our calling into this aſſembly natural and human, I would conſent with all my heart that men ſhould have the authority, and eſtabliſh an empire as abſolute as they could: but as the church is a divine ſociety, which God only has convened, none but himſelf can have a right to the ſupreme government of it. This made S. Paul himſelf, as great an apoſtle as he was, proteſt he had *no dominion over the faith* (3) of Chriſtians. He could not bear to have it ſaid by one, *I am of Paul*; and by

that theſe are two of the lines, which were then ſung in the church, and which, being quoted by S. James, are preſerved to this day, a monument of what truths the brethren taught one another in *pſalms, and hymns, and ſpiritual ſongs*. Col. iii. 16.

(3) *S. Paul proteſted, he had no dominion over faith.* 2 Cor. i. 24. Ουκ ειπεν, υμων, αλλα της ΠΙΣΤΕΩΣ, inquit *Chryſoſtomus* in locum.

Dominion over faith is the moſt abſurd and impious claim, that was ever ſet up by bad men: abſurd, becauſe it can never be obtained; and impious, becauſe it ſubverts that very principle, on which all religion is founded. This is the true reaſon of our diſſent from the epiſcopal church in this kingdom. Epiſcopalians always pretend, that we diſſent for trifles, and do ſo through petulance, caprice, faction, obſtinacy, and what not: but, when THE CHIEF SHEPHERD ſhall appear, and *judge between cattle and cattle*, theſe ſhepherds of Iſrael ſhall know, that we diſſented, becauſe *with force and with cruelty they* RULED *us. Seemeth it a ſmall thing to them to have eaten up the good paſture: but they muſt tread down the reſidue with their feet; and to have drunk of the deep waters: but they muſt foul the reſidue with their feet?* God hath *ſet up* ONE *ſhepherd* over us; he is our *God*, and Chriſt *the prince* among us. See *Ezek* xxxiv. 17—2—4—18—23—24.

by another, *I of Cephas*; and by a third, *I of Apollos*. S. Peter in like manner ſpeaking to the paſtors or elders, and injoining them to feed the flock of Jeſus Chriſt, abſolutely forbids their pretenſions to maſterſhip, *not* (ſays he) *as being lords over* God's *heritage*. (4)

3. This

(4) *Cleris*. i. e. gregibus. Olim populus Iſraeliticus dicebatur κληρος, ſive patrimonium, et hæreditas dei; nunc populus chriſtianus, et cœtus fidelium ex Judæis, et gentibus conflatus.

ΚΑΝΩΝ δε εκκλησιαςικος η συνωδια καὶ η συμφωνια νομȣ, τε καὶ προφητων, τη κατα την τȣ κυριου παρουσιαν παραδιδομενη διαθηκη. *Clem. Alex. Strom. lib.* 6.

Not lording it over God's heritage, God's *clergy*. Popiſh commentators, and their followers, who plead for prieſtly dominion over conſcience, are miſerably perplexed with this paſſage. Here the *people* are called clergy, and their miniſters are *forbidden* to play Jupiter among them. In the papal ſyſtem, the *prieſts* are clergy, and they are commanded to *rule* the people. When Joſhua divided the holy land by lot among the Iſraelites, it pleaſed God to provide for a thirteenth part of them, called Levites, by aſſigning them a perſonal eſtate equivalent to that proviſion made by real eſtate, which was allotted to each of the other twelve parts. In conformity to the ſtyle of the tranſaction, the Levites were called God's *lot, inheritance*, or *clergy*. This ſtyle, however, is not always uſed by the old teſtament writers. Sometimes they call *all* the nation God's lot. *Jacob is the lot of Jehovah's inheritance.* Deut. xxxii. 9. David fed *Iſrael, God's inheritance.* Pſal. lxxviii. 71—xxviii. 9. &c. The new teſtament writers adopt this ſtyle, and apply it to the *whole* chriſtian church. S. Peter ſays, *ye*, believers, *are a choſen generation, a royal prieſthood.* 1. ii. 9. And here again he calls the whole church *God's heritage*. It is the church as diſtinguiſhed from the *world*, and not one part of the church as diſtinguiſhed from another part. By what ſtrange art then do prieſts call themſelves *clergy*, and ſome of them *the* clergy, and denominate others *laity* (from λαος the people) or by what artifice do they aſſume dominion over their brethren, call themſelves *lords*, and pretend to conciliate the whole with a paſſage of holy writ, which expreſsly forbids

bo

3. This conſideration is alſo a motive to holineſs; for as it is God himſelf who has called us, as he has honoured us by making us a part of the myſtical body of his ſon, as we live under his divine laws, and under his inſpection, what purity ought to prevail in all our conduct!

4. This

both the dominion, and the diſtinction? Among the multitude of abſurdities exhibited by divines, who have written concerning *the clergy*, by which they always mean themſelves, there are three, that challenge a particular attention. 1. They pretend a *divine right*, and yet God knows, and the whole world know, hiſtorians have developed the whole ſubject, and have put it in the power of a child to prove to a demonſtration, that at beſt they are only of *human* appointment. 2. The powers, that create them, create them on condition of their renouncing all authority in matters of faith; and oblige them actually to ſtipulate, that they will believe all the creed of their creators great grandfathers, and no other; and yet theſe very men pretend to *authority*. Thus *Hooker*, "We hold that God's clergy are a ſtate which hath been, and will be as long as there is a church upon earth, neceſſary by the plain word of God himſelf; a ſtate whereunto the reſt of God's people muſt be *ſubject*, as touching things that appertain to their ſoul's health." Is it not pleaſant to hear theſe ſlaves talk of ruling? 3. Theſe very men, who hold the main article of popery, pretend to write *Confutations* of popery. Thus did Dr. Bennet: but let any man read the ſame Doctor's dreams in his *eſſay on the* 39 *articles*, and judge whether papiſts have any thing to fear from ſuch divines as he. The church of Rome is the only conſiſtent church on theſe articles. Clerical authority there pleads for itſelf with a good grace: but we, we who allow ourſelves valid clergymen only on account of a commiſſion derived from a prince, what have we to do to dethrone the *pope*, to boaſt of *ruling*, and to talk of *divine* appointment! Formerly, ſome divines were ſo raſh as to ſport with majeſty, and to enquire whether the king or queen of Great Britain, the head of *the* church for the time, were clergyman or layman? Modern divines omit this dangerous queſtion, and we commend their prudence. If Q. Ann were a layman, and elected

4. This doctrine of our divine calling furniſhes us with abundant matter of conſolation in our afflictions, and aſſurance in our dangers. I ſay conſolation in our afflictions, ſince we can never ſuffer any thing diſtreſſing enough to make us forget the honour of our calling, nor can any of our afflictions compare with the glory, which is prepared for us. I ſay alſo aſſurance in all our dangers; for, ſince it is God himſelf, who has called us, he himſelf will alſo ſupport us. When he made the world of nature he joined the title of preſerver to that of creator, and he does the ſame in grace; for this reaſon the apoſtle ſays, *God is faithful, who hath called you to the fellowſhip of his ſon*; you ſee, the apoſtle infers our protection from our calling; and in that beautiful chain of our ſalvation, which we have already alledged, he joins calling in an indiſſoluble bond with juſtification, and glorification, *whom he called, them he juſtified, and whom he juſtified, them he alſo glorified.* (5)

6. Saint

elected biſhops and court-chaplains, how dare Dr. Bennet publiſh a book entitled, "*the rights of the clergy --- ſhewing that God has given, and appropriated to the clergy, authority to ordain, baptize, preach, preſide in church prayers, and conſecrate the Lord's ſupper. Wherein alſo the pretended divine right of the* LAITY *to elect, either the perſons to be ordained, or their own particular paſtors, is examin'd and* DISPROVED?" If her majeſty were a clergyman, might ſhe preach, baptize, &c.

Sed taceam, optimum eſt, plus ſcire ſatius eſt,
Quam loqui ſervum hominem, ea ſapientia eſt.

Plaut. in Epid.

(5) *Whom he juſtified them he glorified.* Magnificentiſſima concluſio totius ſuperioris de juſtificatione gratuita diſputationis. *Beza in Rom.* viii. 31.

All our divines allow, that the epiſtle to the Romans is a regular ſyſtem of chriſtian theology. It is natural therefore, to expect ſome account of predeſtination. S. Paul actu-

6. Saint Paul, placing before our eyes the nature of chriſtian calling, tacitly remarks the difference between the works of God, and thoſe of the devil. Almoſt in every thing the devil preſumes to imitate God: but he imitates him in a contrary ſenſe. Has God his myſtery, *a myſtery of godlineſs?* the devil has his, *a myſtery of iniquity*. Does God caſt his ſeed into the field? the devil will not fail to ſow his: but God ſows good wheat, Satan tares. God ſpoke to our firſt parents in paradiſe, and Satan alſo would ſpeak to them: but God ſpoke to make them happy, Satan to render them miſerable. To come nearer to our ſubject, God has formed his ſociety, he has convoked and aſſociated men in one body: the devil alſo has collected one, he has his voice and calling, his ſpirit and power, his laws and empire even as God has his: but with this difference, God calls us *not to uncleanneſs, but to holineſs*; the devil calls us *not to holineſs, but to uncleanneſs*; the one conducts men from darkneſs

actually introduces the word, and treats of the ſubject, and this verſe ſeems to be, what Beza calls it, the concluſion of his doctrine of juſtification, and the introduction to that of predeſtination. Arminian divines get rid of this article by curious criticiſms on ſingle terms, and by pretended elucidations, which ſeem not to have fallen under the apoſtle's notice. Some have ſaid, "S. Paul puts theſe verbs *in aoriſto*, and an aoriſt, ſay they, is ſometimes put for a future, and thus a genuine conſtruction of the words refutes the predeſtinarian explication." We plead the ſcope of the place againſt ſuch concluſions as are drawn from grammaticiſms. Nothing is more frequent among verbal criticks than affirming—this place may mean ſo and ſo—this word may be taken in this or that ſenſe—this phraſe is vague, and has ſeveral meanings—and ſo on: but in argumentation it is not ſufficient to affirm, the word *may* be underſtood thus, it muſt be proved, that it *muſt* be underſtood thus, and cannot, conſiſtently with the ſcope of the writer, mean otherwiſe. Thus

neſs to light, from ſin to holineſs, from filthineſs to purity: the other precipitates them from light to darkneſs, and from innocence to corruption, and ſin. (6)

7. Before

Thus an excellent critick. "Nihil frequentius - - quam allatis argumentis ita reſpondere: *poteſt hic locus ita accipi*; *poteſt hæc vox aliter intelligi*; at hoc pro probatione tropi nequaquam ſufficit. Demonſtrandum enim ex ipſa textus evidentia, non ſolum *poſſe* aliter intelligi: ſed et *non debere aliter intelligi*, &c. *Glaſſii Philol. Sac. L.* ii. *p.* 1. *Tract.* 2. *Sect.* 1. *Can.* iv.

(6) *Satan imitates God.* This idea is common, and ſeems to be well-grounded. S. Paul's words are well known. *Satan himſelf is transformed into an angel of light—His miniſters alſo are transformed as the miniſters of righteouſneſs—Falſe apoſtles transform themſelves into the apoſtles of Chriſt.—I fear, leſt by any means, as the ſerpent beguiled Eve, through his ſubtilty, ſo your minds ſhould be corrupted from the ſimplicity that is in Chriſt.* 2 Cor. xi. 14, 15, 13, 3.

The apoſtle alſo makes the contraſt. *God, who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt—The God of this world hath blinded the minds of them which believe not, leſt the light of the glorious goſpel of Chriſt ſhould ſhine unto them.* 2 Cor. iv, 6, 4.

To this we aſcribe,
1. *Hypocriſy.*

Satan - - - - was the firſt
That practis'd falſhood under ſaintly ſhow,
Deep malice to conceal, couch'd with revenge.
Milton Par. Loſt. B. iv. 12.

- - - - - - - - -
- - - - - - - - -
For neither man nor angel can diſcern
Hypocriſy, the only *ill* that walks
Inviſible, except to God alone,
By his permiſſive will through heav'n and earth;
And oft though wiſdom wake, ſuſpicion ſleeps
At wiſdom's gate, and to ſimplicity
Reſigns her charge, while wiſdom thinks no ill,
Where no ill ſeems. *B.* iii. *l.* 683.

2. The

7. Before I quit this part I cannot deny myſelf the liberty of giving a moſt certain rule for diſtinguiſhing the falſe religion from the true. I will not ſay, falſe religions are thoſe, which openly ſollicit to ſin; for what religion can you find in the world, which does not profeſs to forbid vice, and command virtue? but I affirm, ſince all falſe religions are the productions of the devil, and ſince his great and ardent deſign is to preſerve and propagate ſin amongſt men, it is impoſſible, there ſhould be a falſe religion in the world, which does not by covert and indirect ways labour to ruin true holineſs, and to continue men in ſin. Were it otherwiſe, it would be certain, the devil had forgot the art, which he has practiſed from the beginning of the world.

Allow me to ſhew you this peaceably without offending any of you. Conſider, I beſeech you, that religion, which under the fair pretence of mortifications, faſts, penitential habits, and other ſuch auſterities, fills the minds of men with pride and preſumption under pretence of merit, metamor-

2. The various *religions* in the pagan world. There were temples—oracles—ſacrifices—prieſts—prophecies—miracles, &c.

3. The ſeveral *corruptions* of revealed religion. The true chriſtian church has Chriſt for its head—ſcripture for its law—miniſters for officers, &c.——The papal church has a pope for its head—traditions for laws—prieſts for officers—twelve cardinal prieſts in imitation of twelve apoſtles—cardinal deacons in imitation of the ſeventy diſciples, &c. The whole of popery is a deviliſh imitation of a godlike œconomy: but the former tends all to miſchief and miſery, while the latter is productive of nothing but holineſs and felicity. Rome calls to ſlavery; God to liberty—Rome to bigotry; God to benevolence—Rome to ſuperſtition; God to rational piety—the one to *uncleanneſs*; the other to *holineſs*.

morphoſing men into proud Phariſees, and teaching each to ſay, *I faſt twice a week, I give tithes of all I poſſeſs, I am not as other men, not as that publican.* (7)

Conſider that religion, which under the admirable vail of good works, and acts of devotion, makes the greateſt part of piety conſiſt in actions altogether ſuperſtitious, vain, and ridiculous: committing the two evils, with which God formerly reproached the Jews, *forſaking the fountain of living waters, and hewing out to themſelves broken ciſterns, which can hold none.* Is not the religion we ſpeak of guilty of this? almoſt all its devotion ſtands in the choice of foods, in the celebration of feaſts, in pilgrimages, in touching and venerating relicks, in

(7) *Conſider that religion, which cheriſhes pride.* Mr. Claude means *popery*, a religion (if it be not profane to call ſuch a farrago religion) calculated to gratify the moſt boundleſs ambition. The power and pomp, and riches of the prieſthood: the magnificence of temples, ſtatues, pictures, veſtments, proceſſions, and inſtallations; the veneration paid to dreamers, viſionaries, and enthuſiaſts; the doctrines of ſupremacy, infallibility, ſupererogation, and merit; the ſplendid ceremonies and duties of popery, all are calculated to ſatiate human ambition; and accordingly this church hath produced the proudeſt mortals, that ever the ſun beheld. Cæſars and Alexanders are novices to Popes; the latter have claimed more ſubjects, a larger revenue, and a greater extent of juriſdiction than the former ever thought of. Our laborious hiſtorian, John Fox, cloſeth the firſt volume of his acts and monuments with what he calls *the image of antichriſt exalting* HIMSELF *in the temple of God*, that is, a narration of the powers claimed by the pope extracted out of pontifical decrees, extravagants, &c. It is a very curious compoſition: but too long to inſert here. It concludes, "the whole world is my dioceſe - - - - - and it ſtandeth upon neceſſity of ſalvation for every human creature to be ſubject to ME."

in telling beads, in viſiting tombs, and in other things of the ſame kind. (8)

Conſider that religion, which under pretence of humility and godly fear forbids men ever to be aſſured of their ſalvation, and commands them to remain always ignorant or uncertain of participating the favour of God when they die. Is not this entirely to reverſe ſanctification, and to deſtroy its true principle? for the principle of true holineſs, or, to ſpeak more properly, the eſſence and ſoul of holineſs, what is it? is it not that filial love, which we have for God? but how can that love ſubſiſt with a perpetual uncertainty? how ſtand with perpetual doubts whether God be a friend or an enemy, whether he reſolve to ſave or to deſtroy us? and with theſe cruel perplexities, which accompany this uncertainty, whatever good I do, whatever righteouſneſs I am enabled to do, however abundant the meaſures of grace, which God communicates to me, I cannot aſſure myſelf either of my election or perſeverance, and muſt believe, perhaps God has rejected me, and will eternally deſtroy me. I muſt ſuppoſe that, notwithſtanding all the grace, which he has hitherto beſtowed upon me, notwithſtanding the remiſſion of my ſins which he has granted me, notwithſtanding his bringing me into communion with Jeſus Chriſt, notwithſtanding his giving me his holy ſpirit, yet all

(8) *Conſider that religion, which places piety in ſuperſtition.* It is ſomewhat remarkable, that, in the index to the beſt edition of the council of Trent, the allowed authentick ſyſtem of modern popery, we do not once meet with the word PIETY, ſo that we know not what the church places it in. What a body of divinity! The POPE (Pontifex) indeed is there, and above forty references under it. So very intent is papal zeal on eſtabliſhing popery, that it forgets even to mention piety!

all this does not hinder that he may hate me in his heart, and perhaps may have hated me eternally. Tell me, pray, is this to repreſent God as an amiable being? is not this overturning holineſs inſtead of eſtabliſhing it? (9)

Let us paſs now to the ſecond part of our text; it conſiſts in the aſſurance, which the apoſtle gives that the doctrine he propoſes is inviolable, and entirely divine. *He therefore* (adds he) *that deſpiſeth, deſpiſeth not man, but God, who hath alſo given unto us his holy ſpirit.*

You muſt obſerve, firſt, that we muſt not think, that by this rejection of the doctrine, the apoſtle means ſimply ſuch an open and declared rejection as infidels make, ſuch an one as Jews and Pagans make, who openly blaſpheme the goſpel. It is not likely S. Paul addreſſed himſelf here to people,

(9) *Conſider that religion, which forbids aſſurance, under pretence of humility.* We have mentioned this ſubject before. See vol. i. 258, 259. The church of Rome, by inculcating the doctrine of human merit, deſtroys aſſurance, as many of our old divines have fully ſhewn. The pretence of humility deſerves to be exploded; for the fineſt notion we can form of one chriſtian grace is to conſider it as in perfect harmony with all other chriſtian graces. True faith is always humble; and genuine humility is in perfect harmony with faith. Half the religion of ſome good people among proteſtants conſiſts of doubting and complaining, and under pretence of humility too: but their folly ſhould not be charged on the conſtitution of things among us. Papiſts have uncertain grounds of acting and believing, as traditions, eccleſiaſtical archives, papal infallibility, and ſo on: but proteſtants lay the ſure word of God as ground of faith. Papiſts are required to yield implicit faith in the unexamined opinions of others: but proteſtants are required to ſee with their own eyes, to believe on their own evidence. The parallel might be run a great way: but theſe hints are ſufficient to ſhew which community conſtitutionally produces faith, and which generates fear.

people, who did not at all acknowledge chriſtianity; he ſpeaks to chriſtians, who were called already to the profeſſion of chriſtianity in the church, and who externally embraced the religion of Jeſus Chriſt. It is leſs likely ſtill, that, among the profeſſors of chriſtianity, there ſhould be any found in the apoſtles times, who boldly and openly denied the neceſſity of ſanctification and good works. There were indeed afterward certain hereticks called Gnoſtics to whom they impute horrible maxims upon this ſubject; but, beſides that it is very doubtful whether theſe people held all the maxims charged upon them, beſides this, I ſay, I do not think the ſect was ſprung up when S. Paul wrote this epiſtle to the Theſſalonians, or if it were in embryo, it was not yet formed completely, nor publickly known. (1) I am

(1) *Gnoſtics*. Other hereſies in the primitive church had their names from their authors, as Marcionites, Carpocratians, Valentinians, &c. but *Gnoſtic* ſeems to be common to them all, and if we may judge by the word, a Gnoſtic was one who placed his religion in ſpeculation only; a man might therefore be a Gnoſtic not only by believing errors, but even by miſtaking the end of evangelical truths, which are revealed not barely to gratify ſpeculation, but to direct practice. I ſuppoſe it is difficult to ſay at what time this ſpirit firſt wrought in the churches, but it is certain, the epiſtle of James is directed againſt it, the whole deſign of that apoſtle being to ſhew the uſeleſſneſs of believing even truth itſelf, without a correſponding conduct. Hence Lactantius ſays, "Omnis ſapientia hominis in hoc uno eſt ut Deum *cognoſcat*, ET COLAT. Hoc noſtrum dogma hæc ſententia eſt. Quanta itaque voce poſſum teſtificor, proclamo, denuncio, &c." *Lact. div. inſt. lib.* iii. *cap.* 30.

It is doubtful, whether the Gnoſtics were known in S. Paul's time. Mr. Claude follows Clement of Alexandria, who affirms, that the Gnoſtic ſect firſt roſe under the emperor Adrian. It ſhould ſeem from 1 John ii, 18.

I am therefore perſuaded, S. Paul ſpeaks here of another kind of contempt, *he that deſpiſeth* is he, who *practically* deſpiſeth, who profeſſing to be a chriſtian yet remains immerſed in ſin, and not in any way devoting himſelf to holineſs. The apoſtle ſpeaks againſt ſuch deſpiſers as theſe, and of theſe he ſays, they *deſpiſe not man but God.* (2) There

18.—1 Tim. vi. 20.—Col. xi. 8.—that the Gnoſtic hereſy did ſpring up in the days of the apoſtles: but, it is certain, it was not very conſpicuous till Adrian's time.

It is doubtful whether the Gnoſtics held all the doctrines uſually imputed to them. This amiable ſpirit of equity deſerves to be imitated, eſpecially in an inveſtigation of primitive errors. No part of church hiſtory needs more elucidation. All, who diſputed with the prevailing party, and diſſented from them, were reputed hereticks; and their tale was told by their opponents. We know by experience how domineering parties tell the tales of the oppreſſed. Few take pains to underſtand pretended hereticks, and fewer ſtill have the courage to do them juſtice. It is almoſt impoſſible to believe, that theſe people held ſuch notions of the firſt cauſe—the holy ſcriptures—Jeſus Chriſt—and morality—as are imputed to them.

Priſcillian, biſhop of Abila, is ſaid to have revived the old Gnoſtic doctrine in Spain in the fourth century. Ithacius, biſhop of Soſſuba, procured firſt from the emperor Gratian his baniſhment, and afterward from the emperor Maximus his death. This Ithacius was the firſt perſon who introduced *civil* perſecution into the church. Sulpicius Severus gives the bloody wretch this character. "He was a man abandoned to the moſt corrupt indolence, and without the leaſt tincture of true piety. He was audacious, talkative, impudent, luxurious, and a ſlave to his belly. He accuſed as *hereticks*, and as protectors of Priſcillian, all thoſe, whoſe lives were conſecrated to the purſuit of piety and knowledge, or diſtinguiſhed by acts of mortification and abſtinence." What credit is due to what ſuch men ſay of hereſy and hereticks! See *Moſheim, cent.* iv. *p.* 2. *note.*

(2) *Deſpiſeth God.* Sin is a practical contempt of God. They *rebelled* againſt the words

There is a great deal of reaſon to think, the apoſtle ſpeaks of ſuch, for, it is certain, theſe are the moſt cruel enemies of religion, and the moſt odious kind of men, that can be imagined in a church. They are odious, for to all the other vices, with which they are infected, they join hypocriſy; they have the voice of Jacob and the hands of Eſau; *whited ſepulchres*, under fair outſides concealing rottenneſs and putrefaction. They, who are openly profane, are not, however, ſuch deceivers as theſe, they do not deceive us, they impoſe upon nobody: but theſe are impoſtors, (3) who

words of God, and *contemned* the counſel of the moſt high. Pſal. cvii. 11.—Wherefore doth the *wicked contemn* God? Pſal. x. 13.—Hence the exhortation of S. Paul, *Deſpiſe not propheſyings*. 1 Theſſ. v. 20. Our Lord explains and reproves this diſpoſition. Mat. xxii. 5. A certain king ſent his ſervants - - - to ſay - - - come unto the marriage - - - but they *made light of it, and went their ways, one to his farm, another to his merchandize.* "*The ſeat of ſcorners*, ſays Dr. Manton, is the higheſt degree of ſin." Pſal. i. 1.

(3) *Impoſtors*. Such were, in the primitive church, the falſe apoſtles, whom S. Paul treats with ſo much juſt abhorrence. 2 Cor. ii. 17. *We are not as many who corrupt the word of God*, καπηλευοντες, manufacturing the word of God, dealing deceitfully with it, lowering its value by mixing it with pagan philoſophy, or Jewiſh traditions.—iv. 2. *We have renounced the hidden things of diſhoneſty, not walking in craftineſs, nor handling the word of God deceitfully. We ſpeak as of ſincerity, as of God*, &c. Sincerity, or purity is twofold, firſt in the *doctrine* delivered, called *the ſincere*, that is the pure *milk of the word*, unmixed with human conjectures and traditions. 1 Pet. ii. 2. Secondly, in the preacher, whoſe intentions are pure and his actions upright. In both theſe the falſe apoſtles of old were defective; and modern hypocrites exactly reſemble them. Salvian contraſts theſe prettily, "Non poteſt dici de gentibus, evangelia legunt, et impudici ſunt—apoſtolos audiunt, et inebriantur—Chriſtum ſequuntur et rapiunt—

who hide the horror of their crimes under a fair exterior; falſe prophets, who ſay *Lord, Lord,* and who yet remain *workers of iniquity*, and what in the world can be ſo odious as this? Theſe are the moſt cruel enemies of the church and of religion, theſe do us a hundred times more harm than the moſt open, declared, perſecuting enemies can do, however proud and vindictive the latter may be.

Declared enemies calumniate religion; but they are not believed, and religion ſufficiently defends itſelf

unt—vitam improbam agunt, et probam legem ſe habere dicunt." &c. &c. *Lib.* iv.

Whited Sepulchres. Mat. xxiii. 27. Our Lord alludes to the popular cuſtom of covering common graves with lime or chalk, or with a whited board, rail, or ſtone, which was done annually, when the roads were repaired, on the firſt of Adar, in our February. The general intention was to prevent travellers contracting a ceremonial uncleanneſs by touching the dead. The whiteneſs warned them to avoid the place. The Phariſees, affecting ſuperior piety, *built tombs for the prophets, and garniſhed the ſepulchres of the righteous.* Verſes 29, 30. Some graves, either through poverty, neglect, or heavy rains waſhing off the thin whitening, *appeared not, and men, that walked over them, were not aware of them.* Luke xi. 44. To theſe *three* ſorts of graves our Lord likens the phariſees, that is to ſay, he conſidered their hypocriſy in three different points of light. Their exterior *concealed* their odious inward diſpoſitions—It made a great *ſhew* in the eyes of mankind—and it *deceived* the unwary into a dangerous admiration and imitation of them.

Hypocriſy is well characterized by its affected veneration for virtuous predeceſſors. Dion ſays, the emperor Caracalla, one of the worſt of men, hated good men as long as they lived, and honoured them after they were dead. Herod, who murdered Ariſtobulus for his virtues, paid him the higheſt funeral honours after his death. Thus the Jews dealt with the prophets, and thus modern hypocrites erect ſtatues of the apoſtles, procure fine pictures of Jeſus Chriſt, and his renowned diſciples, and cheriſh, like the old phariſees, the ſame bloody diſpoſitions, that brought them all to the grave. Ah! could your ſtatues ſpeak! - - -

itſelf againſt their accuſations; but theſe are commonly believed, when they diſhonour chriſtian piety. Why (ſay people) ſhould we not believe them? theſe are friends and not enemies, their deſigns are evident, it is a ſpirit of religion, which animates them. Perſecutors only trouble the outward ſtate of the church, and frequently while they diſturb its outward repoſe, they contribute (in ſpite of their deſigns.) to augment its faith and holineſs: but theſe wicked hypocrites, of whom we ſpeak, attack the very vitals of religion, and by their contagious and bad examples ſurprize the ſimple, and defile their piety. But why do I ſpeak of the ſimple? the ſtrongeſt chriſtians, even thoſe, who are fartheſt advanced in the practice of piety, cannot ſecure themſelves againſt their poiſon; for what can be more dangerous than a bad example, which inſinuates under the veil of brotherhood and friendſhip? *A little leaven* (ſays the apoſtle.) *leaveneth the whole lump.* A vicious converſation is a peſtilent diſeaſe in the church, or, if you will, it is a ſpark of fire in a ſtack of ſtraw. Alas! we are all, great and little, ſtrong and weak, too much like combuſtible matter, we have all of us too much inclination to ſin, when we are tempted on any ſide, and how much more liable are we to fall into it when aſſaulted from a quarter, of which we were not aware, and conſequently for which we were not prepared? (4)

2. But

(4) *Hypocrites.* Our divine maſter had ſuch an abhorrence of hypocriſy, that he not only commanded his followers not to *be* hypocrites, but not to be *like* them. Chriſtus diſcipulis ſuis in mandatis dedit, ne eſſent ωσπερ οι υποκριται quaſi vel tanquam hypocritæ; aliud erat hypocritas eſſe, aliud *tanquam* hypocritas, *voluit autem ne hypocritis quidem ſimiles fieri. Baylæus in concione*

 one

2. But you will aſk me, Are all thoſe hypocrites, who ſin in the church? Are there no true believers, who ſometimes backſlide from holineſs, and who conſequently offend ſome of the brethren, and give bad examples to all? Alas! too many true believers fall into ſin; and, I doubt not, S. Paul had theſe in view, and addreſſed theſe words to them as well as to hypocrites, comprehending both in the number of deſpiſers of this doctrine. I grant, when a believer falls into ſome ſin, it does not follow from thence that he has abſolutely rejected the doctrine of ſanctification. God forbid we ſhould think ſo! he falls through infirmity, for our regeneration is never ſo entire as

one latina, apud Leigh. in Crit. ſac.

Mat. vi. 2. *When thou doeſt thine* ALMS, *do not - - as the hypocrites do.*—5. *When thou* PRAYEST, *thou ſhalt not be as the hypocrites are.*—16. *When ye* FAST, *be not as the hypocrites.*—8. *Be not ye therefore* LIKE *unto them.* As if the Lord had ſaid, Do not affect to perform your religious exerciſes as theſe men perform the ſame exerciſes. Do not, under any ſpecious pretences, imitate them. This is advice of great importance, and deſerves more attention than hath uſually been paid to it.

Five minutes attention to the doctrine of *imitation* opens a wide field of ſpeculation, and were we to diſcuſs the ſubject, we ſhould fill a volume. Notes are only hints, and a hint ſhall ſerve here. Obſerve this train.

The pope attempts to convert the Chineſe. The Chineſe refuſe to accede to the papal terms, unleſs ſome conceſſions be made in favour of their old religion. The pontiff ſends miſſionaries properly inſtructed, and authorizes them to accommodate chriſtianity to the liking of the emperor, and the empire, by imitating the old ceremonies, yea by incorporating them into the religion of Jeſus. Clement XI. Cardinal Tournon, Mezzabarba, and the Jeſuits ſeem to me to differ very little, after all their diſputes. All make Chriſt conform to Confucius. This is the conſtant courſe of papal propagation of the goſpel.

The

as to exclude all remains of weakneſs in our underſtandings and affections: and if thoſe, who declaim upon this ſubject, were better acquainted with human nature, they would not ſay ſo peremptorily as they do, that ſin could not dwell in the ſame heart with faith and love, and the other principles of regeneration. To prove this I only adduce the example of S. Peter. Who can believe that, when Jeſus Chriſt ſaid to him, *I have prayed for thee that thy faith fail not*; who, I ſay, can believe that theſe words are to be underſtood only of ſome bare illuminations of his underſtanding, without any true piety or love in his heart? Who can believe, that S. Peter in the moment of his fall, when he was carried away with an impetuous fear, ſuddenly felt all love and piety expire in his heart? Who can think, that all his attachments to his divine maſter were ſuddenly diſſolved in

The reformers acted on the ſame principle in regard to the papiſts, and retained rites, ceremonies, habits, geſtures, and ſo on; they were not hypocrites: but they were *like* them. The epiſcopal church retains the reſemblance ſtill.

Some modern diſſenting miniſters, poſſeſſed with I know not what rage of imitation, and dazzled with the gaiety and popularity of ſome modern pious conformiſt miniſters, affect to imitate them. Some put on gowns; others ſet up organs; ſome compoſe liturgies, others ſing anthems, learn light tunes and theatrical airs, while others introduce gloria patri, repeat the Lord's prayer, affect to preach and pray like them, and, in a word, to conform as far as they can, and farther than they ought. So, I imitate a pariſh prieſt—the prieſt imitates biſhop Cranmer—Cranmer the pope—the pope Aaron, Confucius, Zoroaſter, or any body that comes in his way. See *Dr. Owen's Sermon, entitled Righteous zeal, from Jer.* xv. 19, 20. *Let them return to thee: but return not thou unto them.* I admire this ſaying of Ruſhworth. "It is poſſible for an ingenuous man to be of a party; and yet not partial." *Pref. to Coll.*

in ſo complete and abſolute a manner, that there did not remain in the bottom of his heart the leaſt conſideration for him? His ready return to Jeſus Chriſt, when Jeſus Chriſt looked at him, accompanied with bitter repenting tears, fully proves, that if his love and piety had ſuffered an eclipſe, they were not however annihilated. In effect, we muſt judge of the ſpiritual as of the natural life, both may undergo very great and enervating changes without periſhing entirely.

We muſt then, it ſeems, diſtinguiſh an abſolute from a partial contempt of the doctrine of holineſs. (5) Hypocrites, who under the maſk of

(5) *Diſtinguiſh an abſolute from a partial contempt of ſanctification.* There are three principal reaſons for this diſtinction. 1. Hence ariſes an argument for *chriſtianity* againſt the pleas of falſe religions. You object, ſays Tertullian to the pagans ſomewhere, you object againſt us, that we have many unrighteous perſons in our community. We allow it: but ſee how you and we differ. Our unrighteous members are reproved, and if incorrigible are expelled: but among you the wicked are cheriſhed, honoured and adored. I forget where this paſſage is, and, as I quote it from my memory, probably it is not exact. The ſentiment, however, is juſt, and applicable to modern infidelity. 2. This diſtinction ſhould be made for the ſake of thoſe *pious ſouls* in our communities, whoſe ignorance would drive them to deſpair, after through infirmity they had fallen unwarily into ſin, were they not informed of the difference between ſins of infirmity and ſins of enmity. 3. Chriſtian miniſters ſhould inculcate this diſtinction in regard to *church-diſcipline.* It happens, ſometimes, that there are in chriſtian churches pious perſons phyſically defective. Such are they, who have been diſordered in their ſenſes, and who after recovery retain a certain wildneſs and irregularity in all they do. Such alſo are they, who are conſtantly or periodically afflicted with lowneſs of ſpirits, or, what is ſtill worſe, a too great flow of animal ſpirits, animating them to take bold ſtrides in their de-

of external profeſſion conceal a profane heart, and live a profane life, are guilty of the firſt rejection; and the faithful, when they fall into ſin, are guilty of the ſecond: but, be it which it may, it is always true, that every ſin which we commit, however ſmall, is a contempt of the doctrine of ſanctification; for did we obſerve it as we ought, we ſhould never ſin, as the goſpel is not content to demand an imperfect ſanctification of us, but on the contrary it exacts a complete and perfect holineſs, as well in degrees as in parts, ſo that always, when we commit any ſin, we do in a manner renounce the honour of our calling, and commit an outrage on the doctrine of Jeſus Chriſt.

3. I ſay on the doctrine of Jeſus Chriſt, that is, on the ſon of God, even on God himſelf; for this law of holineſs is neither of S. Paul, nor of any other man, but of God and his beloved ſon: *he that deſpiſeth* (ſays the apoſtle) *deſpiſeth not man but God.* He means, that he rejects the authority of God himſelf, who is the author and publiſher of this law. Every ſin contains two, one conſiſts in our doing a thing bad in its nature, and contrary to that publick and inviolable order, according to which reaſonable creatures ought to act: the other conſiſts in our offending the infinite authority and majeſty

deportment. God forbid, we ſhould deny theſe people the comforts of religion! In order, however, to their enjoyment of them, it is neceſſary not to exact that uniformity of action in them, which would be eſſentially requiſite, were they phyſically perfect. Alas! *who can underſtand his errors!* Let us not *beat* theſe *fellow-ſervants.* They are objects of pity, and ſhould be borne with in the church as far as poſſible; for, poor ſouls! what ſhould they do in the world? Here they are irregular and queer: but there they would be driven raving mad.

majeſty of our legiſlator, and in revolting from the obedience we owe him. S. Paul, having regard to the firſt, calls ſins *uncleanneſſes* contrary to true holineſs: but in regard to the ſecond he calls them *rejections of God*, that is, rebellions againſt his ſupreme authority: doubtleſs a great and enormous crime, and worthy of the moſt rigorous puniſhment. (6)

For this reaſon, (by the way) we reject that frivolous diſtinction, which the ſchoolmen in the church of Rome have invented, of *venial ſins*. (7) It

(6) *Sin is bad in its nature, and it is alſo an offence againſt the infinite authority of God, our legiſlator.* This is a truly *chriſtian* obſervation, and this way of ſtating ſin, in order to diſcover its turpitude, and to deſtroy its empire, is one noble advantage, which a chriſtian miniſter poſſeſſes above a mere moral philoſopher. The philoſopher conſiders ſin as a diſordering of the eſtabliſhed courſe of things, as heterogeneous and incongruous. The ſervant of Chriſt adopts this idea, and adds another, which makes the incongruity appear horrible. He introduces a legiſlator, reads his law, explains its purity, exhibits revealed motives of obeying it, expoſes the folly of reſiſting *God*, and ſo poſſeſſes the ſoul of the ſinner with a moſt wiſe and cordial averſion to ſin, along with a juſt and affectionate obedience to God. The *written* law is a ſet of *true words given from one ſhepherd*, and, in the hand of a wiſe *maſter of* publick *aſſemblies*, theſe words *are as goads, and as nails faſtened.* Eccl. xii. 10, 11.

(7) *Venial ſins.* Our author rightly calls this a frivolous diſtinction of the ſchools. Thomas Aquinas, and his followers lay down ſeven idle diſtinctions between venial and mortal ſins. They are not worth repeating. Our divines unanimouſly reject this diſtinction. Baxter confutes Aquinas by fourteen arguments, and explains the paſſages urged by the papiſts. 1 John v. 16, 17.—James i. 13, 14. The ſum ſeems to be, 1. All ſin is *mortal*, or deſerves eternal death in its own nature. 2. All ſin is *venial*, pardonable, remiſſible, on repentance. *Baxt. Meth. Theol. Chriſt. par.* i. *cap.* 15. *Qu. An dentur peccata ſua natura venalia?*

The

It is moſt certain, that the ſmalleſt ſins, which can be committed, contain in them that rebellion, of which we ſpeak, ſince, however ſmall the offences may ſeem conſidered in themſelves, they are always violations of the law of the ineffable majeſty of God, who forbids them; and this violation, in what manner ſoever you conſider it, muſt needs deſerve death. What can appear ſmaller conſidered in itſelf than the ſin of our firſt parents? Eating a fruit agreeable to the eyes and taſte, and ſeemingly deſigned by nature only for the nouriſhment of animal life, was that ſuch a mighty thing? But whatever the action was, conſidered in itſelf, it was *forbidden*, nor could our firſt parents do it without oppoſing the infinite majeſty of their creator, who had ſaid to them *you ſhall not eat it:* they could not do this without refuſing that obedience, which they owed to God, nor conſequently without falling into that which conſtitutes the eſſence of the greateſt of all crimes. (8)

How

The following reflections of a Romiſh divine are to the purpoſe. " I will endeavour to avoid venial ſin—becauſe, how venial ſoever I imagine it, it offends God.—Becauſe how venial ſoever I ſuppoſe it, there is no imaginable reaſon for allowing it—becauſe I can never enter heaven with it—my venial ſins are extremely numerous—they are attended with dreadful conſequences.—The remedy, O my God! is an attachment not only to thy law: but to *all* the *perfection* of thy law." *Bourdaloue Serm. tom.* xv. *retraite, ſecond jour.*

(8) *Adam could not eat without falling into what conſtitutes the eſſence of the greateſt crimes.* " In hac lege Adamo data omnia præcepta condita recognoſcimus, quæ poſtea pullulaverunt data per Moyſen, i. e. diliges dominum tuum de toto corde tuo, et ex tota anima tua; et diliges proximum tibi tanquam te, &c." *Tertull. ad Judæos.*

" Quis dubitabit ipſum illud Adæ delictum hæreſin pronuntiare, quod per electionem

How needful is it to have this truth continually in view, that we may not deceive ourſelves as we too often do! I do not know how it comes to paſs: but when we judge of ſins we almoſt always conſider them only as they are in themſelves; and hence in general they appear to us ſmall and trifling, not worthy of our attention, and leſs ſtill of our repentance, after we have committed them. Is not this a moſt lamentable ſelf-deception? We do not remember, that, however inconſiderable our ſins may be in themſelves, they are always extremely conſiderable in regard to our ſupreme legiſlator, who has forbidden them, for they are nothing leſs than ſo many rejections of the bleſſed God.

4. Re-

tionem ſuæ potius quam divinæ ſententiæ admiſit, niſi quod Adam nunquam figulo ſuo dixit, non prudenter deſinxiſti me: confeſſus eſt ſeductionem, non occultavit ſeductricem: *rudis admodum hæreticus fuit:* non obaudiit: non tamen blaſphemavit creatorem, nec reprehendit auctorem, quem a primordio ſui bonum et optimum invenerat." *Tertull. adv. Marcion, lib.* ii. *cap.* 2.

That ſin has entered into the world nobody diſallows. Alas! who does not feel irregularities in his own boſom? That it entered by *one* man, and from him deſcends to all his poſterity, as the ſcripture teaches, we have all the reaſon in the world to believe: but how to reconcile this with the divine perfections is the queſtion. Take which ſide of the queſtion you will, believe with ſome that we bring our propenſities to ſin into the world with us; or believe with others, that we catch the contagion here, difficulties there are, and difficulties there will be on either ſide. The fact is undeniable, I am a ſinner, I inquire how I became ſo? and how a gracious God could ſuffer ſuch a misfortune to befal me? Are my difficulties all ſolved by proving that not Adam, but a careleſs tutor, a looſe companion, or a bad neighbour corrupted my innocence? Not in the leaſt, I have as much to ſay againſt God in one view as in the other; nay he, who holds original ſin, appears to me the moſt reaſonable

4. Remark here, I intreat you, the conduct of S. Paul. He does not tell the Theſſalonians of his own authority; nor does he cloath himſelf with ſuperb and pompous titles in order to conciliate reſpect to his perſon, and veneration for his doctrine; he does not ſpeak to them concerning his rapture to the third heaven, nor of his viſions, nor

ſonable man, for he ſays, God allowed ſin to enter once by one man; but he who denies it tells me, that God does this ten thouſand times over every day, and that, though purity is his own image, yet he ſuffers thouſands of innocent creatures to be rifled of it every hour. —I ſhall be forgiven for interrupting Mr. Claude a few moments longer, while his countryman Saurin gives us a uſeful word of advice.

"It is a maxim, from which a divine ought never to depart, that, though we know in general what the attributes of God are, yet we are profoundly ignorant in determining their ſphere of action. We know in general that God is free, that he is juſt, and that he is merciful: but we are very ignorant in determining how far theſe perfections ought to go, becauſe their infinity abſorbs our capacity. An example will make this plainer. Suppoſe two philoſophers ſubſiſting before the foundation of the world, and diſcourſing together upon the plan of the world, which God was about to create. Suppoſe the firſt of theſe philoſophers had maintained this theſis. God will create intelligent beings, he could if he pleaſed communicate ſuch knowledge to them as would neceſſarily conduct them to the chief good: but he will give them reaſon, which by their abuſe will conduct them from ignorance to vice, from vice to miſery. Moreover, God is about to form a world, where virtue will almoſt always be in fetters, and vice upon a throne, tyrants crowned, and good people confounded. Suppoſe the firſt of our philoſophers had maintained this theſis, would not the ſecond have remonſtrated againſt this plan? would he not in all appearance have had reaſon to maintain, that, God being full of goodneſs, it was impoſſible he ſhould create men, whoſe exiſtence would be their miſery; that, being ſupremely holy, it was not poſſible he ſhould permit ſin to enter into the world? yet, however plauſible the reaſons of this philoſopher might have

nor of his miracles, nor of his labours, nor even of the perſecutions, which he had ſuffered for religion, although all theſe ought to have rendered him very reſpectable among good people. (9) When it was needful to exalt the grace of God to him, he ſpoke of his raptures, miracles, and viſions; and when it was needful to ſhew the faithfulneſs of his conduct in diſcharging his miniſtry, againſt the bold accuſations of his enemies, he

have appeared, the event has juſtified the former. It is certain, God has created this world upon his plan, and it is alſo certain there is nothing in this world, which claſhes with his attributes, whatever pains we are at to anſwer objections. It is our littleneſs, they are the narrow limits of our minds, and the immenſity of God himſelf, which prevent our ſeeing how far the attributes of God can go." *Saur. ſer. ſur les tourm. de l'enfer. tom* ii.

(9) *S. Paul does not eſtabliſh his doctrine by praiſing himſelf.* How different is this from the conduct of thoſe, who endeavour to lull the preſent age aſleep by ſinging the praiſes of the laſt; who argue thus,—Cranmer was a martyr, therefore the thirty nine articles muſt be ſubſcribed—Ridley was a right reverend ſufferer at a ſtake, therefore you muſt ſing te Deum—Biſhop Hooper was very humble and very happy in the fire, therefore the book of homilies contains a wholeſome doctrine, and ſo forth. Vain pretences! As well hum the Britiſh ditty, Saint David was a holy man: and a holy man was he - - - And what then? Why - - - - Nothing.

S. Jude reproves this practice, ver. 16, 17. *Their mouth ſpeaketh great ſwelling words, having men's perſons in admiration becauſe of advantage: but, beloved, remember ye the words, which were ſpoken before of the apoſtles of our Lord Jeſus Chriſt.*

What think we of theſe arguments? "Some hereticks of old, and Anabaptiſts of late, have looked upon the Canticles only as an ordinary love ſong, yet the PIOUS in all ages have eſteemed it an allegorical dialogue between God and his church." *Dr. Nicholls' Commentary on the articles of the church of Eng. art.* vi.

King Edward's forty-two articles came into the world with this title, "Articles agreed upon by the biſhops, and other *learned* and *good* men

he recounted his voyages, labours, and perſecutions: but when he had a law to impoſe upon men's conſciences, or a doctrine of faith, or a rule of conduct to eſtabliſh, he introduced it only with the name of *God*. Nothing but what is divine; no conſideration at all of man is mentioned here; for faith and conſcience acknowledge no authority but

men in the laſt convocation held at London in the year 1552, &c. Dr. Heylin and Dr. Atterbury affirm that the articles were really drawn up *in convocation*, as the title imports. Dr. Heylin reaſons thus, "Had it been otherwiſe, King Edward, a *moſt pious* and *religious* prince, muſt needs be looked on as a wicked and lewd impoſtor, in putting ſuch a horrible cheat upon all his ſubjects, by fathering theſe articles on the convocation, which begat them not, nor ever gave conſent to them." Edward was born October 1538, the articles were drawn up in 1551. Is it imaginable, this *moſt pious* and *religious* child of 13 years of age compiled the articles, wrote the title, or had any thing more to do than ſet his hand to a paper offered him at the council table? Biſhop Burnet affirms, the title is a forgery, and brings authentick proof from Cranmer's own confeſſion, that the articles were drawn up by himſelf and Ridley, and not in convocation. Yet this does not ſatisfy, the old argument drawn from the *piety* of the king muſt be repeated, and ſtrengthened by adding—"to charge ſuch a ſhuffling trick upon a *pious* prince and his *miniſtry*, to whom we owe the benefits of *our* reformation, and upon the *moſt eminent* of the proteſtant *clergy*, many of which *laid down their lives* for our common religion, is a degree of *incaution* one would not expect from his lordſhip's *prudence*." But why, good Dr. Nicholls, do you charge Burnet with imprudence and incaution for performing the part of an impartial hiſtorian, by detecting the fraud of the title of an old pamphlet of our anceſtors? O, replies he, "to expoſe their imperfections ſtrikes at the truth of *our* religion, and gives occaſion to *our* common adverſaries to blaſpheme." - - Ay! there's the rub! *Nicholls ubi ſupra.*

S. Paul neither ſpoke of his raptures - - - nor of his labours - - nor of his perſecutions. He differed then from ſuch preachers as repeat in every ſermon their own great doings

but that of God, nor obey any voice but that of the common maſter of all creatures. *We preach not ourſelves, but Chriſt Jeſus the Lord, and ourſelves your ſervants*, ſays the apoſtle elſewhere. Herein he reſembles the prophets, who, when they advanced any thing, always uſed this preface, *Thus ſaith*

doings and ſufferings. All may be true, and yet nothing to the purpoſe. Some very good men offend groſsly in this point, under pretence of preaching their own *experience.* We love an experimental preacher, a man who treats of heart-religion, a man who has actually felt the pains and pleaſures, of which he ſpeaks to others, a man who, while he preaches, is deeply affected with his ſubject, and feels what he is ſaying; we are provoked with a man, who diſcovers no emotions when he treats of thoſe parts of religion, which intereſt human paſſions: but all this will not ſatisfy ſome preachers; they muſt coldly tell us in winter how warm they were laſt Midſummer; they muſt inform us when and where they were converted, and on what occaſions they were comforted with ſuch and ſuch ſweet paſſages of ſcripture; how they have backſlidden, and how they have been reſtored; where they found the text, and what ſuggeſted their ideas under it, and ſo on. Whatever motives may induce theſe good men to uſe this method, and by whatever miſconſtrued paſſages of ſcripture they may ſeem to juſtify the practice, it is certainly attended with ſeveral glaring improprieties. 1. It is a deviation from the commiſſion; preach the *goſpel* is the precept: but this is preaching ſelf.—2. It is without precedent, *we preach not ourſelves: but Chriſt Jeſus the Lord.* 2 Cor. iv. 5.—3. The miniſter's experience thus delivered has the air of a *ſtandard* for the people, and ſo is apt to excite in ſome contempt, and in others unneceſſary fears.—4. It betrays great *imprudence*, not to ſay *rudeneſs*. Why ſhould a man wantonly lay himſelf under the difficult neceſſity of ſpeaking of himſelf, of all ſubjects the hardeſt in the world for a modeſt man to diſcuſs?—5. It adds no weight to *argument*; for a doctrine is not therefore true, becauſe it hath given the preacher pleaſure or pain.—Finally, It excites unneceſſary *ridicule* in diſaffected hearers, and expoſes, not unfrequently, a whole party to contempt.

ſaith the Lord. With this view our apoſtle, ſpeaking of himſelf and his aſſociates, ſays, *we have this treaſure in earthen veſſels, that the excellency of the power may be of God, and not of us.* (1)

5. But, you will ſay, the Theſſalonians had received the doctrines of the goſpel, and particularly this doctrine of the neceſſity of holineſs from the mouth of man only, methinks, they could therefore

(1) *Conſcience acknowledges no authority but that of God.* Mr. Claude treats of this intereſting ſubject at large in his *defence of the reformation*, and eſtabliſhes the propoſition above with his uſual ability in three chapters. Chap. vii. is thus entitled, " The authority of the prelates of the latin church ought not to have obliged our anceſtors to yield a blind obedience to them, nor to prevent an examination of their doctrine - .. - for 1. The word of God expreſly forbids all paſtoral domination, Luke xxii. 25, 26.—1 Pet. v. 3.—2 Cor. i. 24.—Mat. xxiii. 8, 9, 10.—2. The ſcripture commands all believers to examine for themſelves, Mat. xvii. 6, 12.—1 John iv. 1.—2 Cor. iv. 2 —Gal. i. 8, &c. —3. God gave the holy ſcriptures to all the people, Deut. v. i, &c.—iv. 10.—vi. 6, 7, &c.—Pſalm. i. 2.—Rom. i. 7.—John v. 39.—Acts xvii. 11."—The eighth chapter proves " that prelatical authority over conſcience is the moſt pernicious maxim in the world - - for on this ground 1. The Jews would have been right in retaining the traditions of the elders.—2. God would have been unjuſt in puniſhing the whole nation with captivity in Babylon.—3. The Jews would have done right in rejecting and crucifying Chriſt.—4. Jeſus Chriſt, his apoſtles, and diſciples would have acted unjuſtly.—5. The pagans would have done right to reject the goſpel.—6. Sometimes Arians would have been right, for in ſome councils they were in power; and at other times oppoſite teachers would have been right for the ſame reaſon. —God himſelf frequently waives his authority in propoſing truths, and leaves them to examination; ſo that theſe two concluſions may be ſeparately and independently drawn. This doctrine is *true*—This doctrine is *divine*, &c." The ninth chapter examines, and refutes all the pretended reaſons brought by prelates for the ſupport of their uſurped authority, and the author, having

foſe only conſider it as the doctrine of man, and conſequently that, by deſpiſing it, they ran no other riſque than that of deſpiſing a man. S. Paul precludes this objection in the laſt words of our text. *God* (ſaith he) *has alſo given unto us his holy ſpirit.* It is almoſt as if he had ſaid, I own, I brought this goſpel to you, but I was not the author of it; I am only a ſimple inſtrument, a ſecond cauſe, for all, that I have preached to you, comes from the Holy Ghoſt. It was he, who directed my ſteps toward you, he opened my mouth, and he formed the words, which I have ſpoken to you. (2)

This

having quoted ſeveral paſſages of ſcripture in defence of his doctrine, concludes thus, "Were the members of the church of Rome accuſtomed to read the holy ſcriptures, they would meet with a thouſand proofs of this truth: but moſt of our controverſies originate in their negligence of this divine book, and their negligence of the book proceeds from their exceſſive confidence in their guides."

(2) *The holy ghoſt formed the words which I have ſpoken to you.* The pſalmiſt gives the higheſt characters of the words of the holy ghoſt in theſe propoſitions.—The law of the Lord is *perfect.*—The teſtimony of the Lord is *ſure.*—The ſtatutes of the Lord are *right.*—The commandment of the Lord is *pure,*—&c. xix. 7, 8, &c. What he elſewhere ſays of thunder may be truly applied to the written word. The voice of the Lord is *powerful,* the voice of the Lord is *full of majeſty,* xxix. 4. How miſmatched are the trite additions of men, when joined to them! They are the ſqueakings of a puppet affecting to imitate and perpetuate thunder. If there be any caſe, in which it is unlawful to *add,* or *take away,* (Rev. xxii. 18, 19.) it muſt needs be in the adminiſtration of the two ſtanding ordinances, baptiſm and the Lord's ſupper. Jeſus Chriſt ordained the firſt to be adminiſtered *in the name of the Father, and of the Son, and of the holy Ghoſt,* Mat. xxviii. 19. What authority for adding, "We receive this child into the congregation of Chriſt's flock, and do ſign him with the ſign of the croſs, &c?"

A certain writer objected againſt the epiſcopal church, "that

This advances the truth of S. Paul's miniſtry, and gives a ſupreme authority to his words; but it no way exalts his perſon, any more than as an interpreter, whom it had pleaſed God to chooſe; now this teaches us,

1. That the apoſtles ſaid nothing of themſelves; but that they were inſpired by the holy ſpirit, who ſent them.

2. That they themſelves knew they were inſpired; for the ſame ſpirit, who ſpoke by them, gave them the knowledge of it, not indeed by ſenſible characters as he did the prophets, but by the conſideration of the majeſty and ſanctity of their meſſage, and by comparing their preaching with the powers of nature, which was never capable of forming a doctrine ſo effectual. To this may be added, that S. Paul, who as well as the other apoſtles having received his miſſion immediately from Jeſus Chriſt, muſt rationally conclude, that he,who had conſtituted him apoſtle of the gentiles, and had appointed him to ſo great a work as the converſion of the heathen, had not refuſed him the extraordinary influence of his grace.

In fine, his own experience muſt eaſily convince him that he was animated with the ſpirit of Jeſus Chriſt in a degree, which rendered his doctrine

" that in the adminiſtration of the communion the prieſts added words of their own to the words of Chriſt's inſtitution, as *preſerve thy body and ſoul unto everlaſting life*. A prieſt, who undertook the defence of his practice, informed him—that it was a *lovely* practice—that there was no *harm* in it—and that, had not the church provided theſe words, ſome men would uſe *worſe*. One uſed to carry the cup to each communicant, and, when he delivered it to one, to ſay—Dare you take this?—to another, Take this, and love Chriſt's miniſters better—to a third, Here, take this, and leave off your lying—to a fourth, Take this, and take heed the devil does not enter into you." Would not one think, theſe animals were retained to burleſque religion! *Barbon's Liturgy, a divine ſervice, obj.* 35.

trine infallible, as he had not only not taught any thing foreign from the true goſpel of Jeſus Chriſt; but he had been enabled to penetrate all its myſteries in a wonderful manner, as we may ſee in his epiſtles. This is the teſtimony, which himſelf bears in this epiſtle, *Our exhortation* (ſays he) *was not of deceit, nor of uncleanneſs, nor in guile, but as we were allowed of God, to be put in truſt with the goſpel, even ſo we ſpeak, not as pleaſing men, but God, who trieth our hearts.* And this was what obliged the faithful to receive the word with an entire obedience, as he ſays in another place in this epiſtle, *we thank God without ceaſing, becauſe when ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth the word of God, which effectually worketh alſo in you that believe.*

6. Finally, you may remark, that the faith of theſe believers was produced by the conjunction of two ſpirits, or to ſpeak more properly, by one and the ſame ſpirit working in two places; in the *faculty* of the hearer, this we call the *interior* ſpirit communicated to each believer; and in the miniſtration of the *word*, this we call the *exterior* ſpirit. From this conjunction ariſes that approbation or conſent, which we give to the myſteries of grace, and that perſuaſion, which we have of their truth. (3)

If

(3) *The holy ſpirit works exteriorly in the word, and interiorly in the believer*, that is to ſay, the holy ſpirit propoſeth truth in the ſcriptures, and formeth in thoſe, who believe, diſpoſitions to admit it. This doctrine is utterly incompatible with all that eccleſiaſtical artifice, which places religion in ſubmiſſion to authority. This deprives us of ſcripture, the only *rule* of faith, and gives us inſtead of it a *human* creed: and it renders perſonal conviction unneceſſary. Obſerve the following monſtrous propoſitions.

"All

If you ſuppoſe, that the ſpirit of God illuminates and animates the faculty of man, and that an object purely human, or one, in which the ſpirit of God is not, is applied, this conjunction can only produce reſiſtance and rejection, inſtead of perſuaſion; becauſe the ſpirit of God, which is in the faculty, and the ſpirit of falſhood, which is in the miniſtry, can never unite. For this reaſon, S. John in his firſt epiſtle aſſures the faithful, that they ſhould not be left to the ſeductions of falſe teachers, *for* (ſays he) *you have an unction from the holy one*, that is from the ſpirit of God.

If on the other hand you ſuppoſe the ſpirit of God in the preaching of the word, and in the faculty or underſtanding of the hearer the ſpirit of vanity, and the ſpirit of the world, nothing can be produced by ſuch a conjunction but infidelity and

" All are obliged to ſubmit to all *unſinful* conditions of the epiſcopal communion where they live, if impoſed by the eccleſiaſtical government thereof. There is leſs ſecurity of ſalvation to be had even on performance of the moral conditions of ſalvation out of this epiſcopal communion than in it.

" This viſible church, to whoſe external communion the ordinary means of ſalvation are confined, is no other than the epiſcopal communion of the place where any one lives, whilſt he lives there.

" No other miniſters have authority of adminiſtring the ſacraments but only they who receive their orders in the epiſcopal communion."

In defence of theſe abſurd propoſitions, and others like them, Dodwell wrote a quarto book of 627 pages, entitled *The ſinfulneſs and miſchief of ſchiſm.* We celebrate theſe men for their *learning:* but, in the name of all that is ſacred, can Latin and Greek ſupply the place of common ſenſe? What avail his fixing the year, in which Athenagoras wrote his apology; the time when Clement of Rome died; the ſenſe of the word Atavus, and ſo on, while he is robbing God of his honour and men of their liberty?

All writers of this ſort do but diſguiſe the fact, and, in com-

and rebellion againſt the goſpel; for the reaſon before-mentioned, becauſe the one ſpirit being heavenly, and the other earthly, they can never unite with each other; and it is in ſuch a caſe that S. Paul ſays to the Corinthians, *if our goſpel be hid, it is hid to them that are loſt, in whom the God of this world hath blinded the minds of them, which believe not.*

This may ſerve for an example of diſcuſſing texts by obſervations; (4) but to theſe two general ways

compariſon with them, Mountague is an ingenuous opponent. He entitles his noſtrums *An appeal to Cæſar*—drags his adverſaries before his *moſt gracious and dread ſovereign* king Charles—gets White, Dean of Carliſle, to write an approbation—"concludes with the viii. CANON, and leaves the execution to *authority*, which he hopes will not be neglected." Chap. xxxiv. This is ſpeaking out: the reſt is all grimace. Some former learned owner of this learned book has learnedly written in a blank leaf "Amantiſſima amici Richardus Montacuti DOCTISSIMA viri." Alas! we dare not write Latin againſt you: but we remember a Roman, who ſaid—

————Laudare paratus
Si bene ructavit, ſi rectum minxit amicus.
Juv. Sat. iii.

(4) *Example of diſcuſſion.* It is needleſs to recapitulate our author's obſervations; in general, we may venture to affirm, they are all pertinent and edifying, and lead up to that one general *object*, which the text aims to exhibit. A French author of excellent taſte remarks another ſort of obſervations, which he, properly enough, arranges under the article CONCETTI. He gives us theſe following examples from ſermons of his countrymen. "John xx. 4. *John did outrun Peter, and came to the ſepulchre.* Obſerve how young perſons haſten to the grave, John came to the ſepulchre before Peter.—Mat. vi. 27. *Which of you by taking thought can add one cubit unto his ſtature?* You, women, who wear pattens, do you mean to affront Jeſus Chriſt by adding to your ſtature!—The human heart is triangular, the world is globular, how can the world, then, ſatisfy the deſires of mankind?

ways of diſcuſſion, explication, and obſervation, there may be added two more, which it will be proper ſometimes to uſe: theſe I proceed to mention, and I ſhall devote to each a ſeparate chapter.

kind?—In Hebrew the ſame word ſignifies both life and death, one point only diſtinguiſhes it; alas! there is but a point between the birth and death of men!—Mat. xxvi. 23. *He that dippeth his hand with me in the diſh, the ſame ſhall betray me.* The fall of Judas was a puniſhment for his incivility to Jeſus Chriſt. This unmannerly ſervant preſumed to dip his hand in the diſh with his maſter!—Our Lord ſweated great drops of blood in *all* parts of his body. He was God; God is all eye; he could, therefore, weep and ſweat no otherwiſe.—Jeſus was ſilent before Herod, becauſe the lamb always loſes his voice at the ſight of the wolf.—He was naked on the croſs becauſe he had fallen into the hands of robbers—He eclipſed the ſun, and would have no light at his funeral, in order to diſcourage the parade of flambeaus at a burial—He lay in a ſepulchre of ſtone to expreſs his abhorrence of luxury—He publiſhed his reſurrection firſt to a woman, becauſe, intending to make it as notorious as poſſible, he knew ſhe could not keep a ſecret: but, like all her ſex, would publiſh all ſhe knew to the whole world." How eaſily might we pattern all theſe among our countrymen: but we will not. Let France take the glory of theſe *conceits! La Man. de bien penſer dans les ouvrages d'eſprit. Prem. Dial.*

Obſerve theſe words of Tertullian, "Diabolus tragœdos cothurnis extulit, quia nemo poteſt adjicere cubitum unum ad ſtaturam ſuam, mendacem facere vult Chriſtum." *De Spectac. cap* xxiii.

CHAP. VII.

Of Texts to be diſcuſſed in a way of continued Application.

WE have ſaid, there are two general ways of diſcuſſing a text, that of explication, and that of obſervation. Theſe two ways of preaching we call *textuary*, becauſe, in effect, they keep to the text without digreſſion, they regard it as the ſubject-matter of the whole diſcuſſion, or, if you pleaſe, as the field, which they have to cultivate, or to reap: but, beſide theſe, there is a third way, which is, without explaining or making obſervations, the making of a continual application of it, and the reducing of it immediately to practice. (1)

In

(1) *Make a continual application of the text.* The capital art of a preacher is to bring his ſubject home to the boſoms of his hearers. Divines take different methods of doing this; ſome apply as they go on, others reſerve the application to the laſt, and cloſe the ſermon with it. An eminent profeſſor of divinity in the univerſity of Leyden makes a juſt diſtinction to determine the propriety of each method. "Applicatio a nonnullis ſolet ſubjici ſingulis partibus explicatis: ab aliis toti textui applicato. Sed hic non eſt valde laborandum, *quomodo* id fiat, modo id *commode* fiat. Tum enim præſtat doctrinas toto textu explicato reſervare, quando *partes fere ad eundem ſcopum ſpectant*; quia alioqui eadem res repeti videtur.

Sed

In this manner we muſt principally manage texts exhorting to holineſs, and repentance, as this of

Sed *ſi partes explicatæ ſint diverſi generis*, tum non eſt inutile, primæ parti explicatæ nonnullas doctrinas ſubjicere, ut tædio auditori occurratur, et major rerum varietas in textu appareat, quæ ſemper facit auditores attentiores. Interim tamen *illas doctrinas convenit ad finem ſervare, in quibus maximum πάθος requiritur. Anton Walæi opera. Methodus formand. Concion. ration. tradens. tom.* ii. *p*. 425.

When all the parts of a ſermon tend to eſtabliſh *one* point, then the application ſhould be reſerved till the cloſe: but when each part eſtabliſheth a *different* article, then each ſhould be applied, as the preacher goes on.

To give notice, that we are going to apply, is ſaid to be an improper method "The uſual method is vicious. The preacher, when he diſtributes his matter, frequently ſays, I ſhall explain the ſubject—then eſtabliſh it—and cloſe with an application, or, having diſcuſſed his ſubject, he ſays, now I come to the application. He ſhould do it without ſaying he is going to do it; and, to facilitate this part of his work, he ſhould have in readineſs various forms of *tranſition*, and by them paſs from explaining and amplifying to applying. In a moral application ſome ſuch form of tranſition as this ſhould be uſed—Brethren, God not only ſpoke thus to his people formerly, he ſpeaks thus to us alſo now—See how he chaſtiſed David, he will chaſtiſe you alſo in a like caſe—Thou art this Abraham, this David, this Jonah —This doctrine is eaſy to hear: but how hard to practiſe!—I have been explaining my text: but, believe me, the beſt comment is a holy life—Think, I beſeech you, auditors! might not this be a moſt uſeful ſubject to us?—O that there were as many doers of this command as there are hearers of it!—Examine, ſinner! doth not this admonition belong to thee?—Was a ſubject ſo important, ſo comfortable, ſo terrible, given us merely to ſpeculate, think ye?—How well is this ſubject fitted to inform the ignorant, to comfort the diſtreſſed, to ſupport the weak, to alarm the careleſs!—Heavenly father; enable us to lay theſe things to our hearts!—Do ye believe this doctrine, brethren! reduce it to practice then—Without ſuch truths as theſe, how ſhould we paſs through life? or what ſhould we do at death?—Let us bleſs God, who by his prophet, his apoſtle,

of Zephaniah, *examine yourſelves diligently, O nation not deſirable*; for, inſtead of explaining the terms—or making obſervations on the neceſſity of the exhortation—the prophet who ſpoke it—the Jews to whom

apoſtle, his ſon, ſent us ſuch information, ſuch encouragement, as this, &c." Tranſitions of this kind aptly connect doctrine and uſe, and preſerve all the ſpirit of an application without the form of it. Many of theſe were uſed by Bucholtzer. Vide *Keckerman, Rhet. lib.* i. x.

Pagan orators uſed concealment as an artifice: but chriſtian miniſters may obſerve, that in this, as in many other caſes, artifice originated in nature—that, whatever were the rules, and motives of heathen rhetoricians, it is ſtrictly true, previous information of intention to affect puts auditors on their guard, and frequently precludes the intended effect. Yet, after all, I muſt confeſs, the notion of ſurprizing people into faith and obedience doth not ſeem to me to comport well with a ſyſtem of truth and argument. The introduction of application by tranſition is beautiful becauſe it is natural; and, if pagan rhetoricians make a rule, and an art, and a merit of convincing and perſuading an audience without apprizing them that they intend to do ſo, they make a great noiſe about - - - Nothing.

Some preachers have certainly abuſed application both in an illiterate and heterodox manner. "Will ye have Jeſus Chriſt? What ſay ye? Speak now, or for ever after hold your peace! Now or never! See ſinners, I offer you the Lord Jeſus Chriſt, will ye accept him? Ah poor Chriſt! Muſt he go a begging! Out ye hard-hearted! What will Chriſt ſay, when he comes to judge you? I'll tell you what he'll do. He will bind you in bundles and burn you. He will ſay, Here is a bundle of drunkards, and there is a bundle of liars. Take them, Devil! Take them, Devil!" Theſe are bad phraſes of the better ſort of much worſe. I ſpare the authors, and quote nobody: but every one knows where to find them.

We have divines, who, juſtly offended with this method, go into the other extreme, and make no application at all. Mr. Huſſey's book, entitled *God's operations of grace: but no offers of grace*, is written expreſsly againſt applications. "Where doctrines of Chriſt have been ſpied out, they have been preſently murder'd, or knockt down, by ſhooting from

whom it is addreſſed—the deſcription of the nation *not deſirable*—the mercy of God in calling theſe ſinners to repentance, &c. the whole may very uſefully be turned into practice, and we may enter upon that ſerious ſelf-examination, which the prophet commands. (2)

The

from the ſtalking horſe of *uſe* and *application*. Ah! vile doings among ſoul-murderers! and text-murderers! who go and let out the life of a text, and kill it upon the ſpot." *Glory of Chriſt. Introduct.* S. 31. *page* 11.

Mr. Huſſey's deſign, and that of other divines, who have adopted his method, was to ſecure to the holy ſpirit the ſole glory of converting and ſanctifying the ſouls of the elect: but other preachers, who uſe ſober applications, are equally zealous to preſerve the glory to God; and, if the latter may not uſe *application* leſt they ſhould rob God of the glory of *ſanctifying* the heart, aſſuredly the former may not uſe *explication*, leſt they ſhould deprive God of the honour of enlightening or informing the *mind*. In both, the means are ours, the bleſſing his. After all, ſome have obſerved theſe doctrinal divines, who affect to diſcharge their office fully by narrating and reaſoning, and reject perſuaſion, ſhould not forget, that reaſoning is perſuaſion—and that they themſelves ſlide almoſt as often as any men into perſonal application, eſpecially in diſcuſſing certain favourite points of divinity. This remark is abundantly verified in Mr. Huſſey's manuſcript ſermons, a hundred of which, I ſuppoſe, I have read; and, I think, I could exemplify it plentifully, were it neceſſary, from printed ſermons of others of his judgment on the article of application.

(2) *Examine yourſelves.* Zeph. ii. 1. Our tranſlation has it, *Gather yourſelves together, yea gather together, O nation not deſired.* The French is, *Epluchez vous*, ſift, or *examine*, conſider with attention.

קשש, recollegit, excuſſit, inquiſivit juxta *Kimchium* proprie eſt, ſtipulas colligere, id fit accurata ſcrutatione, hinc dicitur de qualibet diligenti inquiſitione—excutite vos ipſos iterum excutite. *Buxtorf.*

Scrutamini vos ipſos, et ſcrutamini. Firſt, examine and reform yourſelves, then examine and reform others.—Examine, again and again examine.

O na-

The ſame may be ſaid of 1 Cor. xi. 28. *Let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup*; for, laying aſide all theological obſervations, you may actually enter upon ſelf examination. (3)

This

O nation not deſired. Non amabilis—non amata—non deſiderabilis. *Hieron.*—Nullius pudoris. *Grot.*—Thou unbluſhing, unlovely nation, enriched with mercies, but inſenſible to all.

O nation not deſiring. Populus non volens converti ad legem. *Jonathan.*—Non obſtantibus mandatis, monitionibus, promiſſis, et minis, vel nullo, vel non ſatis valido deſiderio moventur. *Marckius.*—O inſenſible nation, not even deſiring to be reformed. *Cocceius.*

(3) *Enter upon examination.* Of this kind is a ſermon of Saurin, preached at Rotterdam on new-year's day 1727, from Pſalm xc. 12. *So teach us to number our days that we may apply our hearts unto wiſdom.* He begins thus, "By what privilege does this church nouriſh ſo many members in its boſom, to aſſiſt in the ſolemnity of this day, and to compoſe an aſſembly ſo numerous? By what privilege are you with your children, friends, fellow-citizens?—not all—for the mourning, which covers ſome of you, tells me, death has taken away one part the laſt year, &c." Having finiſhed his exordium, by briefly obſerving the relation the words as a prayer of Moſes had to the Iſraelites, and by addreſſing a ſhort prayer to God to ſucceed his endeavours, he ſays, "Let us apply this to our life, which is ſo much like that, which the Iſraelites paſſed in the deſert, let us firſt reckon our days. And 2dly, Attend to the concluſions, which wiſdom draws from the account." Firſt, He reckons thoſe days wherein we feel neither good nor evil, joy nor ſorrow, and in which we practiſe neither vice, nor virtue, and which he calls *days of vanity*, theſe he numbers and compares with days of *reality*. Secondly, He numbers our days of *adverſity* with thoſe of *proſperity*. Thirdly, He compares our days of *wearineſs*, and *diſguſt*, with our days of *joy* and *pleaſure*. Fourthly, He compares thoſe devoted to the *world*, with thoſe dedicated to *religion*, and finally reckons to what the whole amounts. "I ſuppoſe, ſays he, the devotion of this day has col-

lected

This manner, well and wiſely diſpoſed, by chooſing proper occaſions, will produce (as I have elſewhere

lected eighteen hundred perſons to this exerciſe. I reduce theſe eighteen hundred perſons to ſix claſſes.

The firſt of perſons		between 10 and 20,	530.
The ſecond	—	between 20 and 30,	440.
The third	—	between 30 and 40,	345.
The fourth	—	between 40 and 50,	255.
The fifth	—	between 50 and 60,	160.
And the laſt of thoſe of 60 years and upwards about			70.
			1800.

According to the reckoning of ſuch as purſue theſe inquiries, each of theſe claſſes muſt furniſh a tribute of ten perſons this year to death, and upon this principle there muſt die this year ſixty of my hearers, upon the ſame principle in ten years there will remain only 1270 of theſe 1800 perſons. In 20 years there will remain but 830. In 30 only 480. In 40 but 230. In 50 but 70." He then paſſes to the concluſions, which wiſdom draws, and maintains the applicatory turn to the end. *Tom.* xii. *ſur le compte des jours*.

Of this kind alſo is a ſermon of Fenelon on true and ſolid piety. The text is Iſai. xxxviii. 15. *I ſhall go ſoftly all my years in the bitterneſs of my ſoul*. He begins by obſerving how neceſſary it is for ſinners to make an exact ſcrutiny of their ſins, that they may humble themſelves before God, and even for the greateſt ſaints, leſt their very graces become hurtful, or the means of inſpiring them with pride, preſumption, and ſelf-complacence. "The deceitful balances of the world, adds he, which the ſcripture calls *abominable*, are very different from thoſe, which the juſtice of God uſes to weigh our actions; let us not content ourſelves with a conduct outwardly regular, let us examine whether the eſſence of piety be in our ſentiments, and actions. Let us make this examination in regard to God, ourſelves, and our neighbours. Firſt, Do you love to ſuffer for *God?* Should you believe all his myſteries, your ſacrifice would be imperfect, if your will remained unmortified. In vain you follow Jeſus Chriſt, unleſs you carry the croſs with him, in vain you hope for his glory, and kingdom, unleſs you partake of his reproaches and ſufferings, &c. Secondly, Are you diſpoſed to die to be united for ever to Chriſt?

where ſaid) an excellent effect: but always remember on this rule, that in uſing this method ſomething ſearching, and powerful muſt be ſaid, or it would be better let alone. (4)

We

Chriſt? There is I know not what ſecret infidelity in our hearts, which ſtifles all theſe ſentiments. Who, to ſee the pains we take to render this life long, and agreeable, who would believe, we expect another perfectly happy, and eternal? The hope of ſeeing Jeſus Chriſt, that amiable and conſolating object, &c. Thirdly, Are we glad to be employed in the ſervice of God? That is to ſay, do we feel a ſincere joy, when we pray, and meditate in his preſence? Prayer is the meaſure of our love, he, that loves much, prays much, he, that loves little, prays little, he, whoſe heart is cloſely united to God, has no greater conſolation than that of enjoying the preſence of the object he loves, &c. 4. Are we determined to give ourſelves up diſintereſtedly to God? Do we regard the care of his providence as our beſt reſource? Whence is it, that ſo many people undertake good works without ſucceſs? It is becauſe they undertake them without faith, it is becauſe they do not renounce themſelves, &c.

Secondly, Let us examine *ourſelves*. Firſt, Is not our zeal imprudence? 2. Is not our prudence carnal policy? Thirdly, Is not our devotion the effect of our humour? Fourthly, Is not our charity amuſement, our friendſhips vain and irregular?

Thirdly, Let us examine in regard to our *neighbour*. Firſt, The Foundation of peace with all men is humility, do we humble ourſelves to each other? Secondly, Do we perform any good works for one another? Finally, Can you ſuffer? If you have a lively faith, and ſtrong love, the world will blame and tempt you, and if poſſible prevent your enjoying the tranquillity of the ſtate; friends and enemies will appear in concert to aim at the ruin of your pious deſigns, the very people, with whom you are united to glorify God, will in a manner tempt you, different humours and prejudices will try you, their defects and yours will perpetually jar, unleſs, &c." *Oeuvres philoſ. tom.* ii. *p.* 437. *edit. Amſt.* 1731.

(4) *Application produces excellent effects*. There ſeem to me *three* eſſentials of a good applicatory ſermon.—1. A *ſelect ſubject* wiſely and judiciouſly adapted to the ſtate of the hearers addreſſed.—

2. A

We will exemplify one of the texts, which may be diſcuſſed by way of perpetual application. Let us take St. Paul's words to the Philippians, *Work out your own ſalvation, with fear and trembling.* Begin with a tender exordium, lamenting the condition of mankind, that ſo few know the truth; for there is almoſt an infinite number, to whom it is not preached, who are left in the thickeſt darkneſs; almoſt an infinite number, to whom it is preached, who corrupt it with errors and ſuperſtitions, and who almoſt never hear it but with a confuſed mixture of falſhoods and human inventions; almoſt an infinite number of ſuch as know it clearly: but yet neglect it, and by their negligence preclude the admirable fruits, which it ought to

2. A *temper* in the preacher, while he diſcuſſes it, free from anger, and ſourneſs, and every other bad diſpoſition, and breaking out all along with the diſcuſſion ſo as to free the auditors from all ſuſpicion of malice or colluſion, and to overpower them with a full perſuaſion, that the miniſter ſincerely aims to promote their felicity. To reprove is to break a bone, or to lay on a bliſter, and tender ſkill is eſſential to the operation. How many juſt reproofs have loſt all their force by the imprudence of him, who gave them!—3. *A conformity of exterior circumſtances.* A certain negligence of dreſs, a certain inattention to ſtyle and method, the abſence of every thing tending to divert attention, and the preſence of whatever tends to excite it, are neceſſary on theſe occaſions. A prodigious fat prieſt in a certain pariſh, on a faſt day aſcended the pulpit with a good ſermon and an honeſt heart, I dare ſay: but he produced only riſibility in his hearers through innocent exterior circumſtance. His ſoul ſeemed buried alive in fat many a fathom deep, his mouth pointed above the oppoſite gallery, his eyes rolled towards the cieling, when forth from collops of fat came theſe words,—"Coloſſians—the third—chapter, and—the fifth verſe—*mortify therefore your members—which—are—upon the earth*" - - On a *faſt* day the worthy man ſhould have

to produce. Having expreſſed aſtoniſhment that ſo *few will be ſaved*, and finally having ſhewed the true cauſes, why ſo few apply to it in the manner they ought, the exordium muſt be finiſhed by an exhortation to profit by this time of our calling, and not when we go out of the world to have to aſk ourſelves what we have been doing in it; and to reproach ourſelves with having abuſed the patience and mercy of God. *Let us* NOW *work our ſalvation with fear, and trembling*, &c. This exordium

have read prayers. How would he have ſhone in this part of the litany; "That it may pleaſe thee to give and preſerve to our uſe the *kindly* fruits of the earth, ſo as in due time we may *enjoy* them."

Bp. Burnet ſays, "Great judgment muſt be uſed to make applications fall the heavieſt, and lie the longeſt on ſuch particulars as may be within the compaſs of the auditory: directions concerning high devotion to a ſtupid ignorant company, or of generoſity and bounty, to a very poor people; againſt pride and ambition to ſuch as are dull and low-minded, are ill-ſuited and ſo muſt have little effect on them.—The application muſt be clear and ſhort, very weighty and free of every thing that looks like the affectations of wit, and eloquence; here the preacher muſt be all heart and ſoul, deſigning the good of his people.—If he is maſter of eloquence he is to employ it all in giving ſometimes ſuch tender touches as may ſoften, and deeper gaſhes ſuch as may awaken his hearers—ſuch an eloquence as makes the hearers look grave, and as it were out of countenance, is the propereſt. *Paſt. care. chap*. 9.

Adapting the matter to the audience at court in Harry the VIII. days, had like to have conveyed honeſt Latimer from the pulpit to the tower, but his ſimple apology ſaved him. "I had been a very dolt to have preached ſo, at the borders of your realme, as I preache before your grace. I never thought myſelf worthy, nor I never ſued to be a preacher before your grace, but I was called to it, and would be willing if you miſlike me to give place to my betters; but if your grace allowe me for a preacher, I woulde deſire your grace, to geve me leave to diſcharge my conſcience." *Latimer's ſermons.*

ordium muſt be rendered lively and agreeable, and executed ſo that it may awaken the hearer, and obtain a particular attention. (5)

This

(5) *In applicatory ſermons, you ſhould endeavour to obtain a particular attention.* Here, if any where, the preacher ſhould addreſs the eyes, and ears of his auditors, as well as their reaſon; for to hear truths, which directly addreſs the paſſions, delivered in a cold, lifeleſs, unaffected manner, is enough to make a man mad. *Abbe Furetiere* tells us a tale not foreign from the purpoſe. "A gentleman attended a certain prince one day to a ſermon. The prince aſked him at his return what he thought of the preacher. Loth to ſay any thing to the preacher's diſadvantage, and not being able in conſcience to praiſe him, he told the prince, that his attention was diverted from the pulpit by the behaviour of a young eccleſiaſtick, who, ſtanding by a pillar near his ſeat, behaved like a raving madman. He wrung his hands—he rolled his eyes to heaven--he ſtamped—he exclaimed—*O! Monſieur Racine! — O! Monſieur Racine!* What could he mean? ſaid the prince. I aſked him what was the matter, as we came out, continued the gentleman, and he ſaid, What ſir! did you never hear what happened to Monſieur Racine's tragedy of Alexander, which is a finiſhed piece? His friends had all aſſured him, it was an excellent tragedy, and they had great reaſon for ſaying ſo. Truſting to their judgment, he gave it Moliere's company to act. What followed? It was damned the firſt night. Racine was extremely chagrined at this diſappointment, and reproached his friends with either want of judgment, or fidelity. O, ſaid they, the tragedy is excellent: but Moliere's company excel only in comedy, and they ſpoiled it in acting. Give it to the Burgundy-hotel, and, you'll ſee, it will meet with applauſe. He followed their advice, and the piece gained him great reputation. Now, this is my caſe, I compoſed the ſermon which you juſt now heard. In the opinion of connoiſſeurs it is a finiſhed piece. Unhappily, I gave it to this vile executioner to preach, and ſee what effects it produced in his ungoverned mouth! where he ſhould have elevated his voice, you could hardly hear him; and in the ſoft and tender parts, where he ſhould have melted his audience, the beaſt bellowed like a mad bull. But I'll play Monſieur Racine with him, I'll take my ſer-

mon

This being done, you muſt obſerve, that, were you about to treat of theſe words in the ordinary way, you could not fail to make ſeveral reflections on the doctrines. 1. On theſe terms *your own ſalvation*, which are very weighty, and of great importance.—2. On St. Paul's command, that we ſhould *work it out*, on which you would have many things to ſay, and finally on that *fear and trembling*, which muſt accompany our labour, for many important reflections would alſo ariſe from that—but, you may add, that, laying apart all doctrines, which very often ſerve only for amuſement through our levity, your deſign is to endeavour to enable your auditors to do what St. Paul commands; and to aſſiſt them actually to labour during this hour devoted to piety to *work out their own ſalvation with that fear and trembling*, which ſo great a work demands. (6)

Here,

mon from him, and I'll give it to ſomebody, who knows how to pronounce it." *Furetieriana, p.* 73.

One of our writers on this ſubject obſerves, "There are *two extremes* in the *voice*. The one is a *drawling dulneſs*, which ſhews unconcernedneſs and want of zeal. The other is a *boiſterous noiſe*, which argues rudeneſs, and want of modeſty and manners. There are alſo *two* extremes in *action*. Some are *mimical*, fantaſtical, and violent; this is rude and irreverent. Others ſtand like *images*, and preach without any motion at all; this is ſtupid and unnatural. Motion ſhould be grave, decent, free, natural, moderate and ſuitable, without diſtortion, conſtraint, or affectation. All rules of preaching are reducible to *four* heads. It ſhould be *plain—practical—methodical—affectionate*."

Glanvil's Eſſay on preaching, part I.

(6) *Enable your auditors to work out their own ſalvation.* This way of preaching has of late been almoſt totally laid aſide by many pious men, under a miſtaken notion of its incongruity with the doctrine of decrees. I will not venture to ſay, it is conſiſtent with *their* notions of the decrees: but I truſt I may

be

Here, becauſe the ſubject is practical, and one would wiſh to open all avenues to conſcience, and effectually to move the hearer, it would not be improper (after making a kind of diviſion into three parts, the firſt of which ſhould be ſome conſiderations on *our own ſalvation.* Secondly, the acts by which we *work it out.* And laſtly, the *fear and trembling*, with which theſe acts are accompanied.) to put up a ſhort prayer to God in form of a wiſh, brief, but lively, that it may pleaſe him to bleſs this ſermon, and to give us all neceſſary power to enable us to ſet about the work of our ſalvation, that it may be much forwarded, before we go out of the aſſembly. (7)

After

be allowed to ſay without offence, it is perfectly agreeable to the *ſcripture* doctrine of decrees, for this plain reaſon: the ſame ſcripture, which teaches the one, exemplifies the other; and he, who from all eternity foreſaw, and fore-ordained (which when we ſpeak of God is the ſame thing.) what would be the end of all things, formally declares, that, *as he lives, he deſireth not the death of a ſinner: but had rather that he ſhould turn and live.* For this purpoſe he orders his miniſters to bid to the marriage *as many as they find*, and even *compel them to come in, that his houſe may be filled.* It would become miniſters to do all his commands *without murmuring and without diſputing*, to leave to God the harmonizing of his word, as well as of his works of nature, and moral government: and, if any objector demand conſiſtency, to ſay, *I know the Meſſias cometh, who is called Chriſt, and when he comes he will tell us all things.*

(7) *It is not improper to put up a ſhort prayer to God.* Some preachers do this conſtantly, others only on particular occaſions. Foreign preachers afford many beautiful patterns. Here follow a few.

Dominus Deus adſit nobis ſpiritu ſuo! *Concio* I. *Didact. Fecconis.*

Deus, pater omnis conſolationis, largiatur nobis viviſicam ſpem omnis conſolationis, faciat que ut corda noſtra valde exſultent, et clangant, ad ejus gloriam, et noſtri omnium ſalutem!

Concio I. *Conſolatoria.*

Adſit

After this preparation, the firſt thing you may ſay, which I beſeech you to meditate on, is, that God has had ſo much compaſſion for us as to prepare a *ſalvation*. We were his enemies, and he has mercifully propoſed reconciliation. We were dead,

Adſit nobis Jehova ſpiritu ſuo ſancto, et hanc gratiam nobis largiatur, ut hanc partem ſolide explicemus, et doctrinam, quæ ex ea emanat, obſervemus ad commodum noſtrum. Amen. *Con.* II. *Dehortatoria.*

The biſhop of Bellai in France uſed to ſay, "Two things ſurprized him, the one, that the Roman Catholics, who ſay the bible is a very obſcure book, ſo ſeldom explain it in their ſermons; and the other, that the proteſtants, who affirm it is as clear as the day, ſhould do nothing but explain it in their churches." This remark is not altogether improper; in ſome reformed churches, as well as in the popiſh church, ſermons are almoſt ſhut out to make room for long liturgies, and the defence of them takes up the remaining ſhort time, that ought to be applied to the explication of the oracles of God. In ſome other communities, long and perpetual preaching almoſt excludes prayer. This is notorious in the laſt prayer, which is generally too ſhort: but which might be rendered very edifying, were the preacher to recapitulate and pray over the chief heads o. his ſermon. *See Bibliot. anc. et mod. tom.* xiv. 1720.

Our preachers ſay often in their ſermons—May God bleſs this word to our edification!—Lord! write this truth on our hearts!—Bleſſed ſpirit ſanctify our attention! —O thou, who knoweſt our inſufficiency, aſſiſt us we beſeech thee! &c. &c. &c.

"Superſtition (ſays Voltaire) is to religion what aſtrology is to aſtronomy, a very fooliſh daughter of a very wiſe mother; theſe two daughters, adds he, have a long time enſlaved the whole world." True: but in avoiding ſuperſtition let us take care of atheiſm. Our anceſtors ſeemed to think themſelves in an enchanted world, and one of our graveſt hiſtorians at the Reformation attributes the loſs of an Engliſh fleet in a ſtorm to the *necromancers of the Frenche kynge*; and hence thoſe numerous exorciſms in religious worſhip, wherein it was hard to ſay whether God or the devil were invoked. The reformation awoke men as out of a dream, who, perceiving

dead, and he has prepared a reſurrection for us. We were plunged into an abyſs of miſery, and he has kindly ſtretched out his hand from on high to help us. Salvation conſiſts in benefits inexpreſſible, of immenſe value, which we cannot ſufficiently eſteem; for they muſt be proportioned to the worth of the blood of Jeſus Chriſt who merited them. This

ceiving how they had been impoſed on, thought they could never get far enough from ignorance and ſuperſtition, till, not knowing where to ſtop, we are fallen into downright infidelity and irreligion. Compare our modern Engliſh hiſtorians with Rollin, and other foreign writers on this head, and it will ſoon appear, that infidelity is our faſhionable crime, and that the late Mr. Hervey complained but too juſtly, that in ſuch a voyage as Lord Anſon's ſo many fine opportunities were loſt of acknowledging the mighty God in the great deep. This is a ſingle inſtance: but it is a true ſpecimen of the whole. Whatever hiſtorians, or philoſophers may do, leaſt of all, ſurely, can divines avoid *ſetting the Lord always before us*, particularly in the pulpit. Is it not an article of our faith, that *without him we can do nothing?* Our author would inculcate this, and well knowing that, prayer before ſermon being ended, the people would diſpenſe with divine helpwhile they liſtened to the preacher, at leaſt they would not retain a ſenſe of its *neceſſity* on their minds, directs to a ſhort petition here, and he has the ſanction of able preachers to confirm the rule. Here follow examples. "The deſcent of the ſpirit is the myſtery of which I am to ſpeak to day: but as we cannot ſee light without light, ſo neither can we ſpeak of the ſpirit of God without the ſuccours of the ſame ſpirit. Without him every heart is intractable, every word unfruitful, without him every preacher preaches in vain; without him every hearer is inſenſible to the truth, even though he hear it, let us then addreſs our prayers together to him, &c." *Flechier ſer. tom.* ii. *pentecote.*

"In vain we form the wiſe deſign of redeeming future time, if we have not time to execute it. O God! our *times are in thy hand*, thou needeſt only ſay to theſe mortals, *Return ye ſons of men*, and all theſe bodies now alive and in motion will become carcaſes without motion,

This blood, which has acquired them for us, is of all things in the world the moſt ſacred and valuable, and yet the moſt mournful and affecting. Enter then, I intreat you, with me into this meditation. Whence is it, we take ſo little pains about that, which is ſo very important to us? Salvation preſents itſelf every day to us as a rich treaſure, coming from the boſom of eternal mercy, as the divine and incomparable production of the bloody death of the Son of God. It is a veſſel, which preſents itſelf to us in this ad ſhipwreck, that we have made. Yet we do not think about it, and when we reflect on the little attention, that we

motion, and without life, and all our deſigns will be unſucceſsful. Leave us only to our own vanity, and the vapour of our life will diſſipate, and loſe itſelf in the air. Suſpend thine order great God in favour of this aſſembly of penitents! preſerve this vapour a little longer! grant each of us a little more time, that we may recover what we have loſt! O grant we may *think on our ways and return to thy teſtimonies.* Amen." *Saur. ſerm. on redemption of time, tom.* viii.

"My brethren, let us ſeek the preſence of God with all the application, let us demand it with all the ardour, of which we are capable. Let us ſay to our Jeſus as once his diſciples did, *Lord abide with us, for it is towards evening, and the day is far ſpent!* God grant this prayer may be heard. Amen!" *Saur. ſerm. on the preſence of God, tom.* vii.

"Thou great God! God of love! bleſs extraordinarily this holy work! root out of our hearts this *love of the world*, which is *enmity againſt thee!* grant us grace to *ſeek firſt the kingdom of God, and his righteouſneſs*, and deign at length, according to thy promiſe, to *add all other things unto us.* Amen!" *Superville, tom.* i. *ſer.* 6.

Thus Maſſillon in his ſermon on the *ambition of the clergy*, after the *exordium*, "May it pleaſe Jeſus Chriſt, my brethren, that truths ſo important, may fall upon teachable and prepared hearts!"—Again, on *the uſe of church revenues*, after the *diviſion*, "It remains, O my God, only with thee to bleſs theſe inſtructions, and to give ears to thoſe that hear me." *Tom.* i. *confer.*

we have hitherto paid to the voice of God, who hath ſo often ſpoken to us, we are aſtoniſhed to find ourſelves under ſuch extreme ſtupidity. (8)

That

Indeed, there is hardly a French ſermon to be found without this neceſſary part. A part ſo reaſonable that, it is ſaid, Pericles never ſpoke in public at Athens till he had prayed the gods to direct him.

(8) Our author diſcovers great ability in diſcuſſing this ſubject in the applicatory method. It is extremely delicate and difficult.—1. He makes a judicious choice of *topicks*, all true, indiſputable and of allowed importance.—2. He ſelects that *part* of each topick, which is beſt adapted to his purpoſe, not aiming to ſay all that could be ſaid: but only what ſuited his preſent particular view.—3. He makes each article project into a ſtriking point of view by *contraſt*.—4. He ſupples and ſoftens the auditor by a *tender mode of expreſſion*.—In all he appears a *maſter of aſſemblies faſtening nails in a ſure place*. I allude to Eccl. xii. 11.

Firſt, The topick here is *ſalvation*, the important wiſh of every human ſoul.

Secondly, Salvation is conſidered as ſpringing from *mercy*—flowing through mediatorial *blood*—and bringing along with it an ocean of rich *benefits*; parts only of the topick: but parts highly adapted to touch the heart.

Thirdly, The mercy of God is contraſted with our *miſery*—the agonies of Chriſt ſet againſt our *inſenſibility*—the *benefits* propoſed againſt *damage*, *danger*, and *death*. All this is heightened with the beautiful *image* of a ſhipwrecked mariner inattentive to a friendly veſſel coming on purpoſe to ſave him, a veſſel freighted with treaſures for him infinitely exceeding all he had loſt.

Fourthly, All is ſoftened with melting phraſe—Meditate, I *beſeech* you—God *mercifully* propoſes ſalvation—he *kindly ſtretcheth out* his hand—Salvation comes from the *boſom* of mercy, &c. &c. Theſe are "apes in tenero Claudii ore dulces favos ponentes." I allude to the fable of Plato's bees.

The human paſſions are ſources of eloquence, and no miniſter can poſſibly excel in this part of pulpit eloquence, unleſs his own affections be thoroughly moved. The chriſtian paſtor, of all men in the world, ſhould have an affectionate heart. When he preaches thus, it is the ſhepherd in ſearch of his ſtrayed ſheep, the father in purſuit of his loſt child. Is

it

That we may the better perceive the importance of this ſalvation, and the neceſſity of attaching ourſelves to it, methinks, we need only turn our eyes a little to the miſerable ſtate of thoſe, who neglect it during the whole courſe of their lives, and at length go out of the world without having at all employed themſelves about it. Behold! I beſeech you, what a great number of unbelieving and profane ſinners there are in the world! Would you chooſe to be of their number? One is a giddy young creature, whoſe head is full of nothing but pranks, and miſtakes. Another is an old miſer, who has filled his houſe with extortions and iniquities. A third is a proud and cruel wretch, who delights and glories in violence and blood like a wild beaſt. A fourth is a ſly hypocrite, who never appears in the world unmaſked, who never goes out but to ſet ſnares, nor ever ſtirs but to deceive the ſimple, a notorious impoſtor, who thinks only how he may impoſe on the whole world. Another is a filthy epicure, always drowned in wine, or immerſed in ſenſual pleaſures, a ſwine whoſe ſoul is buried in fleſh, and who thinks of nothing but how to invent new pleaſures. (9)

How

it poſſible for ſtatues to diſcharge this part of neceſſary duty! As well might a marble parent ſupply the place of a real one.

(9) *A proud and cruel man - - is a wild beaſt—an epicure - - is a ſwine.* Our author's aim is to excite hatred of ſin, pride, intemperance, and ſo on. To do this, laying aſide a falſe finical delicacy, he expoſes vice to view under diſagreeable images. Scripture and profane writers exemplify the method. In general, we may previouſly obſerve, on the one hand, that purity and ſimplicity of manners are generally accompanied with a blunt, rough, rank ſpeech; and, on the other, that depravity of manners generally hides itſelf under an affected refinement and delicacy of ſtyle. The old prophets ſpoke bluntly: but they were

very

How many abyſſes has vice opened to ingulph mankind! Into how many ſhapes does it transform itſelf to ſurprize and deſtroy them! Sometimes it appears under the beautiful vail of riches and grandeurs,

very holy. Modern courtiers ſpeak refinedly: but they are behind the curtain extremely vicious. Here and there indeed a bold libertine is an exception to this rule.

S. Jude calls the wicked *brute beaſts*, verſe 10. 2 Pet. ii. 12.—S. Peter reſembles a backſlider to *a dog turning again to his own vomit*; *a ſow that was waſhed wallowing in the mire*. 2 Pet. ii. 22.—The Lord likens the lukewarm to an emetic, and ſays, *I will ſpue thee out of my mouth*. Rev. iii. 16.—The prophet likens the Jews to a brazen, ſcolding, proſtitute, a meer billingſgate, *Thou doſt the work of an imperious whoriſh woman*. Ezek. xvi. 30.—He compares national ſubſidies to the gifts of a rake to his miſtreſs, verſe 33.—All naſty images expreſſive of a filthy people, whoſe vices rendered them objects of general abhorrence.

In this view, we do not wholly approve of Ariſtotle's rule. He ſays, Tropes ſhould be taken from *agreeable* things. (*Rhet*. iii. 2. 4.) Nor can we with the archbiſhop of Cambray wholly reject the propriety of Horace's line,

Proſcripti regis Rupili *pus* atque venenum.

For, at this rate, unjuſt actions, and odious perſons could never be expoſed by imagery, agreeable images cannot colour diſagreeable objects, and to be denied the uſe of the latter would deprive an orator of one mean of perſuaſion. However, we allow the rule in general, and think great caution neceſſary in the agreeable uſe of diſagreeable images.

If it be neceſſary after ſcripture to add human authority, the following may be ſubjoined. "Sin vile ſit *argumentum* et ſervile, *metaphoræ* quoque *tales* erunt, veluti *ſterquilinium publicum* pro ſordido lenone—Laberius vetulam impudicam et moroſam vocavit *grunnientem ſcrofam*—Lucius Pomponius ſtultum quendam comicum irridens vocat *comicum commictilem*, hoc eſt dignum, in quem canes meiant." *Eman. Theſaur. orat. de metaph. cap.* viii.

"Qui in ſtatuas mortuorum ſæviunt ſimiles ſunt *canibus*, qui ſaxum mordent, non illum, qui projecit."

Plato. Rep. v.

"Plebs

deurs, ſometimes under the agreeable charms of ſenſual pleaſures, ſometimes under the juſtice of ſupporting one's own intereſts and ſatiating a juſt revenge, ſometimes under the reaſons we have to envy another's proſperity, ſometimes under the idea of the joy of ſucceeding in a lawful enterprize, or under an idea of the ſhame of not ſucceeding in what we have undertaken. In ſhort, ſin is a Proteus changing itſelf into a thouſand ſhapes, or, if you will, a ſerpent twiſting itſelf a thouſand ways to ſlide into men's hearts, in order to prevent their thinking about their ſalvation. (1)

Moreover, if you caſt your eyes on this part of the world, which appears the moſt civilized and refined, you will ſee people ſo immerſed in an almoſt infinite number of occupations perpetually employing them, that there does not remain a moment to think of the moſt important matters. Some are wrapt up in the ſtudy of human ſciences, and others in worldly employments. Each gives himſelf up entirely, and none remembers that piety and the fear of God ought to be a pro-

"Plebs eſt ſimilis *nauſeantibus*, qui alimenta ſua ejiciunt." *Demoſthenes*.

"Poeſis eſt ſimilis *formæ juvenili*, nam ſi hæc *defloruit*, et iſta numerum amiſit, utraque caret gratia." *Demoſthenes*.

"Oratores nutricibus ſunt ſimiles, quæ cibos ipſæ devorant, *ſaliva* autem pueros *inungunt*." *Democrates apud Ariſt. Rhet.* iii. 4.

See how Cicero deſcribes Anthony the younger, who had got ſo drunk at the wedding of Hippias as to vomit next day in open court. *Cic. Phil.* 2.

(1) *Sin diſguiſes and varies itſelf*. Man cannot, it is allowed, purſue evil under the idea of evil: he purſues it under the notion of good. Hence *deception* is eſſential to the empire of ſin. This is carried on various ways—as by giving vices the *names* of virtues—by propoſing ſinful purſuits *partially*, &c. &c. It is glorious to religion to require nothing but expoſure to recommend it.

profeſſion common to them all. Piety does not hinder lawful employments: but it reſtrains them within proper bounds, that itſelf may not be hindered by them. (2)

To theſe conſiderations you may add another, which more immediately regards good people, that is, the ſmall number of believers, who in a manner are ſeparated from the world to ſerve God. It is certain, that, at what diſtance ſoever we are removed from the world, and it's vanities, we have yet too much communication with worldly things, on which account we ſhould look upon our ſalvation as in perpetual danger of being torn from us. We are, I grant, ſeparated from the worldly by the

(2) *Piety does not hinder lawful employments.* This article ſhould be thoroughly inculcated among young people under firſt religious impreſſions. When the light of religion firſt breaks in upon a benighted ſoul, it diſcovers ſo many great and glorious objects, that a little human mind is apt to be abſorbed in them. It is the ſame under great diſtreſs, and in high enjoyments.—*My heart is ſmitten ſo, that I forget to eat my bread.* Pſal. cii. 4.—*The diſciples had forgotten to take bread.* Mat. xvi. 5. *The woman left her water-pot, and went her way.* John iv. 28.—*He, that was healed, wiſt not who it was.* John v. 13.—*Joſeph and his mother knew not of it.* Luke ii. 43.—*I, Daniel, was mourning three full weeks. I ate no pleaſant bread,* &c. Dan. x. 23.,

Young people ſhould be exhorted to *excel* in their ſeveral profeſſions, religion is honoured by it, and an old calumny is wiped off. *Pharaoh ſaid, Ye are idle, ye are idle, therefore ye ſay, Let us go and do ſacrifice to the Lord.* Exod. v. 17.—*The king ſaid, Ye, Moſes and Aaron, hinder the people from their works.* v. 4. S. Paul exhorts to what we recommend, Titus iii. 8. 14. See page 11, of this volume. For this reaſon ſome of us preach lectures in villages on week-days at five in the morning, before poor people go to work, and at ſeven in the evening, after they have done, and induſtrious people find leiſure to attend them: but unleſs they excel in buſineſs all day, we cannot bid ſlanderers defiance.

the profeſſion of the goſpel: but do we not yet live in a commerce with them in civil life? and are we not conſequently always expoſed to the influence of their bad examples, and to the falſe ſhame of ſeeing ourſelves oppoſite in ſentiments, maxims, and cuſtoms to the reſt of mankind? are we not expoſed to the flattering baits of their promiſes, the violence of their threatnings, the deluſion of their ſophiſms and artifices, and in one word to an infinite number of temptations ariſing from them? (3)

Were we, through theſe temptations, prevailed on to lay aſide the work of our ſalvation for a time, or to labour but negligently at it, our loſs would be inevitable. You cannot but ſee how neceſſary it is never to diſcontinue the work we have undertaken, never to relax, but rather to *hold faſt what we have received till the Lord comes.* Salvation can never be obtained unleſs we ſtrive againſt the

(3) *We are in danger from worldly connections.* Caſuiſts will diſtinguiſh thoſe connections with bad men, which are *neceſſary*, from others, which are *arbitrary*, depending ſolely on the will of the chriſtian. Of the firſt ſort are, 1. All *natural* connections with parents, brethren, ſiſters, children, and ſo on. 2. All *civil* connections for government, trade, literature, and ſo on. Theſe connections are not ſinful: but they may be productive of much ſin through our imprudence. *Arbitrary* connections are ſinful in themſelves, they lie out of the path of duty, and they generally produce great miſery and ſcandal. S. Paul preferred the company of a bad man, who did not profeſs to be religious, before that of a looſe living profeſſor of chriſtianity. *I wrote unto you not to company with fornicators. Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then muſt ye needs go out of the world. But now I have written unto you not to keep company, if any man, that is called a brother, be a fornicator, &c.* 1 Cor. v. 9, 10, 11. See a critique on this verſe, vol. i. p. 145.

the ſtream of the world. We muſt not only make ſome efforts; but we muſt make them perpetually; for, if we ſuſpend or diminiſh our efforts ever ſo little, it will be impoſſible for us not to be carried away. Sin will gain ground by the leaſt negligence, and conſiderably remove us from the end we propoſe. It is not in this ſpiritual work as it is in temporal concerns; we may lay aſide the latter for a time without ſuffering any damage: but as to our ſalvation, it is certain, the leaſt interruption is capable of retarding it, and two days of ſuſpenſion will ruin more than a thouſand well-ſpent days can advance. (4)

After

(4) *Salvation requires continual efforts.* Our Lord's language is very remarkable, Luke xiii. 24. STRIVE *to enter in at the ſtrait gate.* Αγωνιζεσθε. Eraſmus renders it *Laborate*—Vatablus has it *Certate*—Lucas Brugenſis paraphraſes it, *Enitimini omnibus viribus.* The word is certainly very expreſſive, equal to our Engliſh phraſe *ſtrain every nerve*, or, without a figure, *earneſtly employ all your powers* to obtain eternal happineſs.

Our divines generally make *two* practical remarks on theſe words. 1. The words are an *anſwer* to a queſtion. *One ſaid, Lord, are there few, that be ſaved?* To this curious uſeleſs queſtion the Lord replies, *Strive to enter*, and ſo on; as if he had ſaid, Do not inquire concerning abſtruſe and uſeleſs ſubjects: but employ your time and attention to ſecure your own ſalvation. 2. The words *prove*, that, be the ſecret purpoſe of God what it may, there is nothing in it to excuſe indolence, or to diſcourage diligence. Do you aſk, *Are there few that be ſaved?* I have ſaid, *Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it*, Mat. vii. 14. but there is nothing in this doctrine inconſiſtent with ſtriving: on the the contrary, it enforces the utmoſt diligence.

The ſcripture uſeth a great number of ſtrong, ſignificant terms, fully expreſſive of the greateſt attention. *Strive—labour—run—wreſtle—fight—give diligence* to make your calling and election ſure. 2 Pet. i. 10.

After all, ſay you, what intereſt have we in this ſalvation? and why muſt we quit all things to apply ourſelves to this with ſo much diligence, and earneſtneſs? My brethren, to judge rightly of the intereſt you have in it, I intreat you to conſider ſome few truths, which are not unknown to you, although perhaps they have never made all the impreſſion on you, which they ought to have made. Remember, then, you muſt die, this neceſſity is impoſed on us all, in ſo inviolable a manner, that no man can poſſibly exempt himſelf. Remember, God has hid from you, under an impenetrable vail the hour of your death, and all that you can know is, that your life will be ſhort, and that there does not paſs one ſingle moment, in which your death may not happen. You are always in danger, and always liable to ſome dreadful accident. Remember, immediately after your death, you muſt be obliged to appear and anſwer for the *deeds done in the body* before the tribunal of God; for, as God is the governor of the univerſe, and you are not only one of his creatures, but one of his reaſonable creatures, for whom he has made laws, and preſcribed the bounds and meaſures of their duty, he muſt neceſſarily be your judge. (5)

As,

(5) *Remember, you muſt die.* Saurin ſomewhere ſays, he choſe to introduce death into *every* ſermon, as that ſubject, which was beſt adapted to affect the hearers, and to render them tenacious of religious impreſſions. Moſt of our maſters in Iſrael do ſo, eſpecially in their applications, and good effects are generally produced. It is not impoſſible, however, that this ſubject may be familiarized till it has no force. Sickneſs and death do not appear to phyſicians and ſoldiers as they do to other men, whoſe profeſſions never throw them in the way of the dying or the dead. On this, then, as well as on a thouſand other articles, prudence muſt guide the preacher; *wiſdom is profitable to direct.* Eccl. x. 10. Our author's tranſition from

death

As, then, death is inevitable, ſo is judgment but alas! what judgment! a judgment ſo terrible that St. Peter reaſons in this manner, *If the righteous ſcarcely be ſaved where ſhall the wicked and ungodly appear?* (6) A judgment ſo dreadful, that ſinners will cry to the *mountains*, *Fall on us*, *and to the hills*, *Cover us*, *hide us from the face of the lamb*, *for the day of his wrath is come.* A judgment ſo exact that all our thoughts and all our words, all the principles and emotions of our conſciences, all the ſecrets of our hearts, our connections, ways, ends, artifices, crimes, in general all that belong to us ſhall be diſcovered before the eyes, and under the hands of our judge, nor can any thing eſcape the light of his eyes, or the trial of

death to judgment is natural and beautiful, and his choice of theſe plain, eaſy articles in an *applicatory* diſcourſe is agreeable to the nature of it; for here the preacher ſhould ſelect clear, allowed truths, which require little or no exerciſe of judgment in the auditor. The heart is to be impreſſed, and the mind muſt be relieved from ſuſpenſe, and engaged by evidence to affect the heart. "In applicatione neceſſaria eſt ingenii vis et celeritas, quæ duas res, quæ videntur remotæ et diſſentaneæ, conciliat; et porro requiritur ſingularis in vocibus et comparationibus perſpicuitas, ut auditor *ſine labore* veritatem et rerum convenientiam agnoſcat." *Eman. Theſaur. de art. orat. Metaph. Deceptionis.*

(6) *If the righteous ſcarcely be ſaved.* 1 Pet. iv. 18. Our author very properly applies this paſſage to a *future* ſtate, at the happineſs of which the righteous arrive with difficulty, through the various afflictions, perſecutions, and temptations, that lie in the way: but the words ſeem literally to belong to the then *preſent* ſtate of the church, when S. Peter wrote. We ſubmit the four following reaſons to conſideration. 1. The epiſtle was written before the deſtruction of Jeruſalem, and the writer adverts much to that expected event. 2. The preceding verſe ſays, *the time* is come *that judgment muſt begin at the houſe of God*, that is to ſay, national calamities muſt overwhelm us along with our countrymen,

of his wiſdom and equity. Above all, remember, this judgment muſt needs be followed with eternal life, or eternal death, with perfect ſalvation or damnation. There is no medium between theſe things, heaven and hell will then divide the world, and they, who have not the happineſs of hearing this comfortable voice, *Come ye bleſſed of my Father, inherit the kingdom prepared for you*, will receive this dreadful ſentence, *Depart ye curſed into everlaſting fire prepared for the devil and his angels.* This judgment is ſo certain, that the Lord, not content only to declare it in his word, gives us ſome forebodings of it in our conſciences. What believer does not feel every day a tribunal of God prepared in his heart? who does not hear this ſecret voice demanding an account of his actions, making inquiry into the uſe he has made of benefits received, of the obedience he has rendered to the law, the fruit he has yielded to the goſpel, the improvement of opportunities, and, in one word, of the virtues he has practiſed, or the ſins he has committed? who is that ſinner, however inſenſible, who does not frequently feel in his heart ſome preſentiments of this judgment? Do not all the fears and terrors, the inquietudes, and remorſes, which uſually agitate wicked men, come from hence? We have every one of us theſe prelibations throughout

men, the Jews. 3. The text is a quotation from the ſeptuagint verſion of Prov. xi. 31. *Behold, the righteous ſhall be recompenſed in the earth, much more the wicked and the ſinners.* S. Peter's *ſcarcely ſaved* is ſynonimous to the wiſe man's *recompenſed in* THE EARTH. 4. The following verſe recommends patience under *preſent* ſufferings. Our author's application of the paſſage to final judgment is rational; for, if preſent afflictions try the righteous and terrify the wicked, what muſt the final judgment do?

out life: but they become incomparably ſtronger at the approach of death. Then man feels the hand, the mighty hand of the omnipotent God drawing him to himſelf. Then is he ſeized and forced in ſpite of himſelf before the throne of the ſovereign judge of the world. In theſe laſt moments of life, as the eyes of the body are darkened, thoſe of the mind are enlightened, and, penetrating into the ſecrets of the world to come, diſcover the good or evil conſequences, which we muſt expect. What dreadful blindneſs is it then, that, with ſo much certainty, ſo many marks, ſo many outward and inward teſtimonies of this divine judgment, we ſhould yet neglect to prepare for it, and leave an article ſo capital, on which eternity depends, to hazard. (7)

One of the moſt uſeful and admirable powers, which nature has beſtowed upon man, and which follows reaſon, and diſtinguiſhes man from other animals, is prudence, a ſagacity reſpecting future things. Beaſts, which have not received this advantage

(7) *Conſider judgment*. The force and the beauty of this branch of our author's application lie in the *properties* of the ſubject. A judgment ſo *terrible*—a judgment ſo *exact*—a judgment ſo *certain*—a judgment *inevitable*—a judgment that *iſſues* in eternal happineſs or miſery, this is the ſubject, and theſe the properties of it, which the wiſdom of God uſes to alarm and affect a ſinner. How highly fitted to anſwer the end!

That incomparable ſermon of Maſſillon, entitled *the death of the righteous and the wicked*, is all made up of theſe plain, affecting articles. I could never read his deſcription of the wicked man's *laſt* moment's without a mixture of pity and fear. The paſſage begins with "Alors le pecheur mourant," and ends thus. "At length, amidſt theſe diſtreſsful efforts, his eyes fix—his features alter—his countenance is diſfigured—his livid mouth falls open of itſelf—his whole frame trembles—and, by a final ſtruggle, his unhappy ſoul ſtarts with reluctance from its

tage from the hand of nature, only act and diſplay their feeble ſenſes about preſent things; they walk the way, that offers to their eyes, they eat the herb, which they ſee, and only move as they are inticed by the objects, at which they look: but, as they have no knowledge of futurity, they are at perfect reſt. It is quite otherwiſe with man, his reaſon anticipates years, and ages, he ſees things long before they arrive, he knows them by a concatenation of their cauſes and effects, and at the ſame time provides to forward or to fruſtrate them. (8) By this prudential foreſight kingdoms and

its habitation of clay, falls into the hands of God, and finds itſelf naked at the bar of his formidable tribunal.

Thus, my brethen, do they die, who forget God through life! Thus will you die, if your ſins accompany you to your death. Every object around you will change, you alone will remain the ſame—you will die: and you will die wicked, as you have lived; your death will reſemble your life - - - - - O preclude this miſery by living the life of the righteous." *Serm. Avent.*

(8) *Beaſts have no knowledge of futurity.* This argument for the immortality of the human ſoul is prettily urged in the following lines;

Deep in rich paſture, will thy flocks complain?
Not ſo; but to their maſter is deny'd
To ſhare their ſweet *ſerene.* Man, ill at eaſe,
In this, not *his own* place, this foreign field,
Where nature fodders him with other food,
Than was ordain'd his cravings to ſuffice,
Poor in abundance, famiſh'd at a feaſt,
Sighs on for ſomething *more*, when *moſt* enjoy'd.
Is heav'n then kinder to thy flocks, than thee?
Not ſo; thy paſture richer, but remote;
In part, remote; for that remoter part
Man bleats from *inſtinct*, tho' perhaps, debauch'd
By *ſenſe*, his *reaſon* ſleeps, nor dreams the cauſe.
The cauſe how obvious, when his reaſon wakes!
His grief is but his grandeur in diſguiſe;
And diſcontent is *immortality*. *Night Thoughts, N. 7.*

"Tous

and empires ſupport themſelves, by this cities and families are preſerved, and by this all men endeavour, each as far as it is in his power, to procure a comfortable condition in this life. (9) How then comes it to paſs, that, while we employ our prudence ſo uſefully about temporal things, we are all on a ſudden deprived of it, when we ſhould be concerned about the moſt important of all future things,

"Tous les autres êtres, contens de leur deſtinée, paroiſſent heureux, a leur maniere dans la ſituation où l'auteur de la nature les a placés: les aſtres tranquilles dans le firmament ne quittent pas leur ſejour pour aller éclairer une autre terré: la terre réglée dans ſes mouvemens ne s'elance pas en haut pour aller prendre leur place: les animaux rampent dans les campagnes, ſans envier la deſtinée de l'homme qui habite les villes, et les palais ſomptueux; les oiſeaux ſe réjouiſſent dans les airs, ſans penſer s'il y a des creatures plus heureuſes qu'eux ſur la terre: tout eſt heureux—l'homme ſeul ne rencontre rien ici-bas où ſon cœur puiſſe le fixer, &c. *Maſſ. ſur l'avenir, tom.* i. *car.*

(9) *By prudent foreſight cities and empires are preſerved.* There are two general cauſes of the preſervation of ſtates, the firſt are *internal*, and ſubſiſt in the ſtates themſelves; theſe may be foreſeen: but the laſt, *external* cauſes, cannot be foreſeen, becauſe they depend on an infinite variety of circumſtances. The three ſorts of government, monarchy, ariſtocracy, and democracy have others, which reſemble them, and into which they often degenerate, and ſo diſſolve themſelves. Monarchy may run into deſpotiſm, ariſtocracy into oligarchy, and democracy into anarchy. Thoſe governments, which have the ſtrongeſt conſtitutional checks againſt degeneracy, are beſt calculated to perpetuate themſelves, and the operation of theſe checks may be foreſeen, and foretold. On theſe principles Polybius, and others, foretold the fate of Rome, and other ſtates.

On principles ſomewhat ſimilar wiſe men foreſee and foretell the fate of individuals. Thus Hector foretold the death of Achilles, and Patroclus that of Hector. (*Hom. Il.* xvi. 852. xxii. 358.) Theſe, and other ſuch inſtances of human ſagacity, muſt not be confounded with a ſpirit of prophecy.

things, ſalvation or damnation? is it not for this reaſon, that St. Paul, ſpeaking of worldly men, calls them animals? (1) *The animal man, ſays he, receiveth not the things of the ſpirit of God.* As if he had ſaid, This man, who for the world teſtifies that he is truly man, who has ſo much induſtry, vivacity, and penetration for futurity, and ſo much ſolidity of judgment in the choice of ways and means, is yet a brute beaſt, a ſimple animal without reaſon and without intelligence, when the affair of his ſalvation is in queſtion. Let us not be of this number, my brethren, let us not ſleep like the fooliſh virgins, while we wait for the bridegroom. Jeſus Chriſt is *made unto us wiſdom*, and this wiſdom conſiſts in always having the eyes open, and the mind concerned and active about what muſt follow this life, and the means, by which we may attain eternal felicity. (2)

I can-

(1) *The natural man, &c.* 1 Cor. ii. 14. *L'homme animal* ne comprend point les choſes qui ſont de Dieu. Our text has it, the *natural man*, (Ψυχικος ανθρωπο) on which archbiſhop Leighton makes this remark. "The apoſtle 1 Cor. ii. 14. names the man by his beſt part, his ſoul, intimating that the ſoul even in the higheſt faculty of it, the underſtanding, and that in the higheſt pitch of excellency, to which nature can raiſe it, is blind to *ſpiritual* objects." *Select works, p.* 6.

Mr. Claude does not underſtand the apoſtle's Ψυχικος in ſo exalted a ſenſe: but ſeems to uſe it with naturaliſts for what is common to irrational; "the ſcripture does not term men peculiarly captivated to brutiſh affections Ψυχικοι ανθρωποι, natural men, but αλογα ζωα φυσικα, 2 Pet. ii. 12. *natural brute beaſts.* Auſtin therefore expounds it thus *(Tract. 98. Johan.)* animalis homo, i. e. qui ſecundum hominem ſapit, animalis dictus ab anima, carnalis a carne, quia ex anima et carne conſtat omnis homo, non percipit ea quæ ſunt ſpiritus dei, i. e. Quid gratia credentibus conferat crux Chriſti, &c." *Owen on the ſpirit*, p. 217.

(2) *Jeſus Chriſt is made unto us wiſdom.* 1 Cor. i. 30. The ſcope of this place determines the meaning of S. Paul

I cannot help obſerving here two illuſions, to which the greateſt part of mankind are ſubject. Firſt, we almoſt always imagine, our ſalvation is a very eaſy thing, which requires but very little time. One moment, ſay we, is ſufficient for converſion, and a true converſion though wrought in a moment is ſufficient to ſave us. Beſide the time of calling is long, it endures till death. This is as much as to ſay, that, when we have employed the beſt part of our days in our pleaſures and ſinful intereſts, we ſhall have time enough to repent and be ſaved. Never was any thing more falſe or deceitful than this idea of ſalvation. I grant, there needs only a good and ſincere converſion in order to ſalvation. Provided it be good and ſincere it cannot fail of being effectual. I own farther, that a true and ſincere converſion at the laſt hour of life is not altogether unexampled. God ſhews us now and then one, to make us admire the marvels of his grace, and the depths of his electing love: but, granting all this, I beg you alſo to remark the following truths. Firſt, True and ſincere converſions in the laſt moments of life are ſo *rare*, that God has left us but one example in all ſcripture; and even that example is ſingular in its circum-

Paul in theſe words. In this chapter the apoſtle contemplates *three* objects—the Jewiſh religion—that of moral philoſophy of the pagans—and the goſpel, or that body of ſcience, which was taught by Jeſus Chriſt. He allows the goſpel appeared ſcandalous to ſome Jews, and ridiculous to ſome Greeks, yet to others, *both Jews and Greeks*, it ſeemed the power and the wiſdom of God. The apoſtle tries the cauſe in diſpute, pronounces in favour of the goſpel, and adduces effects for proofs. The goſpel of Chriſt is become to us both a ſyſtem of knowledge and a ſource of holineſs. *Chriſt is made unto us wiſdom, righteouſneſs, holineſs, and redemption.*

cumſtances, it is that of the converted thief. But, beſides that nothing leſs than a croſs, that is, a moſt infamous and cruel death, was neceſſary to affect him, there was needed alſo, to work this great miracle, the dying preſence of the eternal ſon of God. It was in that grand action, in which our redeemer offered his eternal ſacrifice for the whole world; in that action in which he cauſed the ſmoke of his oblation to aſcend as it were from earth to heaven, in a ſweet-ſmelling ſavour to God the father; in that action, in which the ſun was eclipſed, the earth trembled, the graves opened, the vail of the temple was rent in twain; it was, I ſay, very juſt that the Saviour's blood ſhould work ſuch a miracle, and that the ſpirit of grace, to honour the death of the eternal ſon of God, ſhould diſplay his power in an extraordinary manner: but let no one imagine from this example, that it ſhall be ſo with him. Jeſus Chriſt does not die every day, his blood was ſhed but once, and who told you that what he did in the act of his ſacrifice, he will repeat again every day? (3)

2. Con-

(3) *The example of the thief on the croſs.* The converſion of the thief on the croſs is a credible hiſtorical fact: but, before we can apply this to the condition of any other perſon, we muſt aſcertain the true nature of the fact, and from correſponding circumſtances prove it a caſe in point. Now this is extremely difficult to do. Monſieur Tillemont has collected many various opinions concerning the penitent thief: but all conjectures not ſupported by holy ſcripture are uncertain. Saurin ſtates theſe hiſtorical conjectures, endeavours to prove that the two thieves were notorious criminals, who deſerved to die, allows and demonſtrates the truth of the converſion of one, and takes particular care to evince that nothing can be deducted from this man's converſion in favour of procraſtinating.

"If any thing (ſays he) ſeem

2. Converſion in the laſt hour is the moſt *difficult* thing in the world, the ſoul is as it were exhauſted, without power, without light, without vigour; the heart is bound by a thouſand old habits, long ago contracted, and which like ſo many chains prevent a freedom of action. The conſcience has long been in a profound lethargy, all the doors of the ſoul are ſhut againſt ideas of piety, and theſe ideas like ſtrangers know none of the avenues to the heart. In ſhort the whole man is ſo ſunk in ſtupidity, and ſo incorporated with the world (if I may venture to ſay ſo.) that the world is at it were converted into his own ſubſtance, and become eſſential to him. By what means then ſhall a man be brought out of ſuch a miſerable ſtate? By what means then can he be detached from all the relations and connections, which he has formed with the world and its vanities? I know, God can do it, for nothing is impoſſible to him: but for this purpoſe there muſt be an extraordinary fund of grace, a ſingular effort of the omnipotence of God. If the Lord ſaid, it was *eaſier for a camel to go through a needle's eye than*

ſeem to invalidate what we have ſo often preached againſt the delay of your converſion, it is the example of the penitent thief. This is the intrenchment, from which the moſt obſtinate ſinners defy us to force them. I will tell you, my brethren, what there is comfortable in this example on your death-beds, ſhould providence cauſe me to ſurvive and attend any of you: but, while you are well, in this pulpit, to men, who take advantage of every thing to fortify themſelves in corruption, it would be needleſs to attempt to prevent the devil's uſing the example of the *wickea thief* to hinder your labouring after converſion, becauſe you have deferred it ſo long, we muſt endeavour now to prevent his uſing that of the *good thief* to engage you to defer the work ſtill longer." *Ser. ſur les deux Brigands, tom.* i. *ſer.* xi.

than for a rich man to enter the kingdom of heaven: how much more may we ſay ſo of an *old* rich man, of an old ſinner, who has added to the obſtacle of his riches thouſands of vices, and crimes. (4)

3. I am

(4) *Converſion is difficult in a dying illneſs.* Saurin adopts Mr. Claude's juſt and neceſſary diſtinction on this ſubject and expatiates beautifully on it. He affirms, there is an *ordinary*, and there is an *extraordinary* way of converting a ſoul. The firſt is a rule to us: the laſt is always open to God, and his wiſdom determines when to make uſe of it. "God has eſtabliſhed laws in nature with the utmoſt wiſdom, he has aſſigned a *pavilion for the ſun, fixed the earth upon pillars, and ſet bounds to the ſea:* yet ſometimes he has been pleaſed to paſs theſe laws, to *ſhake* the earth, to *ſtop* the ſun, to *divide* the ſea, and has diſcovered as much wiſdom in violating the laws of nature as in eſtabliſhing them. In like manner, religion has its laws, which wiſely eſtabliſh God's uſual way of working: yet ſometimes he has been pleaſed to diſpenſe with theſe laws and extend their limits. Inſtead therefore of judging of the general laws of religion by particular examples, you ought to govern your ideas of particular examples by theſe general laws. Complaiſant directors! Remiſs caſuiſts! Publick peſts! who amuſe your penitents with deceitful hopes; when a phyſician has exhauſted all the ſecrets of his art to reſtore the health of his patient, and ſees they are unſucceſsful, when every ſymptom of overloaded nature publiſhes the approach of death, he ſays, the caſe of his patient is deſperate, he does not pretend, God cannot heal him, he does not even pretend to ſay, he has never ſeen a recovery in ſuch a caſe, he ſpeaks according to the ordinary courſe of nature, according to the maxims of his art, he ſpeaks as a phyſician, not as a *wonderworker.* In like manner, when we ſee a man, who has perſiſted thirty, forty, fifty years in criminal habits, when we ſee ſuch a man taken ill and deſpairing of life, weep, ſigh, pray, and pretend to converſion, we ſay, his ſtate is ſuſpicious, and infinitely ſuſpicious: but we ſpeak according to the ordinary laws of religion, and do not mean to exclude miracles, we know, God is almighty, &c." *Sur le renvoi de converſion, tom.* ii.

This diſtinction is neceſſary to the underſtanding of many paſſages of ſcripture—to the diſcuſſion of many hiſtorical

3. I am not afraid to ſay, that the ſin of thoſe who defer their repentance, is of ſo *aggravated* a nature, that it renders them altogether unworthy of God's extraordinary aid to convert them. Such people are crafty deceivers, who act fraudulently with God, and pretend to dupe him with their artifices; for they do as much as ſay, God calls us, and, we acknowledge, repentance is juſt and neceſſary, if we mean to be ſaved; but in order to this we muſt quit our pleaſures. What then ſhall we do to enjoy our delightful ſins and yet avoid damnation? This is the way, we will be wiſer than God; we will employ all our beſt days in debaucheries and ſins, and ſo content ourſelves with them; and when we are no longer good for any thing, we will be converted, and ſo prevent our damnation. Do you think, a reaſoning ſo horrible, a procedure ſo deteſtable can be agreeable to God? Do you think it will extremely invite him to beſtow extraordinary converting grace on ſuch affronting wretches? No ſurely! What! becauſe God is free in the diſpenſation of his grace, is there any likelihood that he will beſtow it to eſtabliſh and reward deceit? (5)

Con-

torical facts—and to the elucidation of many caſes of conſcience—all which may become ſources of innumerable errors and vices, unleſs diſtinctions be made between ordinary and extraordinary—judicial and extrajudicial—intrinſick and extraneous. It is needleſs to give inſtances of each: they will occur to the leaſt attention.

(5) *Will God beſtow extraordinary grace to reward deceit!* Thus amplified by Saurin. "Strange reaſoning! deteſtable ſophiſm, my brethren! this is the higheſt pitch of corruption! this is ingratitude of a ſupreme degree! how ungrateful ſoever ſome people are, the worſt ſhew a little ſenſibility in the inſtant of receiving favours; when they have forgotten them,

Conſider, I intreat you, there cannot be a more fooliſh and raſh deſign than that of putting off repentance to old age, ſince it takes for granted the moſt doubtful and uncertain thing in the world, which is that we ſhall *live* to a hoary old age. Is not this the groſſeſt of all illuſions? I omit urging what all the world knows, that no one can aſſure himſelf of the morrow. I ſay to you ſomething more ſtriking. Make the different orders of men paſs before your eyes, count them one by one, and, it is certain, the number of thoſe, who die before they are thirty years of age, is incomparably greater than of thoſe, who come to that age. How many die between thirty and forty! how few arrive at fifty! fewer ſtill live to ſixty, and how very ſmall in all ages and countries is the number of old men? In a city, which contains a million of ſouls, you will find two, or perhaps three thouſand old people, that is, in the proportion of two or three hundred to every hundred thouſand ſouls. (6) Now,

them, indeed, they may become ungrateful: but behold! in this ſinner's reaſoning a new kind of outrage, a wicked art of incloſing within the circumference of his ingratitude the preſent and the future, favours received, and favours expected! In the perpetration of every crime I ſhall remind myſelf of mercy one day to be beſtowed, and ſhall find in this idea a motive for firmneſs in rebellion, and boldneſs in ſin. Is not this an exceſs of corruption? This is the moſt deteſtable ingratitude! &c." *Saur. renvoi, tom.* ii.

" Quid ergo, fratres? Cum nos multis peccatis et criminibus ſentiamus obnoxios, numquid deſperandum eſt? Abſit hoc a populo Chriſtiano. Non quidem deſperandum eſt; ſed nec in ipſis peccatis inimica ſecuritate perſeverandum. Qui enim dixit, cum converſus ingemueris, ſalvus eris: ipſe dixit, nolite tardare converti ad Dominum, nec differatis de die in diem." *Cæſarii. ſerm.* 102, *in append. Aug. op. tom.* v. *p.* 374.

(6) *The vitality of old people is in the proportion of two or three hundred to every hundred*

Now, allowing this, what fooliſh ſecurity is it to imagine you ſhall be in the happy number of theſe two or three hundred, in a multitude of a hundred thouſand! Were a man to hazard his fortune on ſuch an uncertainty he would paſs in the world for a madman, and all his relations and friends, his wife and children would pity and confine him: but thou! miſerable wretch! doſt thou hazard thy ſalvation, thy ſoul, the friendſhip of thy God, thine eternal happineſs on this frivolous hope! and to complete thy miſery, does thy wife, do thy children, thy friends, thy relations, do all the world let thee go on to do ſo! or, if they adviſe thee, doſt thou pay no regard to their advice!

The ſecond illuſion, which beguiles multitudes, is an imagination, that they diſcharge their duty, when,

dred thouſand. This obſervation is not ſtrictly *theological:* but it is pertinently introduced here, and may ſerve for an example of what our Dr. Gill recommended in an ordination ſermon from 2 Tim. ii. 7. *Conſider what I ſay; and the Lord give thee underſtanding in* ALL *things.* Conſider principally *revealed* truths: but, as *all* ſciences may ſubſerve religion, do not neglect the acquiſition of *human* knowledge.

This article belongs to *political arithmetick*, and writers on the doctrine of life-annuities treat of it with great perſpicuity, and, in general, on ſolid principles. Mr. De Moivre—Dr. Halley—Sir William Petty—Arbuthnot—Davenant—King—Kerſeboom—and others have beſtowed much laudable labour on this ſubject. The ſubſtance may be found in Poſtlethwaite's Dictionary, under the word ANNUITY.

There is a wonderful tendency in remarks of this kind to arouſe and affect the bulk of ordinary hearers: but they ought to be made very ſeldom, and very ſoberly. It is not neceſſary for a preacher to inveſtigate theſe articles with the accuracy of an annuitant; it is ſufficient for him to have the *authority* of allowed judges for what he affirms, and it is enough for him to ſpeak in general terms, as Mr. Claude does: "The proportion is of two *or three* hundred."

when, without concerning themſelves about their own ſalvation, as the apoſtle commands, they employ themſelves about that of *other* people. There are in general two ways of doing this. 1. By *ſaying* the fineſt things in the world about religion. Obſerve what paſſes in the world. You will hardly find one among many employed about his own converſion: yet every body will tell you, we ought to be good people—the corruption of the age we live in is prodigious—there is hardly any virtue or good faith—there is very little profeſſion of practical religion, and almoſt no real godlineſs. Theſe common-place-ſayings are in the mouths of all: but, with all theſe fine ſpeeches, you will rarely find one retiring from general views, ſeriouſly reflecting on himſelf, and ſaying What am I? Am I not like others? Since I allow, every one ought to correct himſelf, is it not juſt that I ſhould begin with myſelf, put the firſt hand to the work, and ſet an example to my brethren! (7)

The ſecond way of pretended concern about the ſalvation of others, without attending to your own, is ſtill more ſcandalous than the firſt. It conſiſts

(7) *Many bad men ſay fine things about religion.* The excellent Mr. Edwards, than whom no man hath written better on religious affections, ſays, " Fluent fervent abundant talking of religious ſubjects is no certain ſign of truly gracious affections; for it *may* proceed from holy affections, and it may *not*. There are two extremes in this caſe. Some think a fulneſs of talk a juſt ground for ſuſpecting the talker to be a Phariſee, an oſtentatious hypocrite. Others raſhly pronounce him, on the ſame account, an eminently pious man. The probability lies *againſt* the great talker in the opinions of Edwards—Shepard--Flavel--&c. See *Edwards on relig. affections part 2. ſ. 3.*

conſiſts in being always on the watch to *cenſure* and ſlander the actions of others. If they be really blame-worthy, you will hear them exclaim againſt the crime, they will appear to be extremely offended, they will ſet them off with the blackeſt circumſtances, and exaggerate them in every degree: but if the actions of others be apparently good and virtuous, not being able to condemn them in themſelves, they will condemn them in their principles. It is only, ſay they, the effect of ambition or hypocriſy, they only want to make a parade, to be talked of, and raiſe their credit and reputation with good people. Certainly all theſe are very diſtant from St. Paul's meaning, when he ſays, *work out your own ſalvation.* I will not ſay, we ſhould entirely neglect the ſalvation of our neighbours, God commands, and charity obliges us to attend to it, and it would be a very unworthy and wicked ſaying, ſhould any, like Cain, cry out *Am I my brother's keeper.* However, I do affirm, it is not this only, which ought to employ us, it is not our firſt, and principal occupation; we muſt *begin* by working out our own ſalvation, to this we muſt particularly apply ourſelves, leſt while we correct others we become incorrigible ourſelves. *I keep under my body*, ſays the apoſtle, *and bring it into ſubjection; leſt that, by any means, when I have preached to others, I myſelf ſhould be caſt away.* (8)

But

(8) *Deluded people cenſure and ſlander others.* Mr. Claude conſiders ſlanderers, that execrable claſs of bad men, as trafficking in two ſorts of commodities, actions and principles. Firſt, they are collectors, carriers, wholeſale and retail venders of all the improper *actions*, that are performed within their circle. Far from the chriſtian diſpoſition

But it is time to paſs to the *ſecond* part of this ſermon, in which I require leſs the attention of your minds than the emotions of your hearts. I intreat you both ſimply to hear and judge of the truth and importance of what I ſay to you, and to act yourſelves. May your conſciences do what my tongue dictates, *work out your own ſalvation!* let us work at it now, without putting it off to another time, and let a juſt comment of theſe divine words be found to day in the exact obedience, which we render to them.

The firſt act, by which we muſt begin, is a holy *reconciliation to God.* For this purpoſe having caſt our eyes on the greatneſs of the ſins, which we have committed, and which we are perpetually committing againſt him, and having conſidered what favours we have received, and how ſhamefully we have abuſed them, having conceived a juſt grief for our innumerable ſins, let us humbly have recourſe

ſition of pity, they take an infernal pleaſure in propagating evil, and in aggravating it with a hundred falſe circumſtances. Moſt congregations have one of theſe; (happy if they have but one!) he is generally a great *news-monger*, though he declares nobody hears ſo little news as he; a great dealer in *ſecrets*, though, good ſoul! nobody hates whiſpering ſo much as he does; he is exceſſively *buſy*, though he never goes out of his way; he would be miſtaken for one of Samſon's foxes, were we not to obſerve his total want of ſenſe; he is, in a word, the Jack Ketch of the ſociety, who executes all the criminals that fall into his hands. All this is wicked: but what ſhall we ſay of a wretch, who proceeds to cenſure the *principles* of good actions! No words can expreſs the guilt of ſuch a man. To him may truly be applied the words of a prophet, *In thee is found the blood of the ſouls of poor innocents.* Jer. ii. 34.

What king ſo ſtrong,
Can tie the gall up in the ſlanderous tongue!
Shakeſpear.

recourſe to his mercy. (9) Let each of us in particular recall his wanderings from God, his tranſgreſſions

(9) *Having conceived a juſt grief for our . . . ſins, let us . . . have recourſe to mercy.* This ſeems to have been the true original method of preaching. It is a ſtate of facts; it is founded in the nature and fitneſs of things; and it has been that method, which the holy ſpirit has thought fit to ſeal and ſucceed in the hands of his miniſters. Mere deſcriptions of ſin affect, exhibiting its conſequences affright, vehement cenſures of it alarm, reaſoning concerning it opens the gloomy road to deſpair: but all this does not convert. On the other hand, preaching profuſions of divine goodneſs without urging the guilt and miſery of ſin, does not anſwer the great end of preaching, the converſion of the ſoul. It is the union of both ſubjects, that poſſeſſes the ſinner with a loathing of himſelf, and a love to God. I call this the *original* method. Thus S. Peter preached to the Jews, Acts ii. Thus S. Paul preached to the Gentiles, Acts xiii. xiv. &c. I call this *a ſtating of facts*, for it is ſtrictly true — that errors and vice are in the world—that they are ſources of miſery to men, and reaſons of puniſhment with God the judge of mankind—that God is a merciful parent as well as an equitable judge—that his goodneſs ſent his ſon to beſtow forgiveneſs, wiſdom, and virtue as a benevolence—that theſe are ſet before unworthy men in the goſpel—and that if they have any ſenſe of duty, or any deſire after felicity, they muſt fall in with this eligible plan of recovery. Theſe are facts, and a good applicatory ſermon only ſtates them. I ſaid, this method of addreſs is founded in *the nature* and fitneſs *of things*. Preſumption and deſpair are the two dangerous extremes, to which mankind are prone in religious concerns. Charging home ſin precludes the firſt, proclaiming redemption prevents the laſt. I affirmed, the holy ſpirit had *ſucceeded* this method to the converſion of ſouls. Wickliff, Luther, Knox, Latimer, Gilpin, Bunyan, Livingſtone, Franck, Blair, Elliot, Edwards, Whitfield, Tenent, and all, who have been eminently bleſſed to the revival of practical godlineſs, have conſtantly availed themſelves of this method; and, prejudice apart, it is impoſſible to deny, that great and excellent moral effects have followed. See *Gillies' Succeſs of the Goſpel.*

greſſions of his laws, how often, and how variouſly each has diſhonoured his calling, with what negligence each has violated his natural and religious obligations, and particularly thoſe, to which his Chriſtian profeſſion engaged him. Let the paſſionate remember the injuſtice of their angry tranſports. Let the covetous remember the many oblique ways they have taken to amaſs riches. Let the outrageous, the proud, the ſlanderous, the revengeful, remember the injuries they have done their neighbours. Let the worldly and voluptuous think of the many vain and raſh deſires they have had for earthly things. In one word, let each of us review his paſt conduct, let each weigh his actions in the balances of the ſanctuary; and, acknowledging himſelf a tranſgreſſor, a diſobedient and rebellious child, unworthy of the love of God, fall at the footſtool of his mercy with profound humility. This is the act of repentance ſo pathetically expreſſed in the fifty-firſt pſalm. *Have mercy upon me O God, according to thy loving-kindneſs; according to the multitudes of thy tender mercies, blot out my tranſgreſſions. Waſh me thoroughly from mine iniquity, and cleanſe me from my ſin. For I acknowledge my tranſgreſſions, and my ſin is ever before me. Againſt thee, thee only have I ſinned, and done this evil in thy ſight.* (1) This is the repentance, which the

(1) *Againſt thee, thee* ONLY, *have I ſinned.* It is a ridiculous ſenſe of this paſſage, which ſome have given. Kings, ſay they, when they ſin, ſin only againſt *God*, and are *accountable* only to him. Both theſe propoſitions are falſe, and neither can be intended in the text. Kimchi, and after him ſeveral chriſtian expoſitors take the words to ſignify, Thou, O God, only *knoweſt* my guilt in theſe tranſactions; no mortal is able to prove it.—Calovius, and

the church, afraid of the anger of God, expreſſes in the ſixty-fourth of Iſaiah. *We are all as an unclean thing, and all our righteouſneſſes are as filthy rags, and we all do fade as a leaf, and our iniquities like the wind have taken us away; and there is none that calleth upon thy name, that ſtirreth up himſelf to take hold of thee; for thou haſt hid thy face from us, and haſt conſumed us becauſe of our iniquities.* (2) This is the repentance, which Jeſus Chriſt propoſes to us in the

and others ſay, Againſt thee *chiefly* have I ſinned. I have injured Uriah, and am guilty on that account: but, great as that crime may be, it is not equal in enormity to the crime, that I have committed againſt *thee*. " From this topick, ſays Mr. Henry, Joſeph fetched the great *argument* againſt ſin, Gen. xxxix. 9. and David here the great *aggravation* of it."

Henry on the place.

(2) *The church expreſſeth repentance in the ſixty-fourth of Iſaiah.* This chapter ſeems to be a prophetical deſcription of the ſtate of the Jews after the deſtruction of Jeruſalem. The prophet ſpeaks of a time, when the metropolis, the other cities, the temple, and *all* their *pleaſant things were laid waſte*. v. 10. 11.—It was after God had revealed by his ſpirit what men had not perceived ſince the beginning of the world. ver. 4. 1 Cor. ii. 9.—The prophet perſonates the bulk of his countrymen at the time foreſeen. *None calleth upon thy name, none ſtirreth up himſelf to take hold of thee.* ver. 7. and therefore *we are all*, the whole nation, a few individuals excepted, are in the condition of a leper, and all our phariſees and ſcribes, and pretended good men, are in the ſtate of menſtruous women, we are in the ſtate of a tree in autumn, and the puniſhment of our iniquities hath taken us away; we are excluded our religious privileges, and expoſed to endleſs maladies. *Immundus*, ut leproſus, ſeperatus a conſortio hominum et Dei.—*Juſtitiæ noſtræ*, Ego de perſonis potius quam de actibus locum intelligo. Micah vi. 9. Wiſdom, that is, the *man* of wiſdom, &c. Prov. xiv. 1. Fooliſhneſs, that is, the fooliſh *woman*. Pſal. cxx. 7. I peace, that is, I am a *man* of peace, &c. This form of ſpeaking is equal to a ſuperlative, *extremely* fooliſh, *exceſſively* wicked, &c.

Poli Synopſ.

the example of the prodigal ſon, in theſe tender words of confeſſion, *Father! I have ſinned againſt heaven and before thee, and am no more worthy to be called thy ſon.* If our repentance brings us to the foot of God's tribunal, let it bring us there profoundly humbled; for *God reſiſteth the proud, but giveth grace to the humble.* (3) Let it bring us there deeply affected, for a careleſs repentance is a treacherous repentance, betraying conſcience by its fears, which are not only ineffectual, but even pernicious: juſt as the uncertain criſes of diſeaſes weaken inſtead of relieving nature. As our repentance, however ſincere, avails nothing without a propitiatory ſacrifice for ſin, let us add a holy and fervent recourſe to the blood of Jeſus Chriſt, and to the ſatisfaction, which he preſented to God the father on the croſs. This is the faith, which is ſo often recommended to us in ſcripture, and to which the goſpel is not afraid of joining the promiſes of eternal life. *If any man ſin* (ſays St. John) *we have an advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins. We are*

(3) *God reſiſteth the proud.* James iv. 6. This is part of a difficult period of ſcripture, concerning which Mr. Claude gave his judgment in a letter to a lady, who had required it. "There are, ſays he, two difficulties in this paſſage. The firſt is, it is a ſeeming *quotation* in the fifth verſe. But there is no particular quotation at all; S. James only ſpeaks the *general* ſenſe of ſcripture; and the words would be clearer read thus. verſe 4. Ye adulterers, and adultereſſes, know ye not that the friendſhip of the world is enmity againſt God? Whoſoever therefore will be a friend of the world becomes an enemy of God. Do ye think, the ſcripture ſpeaketh in vain?—verſe 5. The ſpirit, that dwelleth in us, ſtriveth againſt envy.—verſe 6. But he giveth more grace, &c.—The other difficulty is the *connection* of the fifth verſe with the preceding verſes: but this is difficult only to inattentive readers," &c.

Oeuvres poſthum. Let. 9. *V*.v.

are juſtified freely (ſays St. Paul) *by God's grace through the redemption that is in Chriſt Jeſus, whom God hath ſet forth to be a propitiation through faith in his blood.* Through this redeemer God will be reconciled to us, and we ſhall find grace in his ſight, when we preſent ourſelves before him in communion with this great Saviour; for *there is no other name given among men whereby we can be ſaved,* his *blood* alone *cleanſeth from all ſin.* What joy, my brethren! to waſh in this myſtical Jordan! how happy ſhall we be, if we can lay our hands on the head of this holy victim, that in charging him we may diſcharge ourſelves of all our crimes. *Come unto me* (ſays he) *all ye that labour, and are heavy laden, and I will give you reſt.*

As this peace with God is not made in a moment, there muſt be great efforts to bring our hearts into a ſtate proper for ſuch a reconciliation. Having, then, as well as we are able, collected our own ſins before our eyes, let us make ſome reflections on the horrors of them. And *firſt,* let us well examine what we are by nature compared with the *great* God. A little handful of duſt and aſhes, a little earth kneaded together with blood, miſerable little worms, a leaf carried away with the wind, a vapour which the ſun exhales and diſſipates. Are we not in compariſon of God infinitely leſs than a drop of water to the ocean, or a grain of ſand to the whole univerſe. We have a ſtature of five or ſix feet, a ſubſiſtence in the world of a few years, a life full of infirmities, a death perhaps ſudden, but however ſo certain that neither reaſon nor obſervation can have the leaſt doubt about it: and yet altogether miſerable as we are, miſery and nothingneſs itſelf, we have dared, or rather we have inceſſantly preſumed to offend and inſult the

infinite

infinite majeſty of our Creator and Lord! this vain ſhadow vaunts itſelf againſt the ſun! this drop of water contends with the ocean! and this ridiculous grain of ſand proudly elevates itſelf againſt the creator of the univerſe! Tell me, I intreat you, is there the leaſt ſpark of reaſon in all this? Are we not always fools when we offend God? Is it poſſible to conceive a blindneſs equal to ours, when ſuch mean vile creatures as we dare to violate the laws of the Lord of all? (4)

2. Does not our blindneſs appear yet more ſtrange if to this we add the *power* of the God, whom we offend? I affirm, it would be folly and ſtupidity to rebel againſt him in conſideration only of his infinite majeſty, compared with our nothingneſs: yet if our offences could paſs off with impunity, if our meanneſs could ſecure us from the ſtrokes of his vengeance, our folly, however great, would only be conſiderable in itſelf, and not in its conſequences; we ſhould ſin againſt the general dictates of right reaſon: but we ſhould do nothing contrary to the particular voice of prudence. But it is far otherwiſe; for the God we offend is arbiter of the death and life of all mankind, the ſole diſpenſer of adverſity and proſperity, all creatures are under the laws of his providence, as a great army, which marches by his orders, and obeys all his commands; he has eternal priſons for the puniſhment of his adverſaries; he has dreadful

(4) *This grain of ſand elevates itſelf againſt the creator of the univerſe.* Mr. Claude's deſign is to aggravate ſin, or rather to *expoſe* its aggravation. He therefore contraſts the *meanneſs* of the offender with the *majeſty* of the offended. An excellent point of view, purely ſcriptural, and highly adapted to ſhake the conſcience, and awake the criminal. See Job xxxviii, xxxix, xl. 4.

executioners of his juſtice, to whom he iſſues his orders, and into whoſe hands he delivers his criminals, to ſuffer ſuch vengeance as he commands. All creatures follow his love and hatred, all live and ſmile on the objects of his favour, all frown at and deſtroy thoſe, who incur his diſpleaſure. He plants, he plucks up; he builds, he deſtroys; he kills, he makes alive; he raiſes, he abaſes; he comforts, he afflicts: and all the deſtinies of all creatures, their goods and their evils, from the greateſt to the ſmalleſt things, from the throne to the dunghill, from the loſs of life to the fall of one of our hairs, all depend on his will. What wildneſs then ſo frequently and cruelly to offend an almighty God, a righteous avenging God, who will *not juſtify the wicked*, who will not *hold* the ſinner *guiltleſs*, and who has proteſted, *the wicked ſhall not ſtand in the judgment!* (5)

3. To this reflection another may be added, which will much contribute to diſcover the enormity of our ſins. Conſider how much we are indebted to God not only for his *patience* hitherto, but for that almoſt infinite number of *mercies*, which he has afforded us, and particularly for calling us to the profeſſion of the *goſpel*. I own, our

(5) *To the majeſty add the power of God.* This is another juſt method of expoſing the turpitude of ſin. Omnipotence employed to make a ſinner miſerable, what a thought! What a dreadful thought! Mr. Claude places three paſſages in the cloſe of this period in beautiful gradation. Firſt, God will *not juſtify* the wicked, Exod. xxiii. 7. Next, God will not hold him *guiltleſs*, Exod. xx. 7. Laſt, God has proteſted he ſhall *not ſtand* in the judgment, Pſal. i. 5. See Nahum i. where the prophet makes a noble uſe of the argument taken from divine power. *Jehovah is great in power, and will not at all acquit the wicked.* Ver. 3.

our actions would be very puniſhable by the law of God, for God has given it to us, he has naturally engraven it on our hearts, and it is our duty to follow and obey it: but muſt it not be acknowledged, that we are infinitely more worthy of puniſhment, when to the voice of his law he has added that of his divine patience waiting long for our repentance? (6) What has prevented the Lord's executing his great vengeance on us? Why were we not deſtroyed the firſt moment we offended him? What then ſhall we ſay, when this patience ſhall reckon the days, months and years of its exerciſe towards us? What ſhall we have to anſwer when it ſhall accuſe us, that inſtead of employing theſe days, months, and years to our converſion and ſanctification, we have made no other uſe of them than to increaſe the number of our ſins? But what will become of us when, after the voice of the law, and the complaints of patience, we ſhall find the favours and mercies of God riſe up againſt us one after another, and all together join in a thouſand reproaches of our ingratitude? It would be

 enough

(6) *Divine patience waiteth for our repentance.* Some miniſters have been ſlow to uſe this topick, leſt they ſhould injure the doctrine of irreſiſtible grace. We would beg attention to the following facts. Firſt, it is certain, the inſpired writers, whoſe orthodoxy cannot be doubted, uſed this ſtyle. *The long-ſuffering of God waited in the days of Noah.* 1 Pet. iii. 20. *The Lord will wait that he may be gracious.* Iſa. xxx. 18. Secondly, It is certain, the ſcriptures are not written on principles of metaphyſical accuracy: but they ſpeak after the manner of men, according to general appearance and popular notions. Thirdly, We hazard nothing when we follow inſpired guides: we riſque every thing when we make unknown purpoſes rules of action. This argument, taken from divine patience, is a moſt affecting one, and has been applied to the nobleſt uſes by miniſters.

enough for each crime to appear in its own turpitude, it would be enough for all our ſins together to appear in that horror, which their number gives them: but what muſt we ſay when there are a thouſand ſins in one; I mean when each ſin is infinite in its nature? Beſides our rebellions againſt the ſupreme authority of God, beſides our extreme obſtinacy and hardneſs againſt his patience, each ſin is a particular outrage againſt all the favours we have received of God: and as his favours have been infinite, ſo each of our ſins has contained an infinite number of outrages againſt the Lord. (7)

Theſe three reflections may be followed by a fourth, on the indiſpenſible neceſſity of a lively and profound repentance to reconcile us to God. Let us not flatter ourſelves, the God we adore can never renounce his holineſs. The love of good, and hatred of evil, are as natural and eſſential as his omnipotence and infinity. Yet muſt God renounce his holineſs if he receive us into his favour without our renouncing ſin. He would have communion

(7) *Sin is infinite in its nature.* To the infinite guilt of ſin great objections have been made by many divines: but no objection, ſurely, can lie againſt the expreſſion taken in the ſober ſenſe of our author. Three words ſhall ſuffice. 1. By the word *infinite* Mr. Claude means *innumerable.* 2. He affirms, every offence committed againſt God, is committed againſt innumerable *favours* beſtowed on God's part, each of which is a reaſon of obedience. 3. He argues, Suppoſe a man at forty years of age to have received a hundred thouſand millions of favours from God, one ſin againſt God includes a hundred thouſand millions of *acts of ingratitude*; and, if he have received innumerable favours, each ſin contains innumerable acts of ingratitude. If to this we add, that each excellence in God is a reaſon of obedience, that his excellencies are innumerable, and that ſin is againſt all his excellencies, who can deny the *infinity* of ſin!

munion with ſin if he had communion with impenitent ſinners. It is then as impoſſible to unite ourſelves to God without repentance, as it is to unite life and death, light and darkneſs; as impoſſible as for God to deny himſelf, or to ceaſe to be. Neither let us flatter ourſelves about the quality of this repentance, for it is not a cold and careleſs repentance, it is not that, which conſiſts in words only, it is not that, which paſſes lightly through the mind, and which hardly touches the heart. God requires a penitence, which pervades all the powers of the ſoul, which penetrates to the bottom of them all, which produces ſighs, tears, and regrets, which is accompanied with a lively grief, a bitter ſadneſs, not only for having expoſed ourſelves to puniſhment, but alſo for having offended the Lord, and ſo drawn down upon ourſelves his juſt indignation. In one word, an habitual and powerful repentance, which breaks the mind and rends the heart, keeps us a long time in that ſtate, and empowers us ſincerely to return to righteouſneſs and holineſs. (8)

To

(8) *Repentance muſt be habitual.* How rational and ſcriptural is this kind of repentance, and how much to advantage the reformed churches appear, when the repentance preſcribed in them is contraſted with the confeſſions, and pennances, that are preſcribed in the church of Rome! The following is a form uſed by our anceſtors in the reign of King Edgar, about the year 967, the Saxon manuſcript of which is in Bene't college, Cambridge.

" Lugenti animo pænitens confeſſionem ſuam ſuo confeſſario humillime referat; et conquiniſcens dicat ſuppliciter in hunc modum.

" Confiteor Deo omnipotenti et confeſſario meo ſpirituali medico omnia peccata, quæ malorum ſpirituum inquinamento unquam perpetravi; ſive in facto, ſive in cogitatione; ſive cum maſculis, ſive cum fæminis; aliave creatura, ſive ſecundum naturam, ſive contra naturam.

" Confiteor ingluviem ciborum et mane et veſperi.

To incline you more effectually to this repentance, let us (I beſeech you) lift up our eyes to the mercy

Confiteor omnimodam avaritiam, et invidiam, et detractationem, et bilingue vitium, mendacitatem, et inanem jactantiam, et vaniloquium, prodigalitatem impiam, et cujusque generis faſtum, qui effrænato huic corpori meo aliqualiter acciderit. Confiteor me frequentius fuiſſe peccati authorem, peccati fautorem, peccati conſcium, et peccati doctorem.

" Confiteor animo meo perpetratum homicidium, perjuria, ſeditionem, ſuperbiam, et neglectum preceptorum Dei. Confiteor omnia, quæ oculis unquam viderim vel concupiſcendo, vel vituperando indebite; etiam omnia, quæ vel auribus audiverim vana et ſuperflua, vel ore meo locutus fuerim.

" Confiteor etiam corporis mei peccata omnia, cutis, carnis, oſſium, et nervorum, renum, et cartilaginum, linguæ, et labiorum, faucium, dentium, et cæſariei, medullæ, et rei cujuſque alterius, quæ vel mollis eſt, vel dura, humida, vel ſicca.

" Confiteor baptiſmum meum me pejus obſervaſſe quam Domino meo ſum pollicitus, profeſſionem-que, qua tenebar in Dei et ſanctorum ſuorum laudem cuſtodire, et in mei ipſius ſalutem eternam. Confiteor me horas meas canonicas ſæpius neglexiſſe, ſæpiuſque pejerans Domini vitam, et nomen ejus in vanum accepiſſe.

" Rogo et obteſtor Dominum meum pro his omnibus remiſſionem, ut in me nunquam ex inſidiis prævaleat Diabolus, ne forte moriar abſque confeſſione, et peccatorum meorum emendatione, ſicut hodie confeſſus ſum omnia mea peccata coram Domino noſtro Salvatore Chriſto, qui cœlum et terram moderatur et coram ſacro iſto altari, et reliquiis iſtis, et coram confeſſario meo, et domini miſſali ſacerdote; et ſicut puram edicti et veracem confeſſionem, et prompti ſum animi corrigere omnia peccata mea, et qua poſſim ſedulitate ea ſemper poſtea declinare.

" Et tu Jeſu Chriſte Salvator mi, miſere animæ meæ, et remitte precor, deletoque peccata mea, et tranſgreſſiones meas, quæ vel olim, vel recentius unquam perpetravi, et ducas me in ſublime regnum tuum, ut illic verſer cum electis et ſanctis tuis abſque fine, et in æternum. Nunc et te humiliter obſecro, Sacerdos Domini, ut tu mihi teſtis ſis in die judicii, ut nullam in me poteſtatem habeat Diabolus, et ut tu apud Dominum

mercy of God, and to the blood of the covenant, which Jeſus Chriſt hath ſhed for us. Let us not imagine, while we feel remorſe for ſin, that there is *no balm in Gilead*, no conſolation in God: (9) doubtleſs

minum mihi ſis cauſidicus, ut peccata mea, et tranſgreſſiones commiſſas corrigam, et ab ejuſmodi aliis committendis deſiſtam. Ad hoc præſtandum adjuvet me Dominus ille, qui vivit et regnat abſque termino in æternum. Amen." *Spelman. Concil. Decret. &c. Eccleſ. Brit. Canones dat. ſub Edgaro Rege. p* 459.

Habitual repentance. Mr. Claude does not mean to *limit the Holy One of Iſrael*, Pſal. lxxviii. 41. and to make a given length of time eſſential to true repentance; but he intends to inculcate the neceſſity of continued acts of piety. To hear ſome ſpeak of converſion, one would ſuppoſe, it began in conviction of ſin, which laſted a few days, or weeks, and was ſucceeded by an *aſſurance* of ſalvation, in which the convert is bound to continue, happen what will, the remaining part of his life. Faith, in this caſe, conſiſts in believing you ſhall be ſaved, and to queſtion this is unbelief, the great, yea the only ſin. On the contrary, faith is the *belief of a truth*, 2 Theſſ. ii. 13. and repentance is ſorrow for ſin. Belief grows with increaſing evidence, and repentance is repeated with the repetition of ſin. Repeated acts conſtitute a habit, and thus repentance becomes habitual.

(9) *Balm in Gilead.* Jer. vii. 22. Gum--roſin--balſam --turpentine, &c. This text is one of thoſe, which afford a rich variety of matter, convertible to various purpoſes, according to the genius and prudence of the preacher. Were a miniſter preaching on a Lord's-day during a fair, or to a trading company, or a factory, where would be the impropriety of his taking the *literal* meaning? His diſcourſe would turn on the *natural* advantages of Judea— on their *artificial* improvements — on the advantages which they *derived* from commerce, and on thoſe which they *communicated* to other nations — on the influence of their *religion* on trade, as containing the whole claſs of trade virtues in their ſyſtem of morality — from all theſe he would derive arguments in proof of the truth of revelation againſt infidels, and exhortations to believers to imitate and excel the Jews, &c.

The ſame text on a faſt-day might

doubtleſs there is, and were we ſuch as we ought, we might *come with boldneſs to the throne of grace*, and be aſſured of *obtaining mercy and of finding grace to help in time of need. Come now*, ſays God by the prophet, *let us reaſon together, though your ſins be as ſcarlet they ſhall be as white as ſnow, though they be red like crimſon they ſhall be as wool.* And again, *Have I any pleaſure at all that the wicked ſhould die, ſaith the Lord God, and not that he ſhould return from his ways and live?* This is the perpetual language of the goſpel, this is the voice of the blood of Chriſt, theſe promiſes declare the remiſſion of our ſins, and the blood of Jeſus Chriſt purifies our *conſciences from dead works.* Let us then go with faith and hope to the *propitiatory*, which God in all ages ordained. (1) Let us go with

might be conſidered in connection with the *context*. Is there no hope of national proſperity in ſuch and ſuch a caſe? No. Should your vices bring on ſuch a time as that deſcribed in this chapter, your caſe would be irremediable. Now then prevent it, &c. Here this ſermon would turn on national vices, and divine temporal puniſhments.

The ſame paſſage has been often diſcuſſed in the ſenſe of Mr. Claude. Is there no relief for a guilty conſcience? There is none in the world. Is there any in the church? Yes. The death of Chriſt is the balm, the Spirit is the phyſician, the bible is the preſcription. Theſe familiar images facilitate the underſtanding of the ſubject, and for this reaſon many miniſters delight to preach Chriſt by texts of this kind.

(1) *Let us go to the propitiatory.* Rom. iii. 25. So many expoſitors read the word. The ſenſe ſeems to be contained in one or other of theſe propoſitions. God hath *foreordained* Chriſt a *propitiator* —God hath *foretold* the *propitiation* of Chriſt—God hath *foreſhewed* Chriſt in the Moſaical *propitiatory*, or mercy-ſeat.

" *Whom God hath appointed to be a propitiation . . for a demonſtration of his righteouſneſs.*" So *Worſley's New Teſtament* reads it.

" Whom

with humility to the grace, which calls us. Let us be reconciled to a God, who only ſeeks to do us good. We have lived long enough under diſgrace, let us try to recover his peace, and with his peace the tranquillity and joy, which we have loſt. Is it any pleaſure to thoſe, who deſire to work out their ſalvation, to live a little longer at war with God? Are not the days of his anger days of deſolation and mourning for us? Let us then ſeek his face and his favour, let us aſk his bleſſing. *My heart ſaid of thee, Seek my face. I will ſeek thy face, O Lord.* (2)

O!

" Whom God hath ſet forth to be an atonement, as a ſacrifice for ſin, and the price of our redemption, to declare his juſtice in overlooking for ſo many ages the ſins of mankind." So *Adam* expounds it.—*Paraph. on* xi. *chapters of Romans.*

(2) *Seek my face.* Pſ. xxvii. 8. Our tranſlation interpolates, WHEN THOU SAIDST, *Seek ye my face; my heart ſaid unto thee, Thy face Lord will I ſeek.* The French more literal. *Mon cœur me dit de par toi, Cherche ma face, Je chercherai ta face O Eternel.* The Latin and Greek bibles tranſlate in much the ſame manner. The former, *Tibi dixit cor meum, quærite faciem meam; faciem tuam domine quæram.* The latter, *σοι ειπεν η καρδια μου*, &c. The literal meaning of the Hebrew ſeems to be, *My heart ſaid to*, or *concerning thee, Seek my face; Thy face, O Jehovah, I will ſeek.* However, Calvin's comment juſtifies the interpolation in our text.—" In dictione לך ambiguus poteſt eſſe ſenſus. Tantundem Hebræis valet ac Latinis, tibi. Sed quia litera ſervilis ל non raro pro de ſumitur, non male vertetur, de te dixit cor meum: in quam partem major pars interpretum inclinat. Mihi tamen (ut ingenue loquar) magis probatur, notari mutuum prophetæ cum Deo COLLOQUIUM. Dixi nuper fieri non poſſe ut quiſquam fide aſſurgat ad deum quærendum, donec ejus invitatione patefactus fuerit aditus: quemadmodum etiam alibi oſtendi prophetæ teſtimonio, *dicam illis vos populus meus et illi viciſſim mihi, tu deus noſter.* Zech. xiii. 9. Jam ergo David ſe hac clave januam ſibi ad deum quæ-

O! how happy ſhould we be, my brethren, could we ſee this gracious face of God, in which there is a *fulneſs of joy*, as the prophet ſpeaks! (3) Should

quærendum fuiſſe apertam dicit, quia veluti Deo ſuccinens, promiſſionem hanc in medium attulerit, et certe niſi hac præeunte ſymphonia, nemo invocationis chorum ducet. Simul ergo ac deum *ſe liberaliter nobis offere audimus*, prompto animo reſpondeamus, Amen: Ejuſque promiſſiones non ſecus reputemus nobiſcum, ac ſi familiaris cum eo nobis ſermo eſſet. Ita nihil opus eſt anxium artificium, et longas ambages quærere, quibus ſe fideles in Dei gratiam inſinuent, quando hæc præfatio facilem illis viam ſternit. Quantumvis indigni ſimus quos excipias Domine, mandatum tamen tuum quo accedere nos jubes, ſatis animi nobis facit. Vox ergo Dei in animis noſtris, non ſecus atque echo in concavis locis, reſonare debet, ut ex mutuo conſentu emergat invocationis fiducia, &c."—*Calv. in loc.*

Our Pool, having given many opinions of others, adds, "The paſſage is imperfect, and ſhould be ſupplied thus. Thou ſaidſt, Seek my face. My heart hath revolved this command of thine, and repeated it under all my trials. I have made it the rule of my paſt actions, and it is the ground of the following prayer." See a ſimilar defect, 1 Kings xx. 33, 34.

(3) *There is a fulneſs of joy, as the prophet ſpeaks.* Chriſtian preachers differ very much in their methods of quoting ſcripture in public. Some always name chapter and verſe; others never. It is a popular notion, that the quoting of chapter and verſe fully proves a miniſter's intimate knowledge of ſcripture. I do not think ſo; I believe, on the contrary, if it prove any thing, it proves on the other ſide. A *ſtudent* of ſcripture does not ſuffer himſelf to attend to the figures, they would miſlead him, divide his attention, and break the meaning. He reads on, as the authors wrote, and purſues, as we ſay, the thread of the argument.

Many learned men have juſtly lamented the preſent diſpoſition of the Bible into chapters and verſes. "There ſeem to me, ſays one, no conveniences in the diviſion of the ſacred books into chapters and verſes, that can balance the inconvenience and prejudice they bring. . . The ſections and pauſes are improper

Should we behold it, let us not imagine we are to ſtop there; the work then would be but half done; we

proper. . . The argument is mangled and broke off. . . There is not one chapter in the New Teſtament, that is not faultily divided. . . . The whole frame is cramped and disfigured by its odd diſpoſition into chapters and verſes." &c. In proof of this, he obſerves, That Acts xxi. concludes with a comma —that the 1ſt verſe of the vii. chapter of the 2d of Corinthians ought not to have been divided from the laſt verſes of the vi chapter—that the laſt verſe of vii of S. John ſhould be the 1ſt of the viii.—&c. &c. —*Blackwall's Claſſicks, vol.* ii. *part* 2. *chap.* 1.

Robert Stephens formerly, Worſley and others lately, have endeavoured to remedy this inconvenience by printing the New Teſtament as it was written. The utility of this method is manifeſt.

To return to the quotation of chapter and verſe. It ſhould ſeem, in *argumentative* preaching it is proper to quote texts for authority, and to name chapter and verſe for the auditors to look, turn down, and examine leiſurely: but in *applicatory* ſermons, as in this of Mr. Claude, it ſeems moſt eligible to urge plain well known paſſages without naming the places; at leaſt, we have obſerved the ableſt preachers prefer this method. When the ſame diſcourſes are printed, it may anſwer a good end to throw chapter and verſe into the margin. Figures in the text disfigure the print, and encumber the reader, eſpecially if, in reading to others, he read them.

The New Teſtament writers uſe various methods.— Sometimes in particular, It is written in the *ſecond* Pſalm. Acts xiii. 33.—Sometimes in general, *Moſes ſaith*, I will provoke you. *Eſaias ſaith*, Lord, who hath believed? Rom. x. 19. 16. *God ſaith* in Hoſea. Rom. ix.—Sometimes more general, *It is written*, I have made thee a father. . . What *ſaith the Scripture?* Rom. iv. 17. 3. It is written *in the Prophets*, Mark i. 2. *The Apoſtles* of the Lord *told you* there ſhould be mockers, Jude 17, &c. I have heard a learned able miniſter preach an excellent ſermon, which with great compoſure he began thus: " My text, brethren, is in the book of Pſalms. I have forgot both the verſe and the pſalm. If I recollect them before I finiſh my diſcourſe, I will inform you. I take pleaſure in knowing that you can tell where to find

we muſt uſe all poſſible means to preſerve an advantage ſo ineſtimable. In order to work out our own ſalvation we muſt indeed be reconciled to God, and we muſt alſo uſe means to maintain peace; for the one without the other would be nothing. To preſerve this advantage then three things are neceſſary. 1ſt. Our faith muſt be kept and increaſed. 2d. We muſt live a holy chriſtian life. 3d. Repentance muſt be familiarized; for, (ſuch is our miſery) whatever application we make to holineſs, we ſhall always be committing many ſins. I grant, theſe three things are not barely the practice of one day; and they demand much more application than we can make during the few remaining moments of this exerciſe. Let us, however, underſtand what we may do now, without deferring it any longer. We may without delay form good, and holy reſolutions. (3)

1. In regard to the preſervation and increaſe of our *faith*, as both depend on the frequent reading of holy ſcripture, and books of piety, on meditating

find them better than I can at preſent. The words are, *The Lord God is a ſun and ſhield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.*

(3) *We may form good reſolutions.* Some miniſters exclaim bitterly againſt reſolutions, and all the religion of ſome hearers is to ſit and form them. Extremes are met with every where. The doctrine of reſolutions is a very plain and eaſy ſubject. It is a virtue to make them, and it is a ſin to break them. Peter was not to blame for reſolving to live and die with his maſter: his fault lay in ſtarting from his engagement. It was a virtue in David to draw up a plan of holy living before he came to the kingdom, and to reſolve to realize it. Pſal. ci. Indeed, though the beſt may break their reſolutions, and fall very ſhort of their deſigns: yet they, who never ſo much as reſolve to do well, will aſſuredly never do ſo.

tating on the divine myſteries, on aſſiduity in religious exerciſes, on attachment to prayer, and in fine on a holy remoteneſs from worldly things, as much as the duties of civil life will permit; let us form now this moment the deſign of carefully performing all theſe articles: I mean, of reading the book of God, of ſeriouſly meditating on its contents, of being aſſiduous and attentive in publick aſſemblies of worſhip, of praying to God as often as poſſible, and of ſhaking off as much as ever we can the thoughts and occupations of this preſent life. (4) To what can we better apply ourſelves

(4) *Let us read the book of God.* St. Paul gave this advice to Timothy, *Give attendance to reading*. 1 Tim. iv. 13. There are two extremes. Some read a great deal: but never meditate. Ariſtippus conſidered theſe, very properly, as great eaters, who digeſt nothing. Mr. Claude adviſed one of this ſort to read nothing for three or four years, as if he had ſaid, (adds Bayle) *you have eaten enough*; *now digeſt*. On the other hand, ſome never read. This is abſurd, if they profeſs a *written* religion.

There are *four* principal methods of reading the holy ſcriptures. 1. It is adopted by ſome as a proper part of *private* devotion. Were a young perſon to get by heart only one verſe, a part of this private reading, every night or morning, it would in ſeven years richly furniſh his mind with ſcripture. In private the ſcripture ſhould be ſtudied. 2. *Family* reading requires ſkill. Some read a period only of eight or ten verſes. Others ſuch a period with an expoſition, as Henry's, Guyſe's, &c. Others read a chapter. Others again oblige each child, or ſervant, to read one. Circumſtances determine the propriety of each mode of reading. 3. *Social* reading is profitable. There are, in many reading ſocieties, and in all private meetings for prayer there ought to be, a good reader of ſcripture. It furniſhes ideas and expreſſions to plain chriſtians. 4. Some of our churches read the ſcriptures in *public* worſhip conſtantly, others on church-meeting days, faſt-days, and other extraordinary times. The former ſeems to me not only a primitive:

ſelves than to read the ſcripture, that heavenly book, which contains in it treaſures of wiſdom and knowledge? and to which we may ſay, as the diſciples to the Lord, *thou haſt the words of eternal life.* How can we employ ourſelves better, when alone and free, than in converſing with the doctrines and precepts of religion, and endeavouring to know and comprehend them? We may truly ſay, when we apply to theſe things, *we are ſatisfied with the marrow of God's houſe, and drink of the river of his delights.* Where can we be happier than in the houſe of God, when we have opportunity? In hearing his word, in ſinging his praiſes, in a participation of the ſacraments, and in the reſt of the ſervices of his houſe we find a harveſt of conſolation, edification, and joy. What can we do better when in our houſes, than to watch againſt a too ſtrong attachment to worldly things, ſince the world is an abyſs, out of which, when we are once plunged, we cannot eaſily get. You are not ignorant how difficult it is to take care and manage your worldly affairs with innocence: but if that were poſſible, what is the world but trouble and torment? (5)

To

primitive: but an apoſtolical practice. *Cauſe this epiſtle to be read* in *the church of the Laodiceans.* Col. iv. 16. *I charge you that this epiſtle be read unto* all *the holy brethren.* 1 Theſ. v. 27. When our author's rule is thus obſerved, a people may be truly ſaid to be *nouriſhed up in the words of faith, and of good doctrine.* 1 Tim. iv. 6.

(5) *Where can we be happier than in the houſe of God?* The general neglect of public worſhip is an uſual topick of complaint. Miniſters lay the blame on the people, the people on the miniſters. Probably, the blame ought to be divided between both. The true ſecret of filling a place of worſhip is the art of making the place a ſeat of *pleaſure* and happineſs

To theſe holy reſolutions, let us add others, which concern holineſs of life. Let us now this inſtant

happineſs to the people. Some attention ſhould be paid to the houſe, that hearers may hazard nothing in their health. Great heats and exceſſive colds, damps and dangerous draughts of air ſhould be prevented. The aſſembly ſhould be ſo diſpoſed as be freed from the incommodiouſneſs of crowding, and from the ſolitary pain of being placed where they become gazing ſtocks. The clatter of pattens, pew-opening, the clapping of doors, and all other rude noiſes ſhould be baniſhed. The worſhip itſelf ſhould be ſo conducted as to intereſt all; zeal and prudence muſt direct it. The vile tubs, that we call pulpits, which bury a man alive, and betray him into a thouſand unnatural geſtures, often provoking the contempt of the people, ſhould be exchanged for light, low and decent roſtrums. Above all, the miniſter, who officiates, ſhould excel in all office-qualifications, in modeſty, zeal, humanity, energy, and ſo on. The horrid habit of ſleeping in ſome is a ſource of infinite pain to others, and damps, more than any thing elſe, the vivacity of a preacher. Conſtant ſleepers are public nuiſances, and deſerve to be whipped out of a religious aſſembly, to which they are a conſtant diſgrace. There are ſome, who have regularly attended a place of worſhip for ſeven years twice a day, and yet have not heard one whole ſermon in all the time. Theſe dreamers are a conſtant diſtreſs to their preachers, and, could ſober reaſoning operate on them, they would ſoon be reclaimed. In regard to their *health*; would any but a ſtupid man chooſe ſuch a place to ſleep in? In reſpect to their *character*, what can be ſaid for him, who in his ſleep makes mouths and wry faces, and exhibits ſtrange poſtures, and ſometimes ſnorts, ſtarts and talks in his ſleep, rendering himſelf ridiculous to the very children in the place? Where is his *prudence*, when he gives ſuch occaſion to malicious perſons to ſuſpect him of gluttony, drunkenneſs, lazineſs, and other uſual cauſes of ſleeping in the day-time? Where is his *breeding?* He ought to reſpect the company preſent; what an offenſive rudeneſs to ſit down and ſleep before them! Above all, where is his *piety* and fear of God? There will come a time in the exiſtence of this wretched drone, in which he will awake and

inſtant form the deſign of never doing any thing till we have firſt conſulted conſcience, to know what it permits, what it forbids, and what it ordains. I ſee many people, who appear to have the beſt intentions in the world, who would, as they ſay, live holily, and who for that purpoſe deſire particular rules, precepts, and directions. I approve of theſe deſires: but this we ſay on this earneſt requeſt of theirs for rules and precepts. Conſult on every action the light and precepts of a good conſcience, follow them in good faith, without violating, without warping, without entangling them with foreign views, and be aſſured, you will find therein the beſt and moſt certain of all directions. Let us reſolve, my brethren, to acquit ourſelves the beſt that we can of all our duties towards God, by a conſtant practice of piety; of all duties of juſtice and love towards our neighbour; and of all the duties of ſobriety and temperance, that we may do nothing diſhonourable to our nature or calling, nothing which does not comport with our heavenly original,

and find the Philiſtines puniſhing the idler, who was ſhorn in his ſleep!

Miniſters have tried a number of methods to rid our aſſemblies of this odious practice. Some have reaſoned, ſome have ſpoke louder, ſome have whiſpered, ſome have threatened to name the ſleeper, and have actually named him, ſome have cried fire, ſome have left off preaching, Dr. Young ſat down and wept, Biſhop Abbot took out his teſtament and read Greek. Each of theſe awaked the auditors for the time: but the deſtruction of the *habit* belongs to the ſleeper himſelf; and if neither reaſon nor religion can excite him, why, he muſt ſleep on, I think, till death and judgment awake him!

I have thrown together here ſeveral ſeeming heterogeneous articles: but all with a view of ſhewing how Mr. Claude's good deſign of making a meeting-houſe a paradiſe is defeated.

original, and tend to the happineſs, for which we are reſerved.

Finally, as, while we are in this earthly ſtate, we are conſtantly ſubject to falls, let us remember to have our eyes open alſo on this article. Let us not paſs one day without examining what of this kind has happened to us, and having acknowledged our faults, let us not defer repenting of them till to-morrow. I own, repentance is not an agreeable thing, it is a grace, which is an enemy to depraved nature; ſhe never viſits us but to trouble our repoſe. Her approach makes us tremble, and her looks are fierce and threatening; but (beſides that it is a neceſſary virtue as we have already ſaid) (6) her firſt approaches only are hard and diſagreeable, her firſt interviews only are ſorrowful, for when ſhe leaves us, or, to ſpeak more properly, when ſhe abides with us, ſhe diffuſes in our ſouls a thouſand delights, a thouſand conſolations. We may apply to her what David ſays of God. *Clouds and darkneſs are round about her, righteouſneſs and judgment*

(6) *We have already ſaid*; . . . *repentance at firſt is diſagreeable.* See Vol. I. p. 110, 111, 112. The doctrine of repentance is highly proper to be urged in proof of that of *religious feelings*. A man in a ſtate of ſin is in a ſtate of danger. Religion expoſes this danger. Now it would be unnatural, were it poſſible, to diſcover one's ſelf in a dangerous ſtate, and not to feel *pain* on account of it. This pain is repentance. If it ariſe from the mere apprehenſion of being loſt, it is what our divines call *legal* repentance: If from a belief of the excellence of God, and from a tender concern for his glory, if this concern be accompanied with faith in the mediator, it is denominated *evangelical* repentance. Moſt converts begin with the firſt and proceed to the laſt; and in ſome the firſt mixes with the laſt all their days.

judgment are the habitation of her *throne.* The ſucceſſive acts of her government are like the prophet's viſion, when a burning fire and an impetuous wind were ſucceeded by a ſoft and tranquil ſound, in which was heard the voice of God. (7) Let

(7) *Darkneſs is round about repentance . . righteouſneſs is the habitation of* HER *throne.* Our author here illuſtrates his ſubject by a figure of ſpeech, and ſpeaks of repentance *allegorically* as an empreſs mildly reigning over the ſoul of the penitent. In like manner he before conſidered avarice as a deſpotical governeſs, p. 81. Some have pretended, great myſteries were included in the ſexes of graces, muſes, virtues, and ſo on. The truth is, the words expreſſive of repentance, faith, avarice, and others in common uſe, are of the feminine gender in Latin, and therefore we ſay, in imitation of Roman eloquence, of repentance, *ſhe* reigns—of a ſhip, *ſhe* ſails faſt—of a church, *ſhe* ſays ſo and ſo. Love is a gentleman, and hope is a lady, the moon is a lady, and the ſun is a lord. We have often objected againſt this ſtyle, when it is uſed inſtead of *argument* in a diſcourſe, where ſevere, rational, logical accuracy is requiſite; but when it is employed to *illuſtrate* a ſubject, as here by our author, it is proper, and tends to affect. Eccleſiaſtical writers ſhould remember, that giving ſex or gender to theſe ſubjects is eſſential to grammatical purity in Greek and Latin: but the ſame writings rendered into Engliſh, ſo as to expreſs gender or ſex, ceaſe to be grammatical purity, and actually become either fine illuſtrations, or ſenſeleſs abſurdities. See *vol. i. page* 397. *note* 7.

Repentance reſembles the prophet's viſion. 1 Kings xix. 11, 12. *The Lord paſſed by, and a great and ſtrong wind rent the mountains . . and after the wind an earthquake . . and after the earthquake a fire . . and after the fire a ſtill ſmall voice.* There are three principal expoſitions of this viſion. Grotius, and many others think, the Lord intended to teach Elijah a ſpirit of moderation, and to abate his vehement zeal. Others think, the wind repreſented Hazael, the earthquake Jehu, and the fire Eliſha. They ground this on verſes 15, 16, 17. Monſ. Roques takes the viſion to be an anſwer to the plaintive prayer

Let us now paſs to the third part. As this peace, which repentance works in us, is not a carnal ſecurity, a ſinful lethargy, it is not contrary to every kind of fear, or, more properly, it is not only compatible with fear, but it is preſerved only by means of fear. St. Paul, therefore, was not content with commanding us to *work out our own ſalvation*; but he adds, *with fear and trembling*; preſcribing in theſe words, the manner of our conducting ourſelves in the work of our ſalvation. On this, we have a few reflections to make before we finiſh this ſermon.

Firſt, then, you muſt refute a falſe ſenſe of the apoſtle's words, that, by *fear and trembling*, he meant we ſhould indulge the fear of a *ſlave* or an *enemy*, which would make us conſider God as a judge always ſevere, and always angry, or as a hard maſter, who, let us do what we would, would always be diſſatisfied with our ſervices, who would only meditate evil, and ſeek every occaſion of avenging himſelf on us, and who even ſets ſnares to entangle us in perdition. Far from this being a chriſtian virtue, it is certain, on the contrary, nothing is more pernicious to the creature, nothing more injurious to God, nothing more oppoſite to true piety. This fear, which is only proper to devils and damned ſpirits, is a perpetual ſource of inquietudes and agitations, and it can only in the end

prayer of the prophet, as if God had ſaid, "True, the children of Iſrael have thrown down my altars, and ſlain my prophets, as you ſay: but do not imagine their crimes ſhall go unpuniſhed, I have winds, earthquakes, fires, and plagues in reſerve for them, and I have alſo ſoft conſolations for my prophets, and people among them." *Saur. Diſſert*, *Tom*. iii. *Diſc*. x.

end drive to madneſs and deſpair. What poſſibility is there of ſaving ourſelves from the hands of the devil, if God is reſolved on our deſtruction. Or what hope can we have of eſcaping puniſhment, if his natural properties incline him to hate and deſtroy us? Above all, what can be more injurious to God than ſuch a thought? *As I live, ſaith the Lord* himſelf, *I have no pleaſure in the death of the wicked, but that the wicked turn from his way and live.* No, my brethren, God is not naturally an enemy to his own work. I grant he is juſt: and becauſe he is juſt, I conceive, he will not always chaſtize us for our ſins. Moveover, he has ſo much goodneſs and tenderneſs for us, that he freely opens a way for our return to his favour after all our offences, having, for this purpoſe, offered up his ſon a ſacrifice for ſin, and is now calling us to repentance. Beſides all this, he has promiſed to treat us with the tenderneſs of a father, and to carry his love ſo far as to bear with our defects and weakneſſes, the deficiencies of our repentance and faith in Jeſus Chriſt. He has commanded us to put our confidence in his mercy, and to be perſuaded, that *as a father pitieth his children, ſo will the Lord pity them that fear him.* Far from us be this ſervile fear, which is ſo incompatible with piety! Piety is nothing but a profound eſteem, an infinite love for God: but how could we eſteem and love him, if we imagined he was jealous of our happineſs, and an enemy to our perſons? (8)

In

(8) *Far from us be ſervile fear!* Mr. Claude reaſons againſt ſlaviſh fear from ſeven topicks. 1. From the *nature* of God; from his juſtice, goodneſs, &c.—2. From the *teſtimony*

In the ſecond place, the fear in queſtion is what is called *filial*, which not only agrees very well with confidence and love: but which is their perpetual aſſociate. This fear inſpires us with different emotions according to the different objects we meet with. 1. It impreſſes us with a profound reſpect and veneration always when we appear before God, a reſpect which ariſes from a conſideration of his infinite majeſty, the rays of which dazzle us; of the ineffable wiſdom and glorious power, which ſhine in all his works; of his juſtice and holineſs, and in one word, of all his perfections; ſo that we cannot conſider them without diminiſhing in his preſence, and acknowledging, that in compariſon with him we are but duſt and aſhes.

2. When we remember the great privilege which God has granted us by declaring himſelf our father in Chriſt Jeſus, it is not poſſible for us not to be under perpetual apprehenſions of offending him, and of drawing upon ourſelves, by our miſconduct, the juſt effects of his indignation. The ſight only of ſin alarms us, and were we ſure we never ſhould commit it, the idea itſelf would be horrible enough to make us tremble; almoſt like a man who from the top of a high tower looks down a precipice, or like ſeeing on ſhore the abyſſes of the ſea,

teſtimony of God; he hath *ſaid*, he deſireth not the death of a ſinner.—3. From the *works* of God; he hath given his ſon to die.—4. From his *promiſes*; he hath promiſed to accept us, &c.—5. From his *command*; he hath commanded us to confide in his mercy. —6. From his *expoſtulations*; he hath perſuaded us, &c. In fine, from the *incompatibility* of ſervile fear, with piety and human felicity, which religion evidently tends to promote. Theſe are ſubſtantial helps againſt deſpair, excellent in themſelves, and well authenticated to us.

ſea, the horrors of a tempeſt: for however ſafe we are, theſe objects will not fail to affright us. (9)

3. When we reflect on ourſelves, and conſider our natural inclinations prone to evil, and compare them with thoſe good and holy diſpoſitions, which grace has formed in us, it is impoſſible not to acknowledge, that all we have of good comes from God, that of ourſelves we are incapable of the leaſt good thing, and that *it is God who worketh in us both to will and to do of his good pleaſure.* Now this produces that humility, which the Scripture calls ſometimes *fear*, as in that famous paſſage to the Romans, *Be not high minded: but fear*; and in theſe admirable words of the ſecond pſalm, *Serve the Lord with fear, rejoice before him with trembling.* In both theſe places *fear* ſignifies *humility.* (1)

4. When

(9) *Filial fear agrees with love.* One of the fineſt notions, that can be formed of any one chriſtian grace, is that of its *harmony* with all other chriſtian graces. No general rule of deſcribing a virtue will tend more towards preſerving us from error than this. Hope lightens fear, and fear is ballaſt to hope. Faith keeps repentance from running into deſpair, and repentance keeps faith from riſing to preſumption. The *new man*, or that *ſet* of graces, which conſtitutes a chriſtian, is, like the natural body, a beautiful compoſition of ſeemingly oppoſite materials formed into one uniform ſyſtem, each part eſſential to the whole, and the whole the glory of each part.

(1) *Fear ſignifies humility.* That is to ſay, fear is ſometimes ſpoken of *metonymically.* The *fear* of Iſaac, Gen. xxxi. 42. is the *God* whom Iſaac feared.—I will mock when your *fear* cometh, Prov. i. 26. that is, when thoſe *calamities* come, of which ye are afraid.—The *fear* of the Lord is clean, Pſal. xix. 9. that is, the *law* of the Lord.—I will teach you the *fear* of the Lord, Pſal. xxxiv. 11. that is, I will inſtruct you in the *worſhip* of God.—By the *fear* of the Lord are riches and honour, Prov. xxii. 4. that is by a courſe of *moral obedience.*

4. When we conſider not only that ſtate of natural corruption whence we were taken, but alſo the infirmities and weakneſſes, which remain ſince our regeneration, and when we compare theſe with the numerous ſnares, which are ſet for us, with that formidable multitude of enemies, which attack our ſalvation, with the force and addreſs, which they diſplay to ſurprize and enſnare us: however intrepid we may be, it is not poſſible, if we ſincerely intend to be ſaved, but we muſt fear making ſome falſe ſtep, and conſequently this will awaken all our diligence and caution to endeavour to guard againſt it; for, after all, there is no art, which our adverſaries will not try to make us ſtumble, nor is there any ſin, which we are not capable of committing. Which of us, however advanced he may be in piety, can anſwer for his own heart? This made Jeſus Chriſt ſay to his diſciples, *Watch and pray, leſt you enter into temptation; for the ſpirit is willing: but the fleſh is weak.* (2)

5. Though

(2) *There is no ſin, which we are not capable of committing.* Our author does not intend to contradict what he had elſewhere affirmed, concerning the impoſſibility of a good man's committing the ſin againſt the Holy Ghoſt. He only means, that, were we wholly left to the natural depravity of our hearts, and were we denied the aids of the bleſſed Spirit (neither of which can come to paſs according to Mr. Claude's ſyſtem) we might proceed to the commiſſion of every ſin, and conſequently of the unpardonable ſin. The Calviniſtick ſyſtem is preferable to every other on this article, as it lays a ſolid ground of hope for every true believer, that he ſhall not ſo ſin as to periſh everlaſtingly. All other ſyſtems leave the unpardonable ſin open to every chriſtian: but this ſhuts the gulf, and ſo provides *ſtrong conſolation for the heirs of promiſe.* Heb. vi.

5. Though the grace of God, which ſupports us in temptations, be capable of preſerving us, yet, ſhould God ſuſpend the influence of his grace, what advantages would not the fleſh obtain over the ſpirit, as the falls of David and Peter too ſufficiently teach us? This conſideration ſhould perpetually make us *fear and tremble*, for who can aſſure us, that there will be no moments in our lives, in which God will leave us a prey to the temptations of the world, and the occaſions of ſin? And ſhould this happen, it would be the moſt deplorable and miſerable ſtate, into which a believer could fall. This is then a juſt ſubject of fear, which ought always to make us lift up our eyes and prayers to God, to beg him not to *lead us into temptation*, but to deliver us from the wiles of the enemy, and the evil tempers of our own hearts.(3)

In

vi. 17, 18. See the ſubject at large in Monſ. Claude's *Oeuvres poſthumes, Tom.* iv. *Traite du peche contre Le S. Eſprit.*

(3) *This is a juſt ſubject of fear.* We conclude this chapter by curſorily obſerving the peculiar turn of our author's applicatory ſermons. To *apply*, in his ſenſe, is to bring home to the conſcience. In order to this his aim is to convince the *judgment*, that ſo the paſſions, which are excited, may be excited rationally and voluntarily. Now there are only two ways of doing this; either unknown truths muſt be ſtated and proved, or known allowed truths muſt be urged. Mr. Claude wiſely prefers the latter method, and compoſes applicatory ſermons of the plaineſt ſimpleſt truths in the world, and like a true maſter in Iſrael exclaims, This is a *juſt* ground of hope—that is a *juſt* ſubject of fear, &c.

The following remark of the Archbiſhop of Cambray, may not improperly be applied to this method of preaching.

" Some zealous preachers, under pretence of apoſtolical ſimplicity, do not effectually ſtudy either the doctrine of Scripture, or the powerful manner of perſuaſion that we are taught there. They imagine

In a word, there are *five* kinds of fear, in which we ought continually to be. A fear of *reſpect*, re-

gine that they need only bawl, and ſpeak often of hell and the devil. Now without doubt a preacher ought to affect people by ſtrong, and ſometimes even by terrible images: but it is from the Scripture that he ſhould learn to make powerful impreſſions. There he may clearly diſcover the way to make ſermons plain and popular, without loſing the force and dignity they ought always to have. For want of this knowledge a preacher oftentimes doth but ſtun and frighten people: ſo that they remember but few clear notions: and even the impreſſions of terror they received, are not laſting. This miſtaken ſimplicity that ſome affect, is too often a cloak for ignorance: and at beſt it is ſuch an unedifying manner of addreſs, as cannot be acceptable either to God, or men. Nothing can excuſe ſuch homely preachers, but the ſincerity of their intentions. They ought to have ſtudied and meditated much upon the word of God, before they undertook to preach. A prieſt who underſtands the Scripture fully, and has the gift of ſpeaking, ſupported by the authority of his function, and of a good life, might make excellent diſcourſes without great preparation. For one ſpeaks eaſily of ſuch truths as make a clear and ſtrong impreſſion on his mind. Now above all things, ſuch a ſubject as religion muſt furniſh exalted thoughts: and excite the nobleſt ſentiments: and this is the deſign of eloquence. But a preacher ought to ſpeak to his audience, as a father would talk to his children, with an affectionate tenderneſs: and not like a declaimer, pronouncing an harangue, with ſtiffneſs, and an affected delicacy."—*Dialogues on Eloquence, dial.* 3.

The following rules for obtaining facility of ſpeaking ſeem to me very juſt. "You are well verſed, ſays the writer, in *literature*, and you have a due *ſenſe and reliſh of religion* on your own ſoul; to theſe add the following rules.

"1. Do not content yourſelf with *general* knowledge: but endeavour to ſettle in your mind the genuine notion of all the doctrines and duties of religion. If you be thus *maſter of the ſubject*, you will be able to ſpeak readily and diſtinctly on all occaſions. Want of clearneſs of ſpeaking generally ariſeth from a defect of clear thinking.

remembering what we are in the eyes of that infinite Majeſty, who ſees us, and in the hands of the perpetual Providence, which governs us—A fear of *horror* in regard to ſin, remembering that the greateſt of evils is that of offending a good and merciful God, of whom we have received ſo many favours—A fear of *humility*, remembering that all we are, and all we have by grace, we hold not of ourſelves, but God—A fear of *precaution*, remembering that *the juſt falleth ſeven times a day*, and that *if we ſay, We have no ſin, we deceive ourſelves, and the truth is not in us*—A fear of *attachment* to God, ſaying to him with the prophet, *Forſake me not, O Lord, O my God, be not far from me.* In this manner let us work out our own ſalvation, and God, beholding his talents multiply in our hands, will increaſe their number by adding bleſſing upon bleſſing, till at length he will change grace into glory, and give us the entire and perfect enjoyment of his everlaſting inheritance.

" 2. *Be much in the ſtudy of the Scriptures*; this will furniſh you with *matter*, and it will give your *ſtyle* a tincture; that will render it more acceptable to the pious.

" 3. *Converſe with the writings of* thoſe practical, preſſing, *awakening divines*, who ſpeak moſt naturally to the ſouls of men. Here you will acquire the beſt ſort of pulpit-eloquence.

" 4. *Preach conſtantly*. Frequency will render the work eaſy to be performed by yourſelf, and what is ſo will be more eaſy to be underſtood by the hearers."—*Glanvil's Eſſay on Preaching, part* 1.

CHAP.

CHAP. VIII.

Of Texts to be diſcuſſed in Propoſitions.

TO theſe three, a fourth may be added, which conſiſts in reducing the texts to a number of propoſitions, two at leaſt, and three or four at moſt, having mutual dependence, and connection. Thus for example, Rom. viii. 13. *If ye live after the fleſh, ye ſhall die: but if ye through the ſpirit do mortify the deeds of the body, ye ſhall live.* You may, without pretending to explain the terms, *fleſh—ſpirit—death—life*, or the phraſes, *live after the fleſh—mortify the deeds of the body*—(which is the uſual method.) you may reduce the whole to two *propoſitions*; the one, that the damnation of ſinners is inevitable—and the other, that a good and holy life is both a principal end of the goſpel, and an inſeparable character of chriſtianity. When this method is taken, there is much more liberty than in the former, and a more extenſive field opens. In the former methods you are reſtrained to your *text*, and you can only explain, and apply that; you can make no other obſervations, than ſuch as preciſely belong to it: but here your ſubject is the matter contained in your *propoſitions*, and you may treat of them thoroughly, and extend

 them

them as far as you pleaſe, provided you do not violate the general rules of a ſermon. Here you muſt propoſe not to treat of the text, but of thoſe *ſubjects*, which you have choſen from ſeveral contained in the text. The way of explication is moſt proper to give the meaning of Scripture; and this of ſyſtematical divinity. (1) The way of application rather regards practice than theory: but this, which we call the way of propoſitions, or points, is more proper to produce an acquaintance with

(1) *Syſtematical divinity.* Some writers have exclaimed bitterly againſt ſyſtems of divinity, others have exaggerated the utility of them. Perhaps the truth may be, neither ſide has taken ſufficient pains to underſtand the other. Theology reduced to a ſyſtem is nothing more than a regular arrangement of what we hold for religion, and there can be no damage done by ſuch orderly diſpoſitions of truths: on the contrary, much benefit ariſes to a ſtudent of divinity by them, for a ſyſtem is as advantageous to a miniſter, as a regular ſet of books to a merchant. A miniſter's fancy is a kind of waſte book, his ſyſtem is a ſort of ledger. There are many ways of abuſing ſyſtems, and theſe abuſes have given juſt ground of complaint. If human ſyſtems be made ſtandards of orthodoxy, if they be impoſed on miniſters, if they be given not to be examined, but only to be defended, if they take a place, which belongs to the ſacred Scriptures, if aſſent to them be a ground of poſſeſſing civil and eccleſiaſtical benefits, then indeed they deſerve all that has been ſaid againſt them.

Syſtem is defined a ſcheme, which unites many things in order, and reduces them to regular dependence; and the following remarks ſeem juſt. " A regular order is required in the general arrangement of a ſyſtem of divinity, and a connection is to be preſerved in the ſeveral matters that form it—the definitions ſhould be juſt—the diviſions exact—the arguments ſolid——the proofs clear——the citations concluſive——the examples ſtriking—the terms of each theſis are to be explained at the beginning——from each definition certain axioms are to be drawn—from thence pro-

with ſyſtematical divinity, and it will equally ſerve theory and practice. (2)

For

propoſitions are to be formed —which are to be illuſtrated by ſcholia, and proper reaſoning."—*Elements of Univerſal Erudition, by Baron Bielfeld, vol.* i. *book* 1. *chap.* 1. *ſ.* 5.

(2) *Propoſitions.* This rule is beautifully exemplified by Saurin in his ſermon on Chriſt's divinity. "The doctrine of the divinity of Jeſus Chriſt (ſays he) we ground on three *propoſitions.* 1ſt, Jeſus Chriſt is ſupremely adorable, and ſupremely adored by beings the moſt worthy of our imitation. 2dly, It implies a contradiction to ſay, that God communicates the honours of ſupreme adoration to a ſimple creature. 3dly, Our ideas of this ſubject are perfectly conformable to thoſe of the ages, in which orthodoxy is beſt eſtabliſhed, and leaſt ſuſpected." The text is Rev. v. 11, 12, 13, 14. and the ſermon a full anſwer to all that can be objected againſt the doctrine. *Saur. ſer. tom.* ii. *ſer.* 4.

Maſſillon abounds in this method; but ſeldom mentions them in form: a ſingle propoſition is the ground of the ſermon, and its proof, the parts. Thus, in a ſermon on indifference in religion. "Lukewarmneſs is a certain prelude of a fall. 1ſt, Becauſe ſpecial aids are neceſſary to perſeverance in grace; but they are not afforded in this ſtate. 2dly, Becauſe the paſſions, which draw us away, ſtrengthen in this ſtate. 3dly, Becauſe all external helps to piety become uſeleſs in ſuch a ſtate." *Ser. Car. tom.* iv. *pour le jeudi de la 3 ſem.* Sometimes three propoſitions are the three *parts* of his ſermon. Thus, on "Mat. viii. 10. 1ſt, Religion is reaſonable. 2dly, Religion is glorious. 3dly, Religion is neceſſary. *Ser. Car. tom.* i. *pour le jeudi apres les cendres.*

So again, "1 Cor. ii. 7, 8. 1ſt, A ſuffering God renders humiliations honourable. 2d, A God carrying our griefs renders ſufferings amiable. 3d. A God united to man confounds reaſon, and renders even faith reaſonable." *Myſter. pour l'incarnation.*

Mr. Superville, from Mat. xxii. 41. 46. extracts three propoſitions, which he calls three *leſſons.* 1ſt, "Two truths may be certain, and worthy of all acceptation, though we know not how to make them agree together. Chriſt was David's ſon, and David's Lord. 2d, There always were

obſcurities

For example, let us take the text juſt now quoted. *If ye live after the fleſh, ye ſhall die; but*

obſcurities in revelation, nor is it poſſible, or fit that it ſhould be otherwiſe. 3dly, Pride, and indocility, are vices ſo odious to the Lord, that they provoke him to leave in ignorance thoſe, who, being altogether blind, boaſt arrogantly of their knowledge." *Ser. ſur les obſcur. de la revel. tom.* i.

Mr Saurin, in a ſermon on Eccleſ. vii. 29. lays down ſeven propoſitions, which he calls *maxims*. "1. A miſerable being ought to endeavour to diminiſh his miſeries, inſtead of labouring to increaſe them. 2. Not to attend to evils, which cannot be healed but by attention, is to perpetuate, and aggravate them. 3. Every ſyſtem of happineſs, which has no relation, or only a diſtant one, to the perfection of the faculties, and the condition of the being, that it would render happy, is a falſe ſyſtem, at leaſt it is an incomplete ſyſtem of happineſs. 4. A good, of which the world has high notions: but which we know by reaſon, by feeling, by experience, by all the kinds of proofs, that the ſubject will admit of, is incapable of making us happy, is not a good in regard to us. 5. To float in uncertainty on the moſt intereſting queſtions, and not to collect all one's attention, not to ſuſpend all one's occupations in endeavouring to clear theſe queſtions, to baniſh doubt, and acquire certainty, is to act contrary to our true intereſts. 6. The greatneſs of an object makes up for its uncertainty; or, to expreſs myſelf more clearly, a great good, if it be poſſible, and probable, though uncertain, merits the ſacrifice of a ſmall good, though preſent, and certain: and a great evil, though diſtant, and uncertain, merits, in order to avoid it, an expoſure to a ſmall evil preſent, and certain. Finally, a conduct, which we are ſure of repenting, is an unreaſonable conduct. Theſe maxims (adds he) are ſo generally received in the world, that according to our violation, or practice of them, we are reputed as more or leſs diſtant from wiſdom, or folly; and when we have violated them to a certain degree, we are generally regarded as madmen. We are going to prove, that ſinners in the plans of happineſs, which they form to themſelves, violate all theſe maxims." *Saur. ſer. tom.* iv. *ſ.* 10: *ſur le travers, &c.*

Propoſitions

but if ye through the ſpirit do mortify the deeds of the body, ye ſhall live. After ſaying in a few words, that by thoſe, who *live after the fleſh*, the apoſtle means the worldly, and wicked, ſuch as are governed by worldly intereſts, and carnal paſſions; and that by the *death*, with which he threatens them, he means eternal damnation; and that, on the contrary, by *life*, he intends that eternal ſalvation, and heavenly glory, which the goſpel promiſes; and that, by the *mortification of the deeds of the body*, of which he ſpeaks, and of which he ſays the holy *ſpirit* is the author, he intends an holy life, ſpent in the exerciſe of virtues, and practice of good works; after briefly ſaying this, reduce the whole diſcourſe to two propoſitions, firſt, The damnation of the wicked is inevitable.—Secondly, The practice of good works, and an holy and religious life is the principal end propoſed in the goſpel, and a principal character of a true chriſtian. (3)

You

Propoſitions or points. Our author uſes theſe terms ſynonimouſly; our Engliſh divines take the latter in a far more vague and equivocal meaning.—" The death of Chriſt is the foundation of the ſpirit of life; to unfold this *point* therefore, becauſe it is a *ſpecial* point."—" For the underſtanding of this comfortable *point*"—*Sibbs.*——" The *point* to be conſidered is the expediency of a divine revelation. Common reaſon will lead us to acknowledge the being of a *God*—will give us ſome notions of his *power*, *wiſdom*, *juſtice*, and *goodneſs*,—will ſuggeſt to us the belief of a *providence*—will teach us the relation in which we ſtand to God as *creatures*——our obligations to *worſhip* and *obey* him in the general—the duties of *juſtice*, *charity*, and *temperance* in the more obvious inſtances, and laſtly, that we *deſerve* to ſuffer, as often as we deviate from the known rules of duty. Theſe *points* cannot be diſputed," &c. *Conybeare.*

(3) *If ye live after the fleſh ye*

You may enter on the firſt propoſition, by obſerving, that it is deplorable to conſider the blindneſs

ye ſhall die. How different is the ſketch ſtruck out by our diſintereſted author from that, which formed the plan of a ſermon on a ſimilar paſſage by one of the intolerant biſhops of Charles II! I am ſorry to ſay, it was the *laſt* ſermon, that Laney, Bp. of Ely, preached before his majeſty; for, however men live, one would wiſh to ſee them *die* in a chriſtian temper. This ſermon is entitled *Of comprehenſion*, that is to ſay, gentle reader, the opinion of Bp. Laney and his faction on the generous, liberal ſcheme of ſome great and good patriots for ſo modelling the eſtaliſhed church as to comprehend the non-conformiſts. The ſtyle of this ſermon is low and vulgar, the ſpirit of it is fiery and intolerant, and the whole deſign of it is to eſtabliſh the hierarchy on the ruins of nonconformity. The text is Gal. vi. 7, 8. *Be not deceived, God is not mocked; for whatſoever a man ſoweth, that ſhall he alſo reap. For he, that ſoweth to the fleſh, ſhall of the fleſh reap corruption: but he, that ſoweth to the ſpirit, ſhall of the ſpirit reap life everlaſting.* A ſpice of this man's perverſion of the ſacred oracles of God will be ſufficient to excite in us a juſt diſlike of the whole art. " St. Paul exhorts *him, that is taught in the word, to communicate to him, that teacheth, in all good things.* If there be any coherence in the diſcourſe, any reaſon in the *rational* particle *for*, the communicating our goods for the goſpel is *true ſowing to the ſpirit.* Our worldly goods by nature and kind are carnal, yet being *ſown to the ſpirit* [that is to ſay, lands being ſettled on the church of England] become ſpiritual, they are infranchiſed and incorporate into the family and retinue of the ſpirit, they alter their property by giving the reſpect that perſons of low birth have, when they are adopted or affianced into a more noble ſtock. When the fleſh ſerves the ſpirit, it is advanced above her condition, the volatile nature of the fleſh is fixed by the ſpirit, and helps to make up the *title to life everlaſting.*

" *It is reported,* from a *houſe of Chloe,* that . . a church ſhall be contrived, that will give room and liberty to them all. . . It is to be called a comprehenſive church . . though I think it might better be called a *drag-net.* . . . It is a Trojan horſe, with

neſs, in which the greateſt part of the people in the world live, who ſeldom think of the puniſhments of hell, or the conſequences of death. You may remark, that from this blindneſs comes their inſenſibility to religion, and their extreme attachment to the vanities of this preſent world; for it would be impoſſible for them not to endeavour to avoid the eternal torments, which await ſinners after this life, were they well perſuaded of the truth of them, as nature itſelf would lead them to this, and ſelf-love would reduce knowledge to practice. Yet you may add, that, however great this blindneſs is, it is, in a meaſure, affected, and voluntary, proceeding more from the malice of the heart, than the darkneſs of the underſtanding; for the paſſions avoid thoſe objects, which are diſagreeable to them, and perpetually ſubſtitute others to employ the mind. Whence it may be concluded, that it is of the laſt importance to meditate on this matter, on which depends the juſtice, or injuſtice of our life, the good, or bad ſtate of our death, and our eternal intereſt in a future world.

Having this prepared the people's minds, enter into the matter more particularly, and, above all things, take care to eſtabliſh the truth, and evidence

with a *comprehenſive belly*. . It is deſired for what governs all the world, *gain* and *profit*. . . but it is the greateſt diſhonour that can be to the ſpirit to make it ſerve for *compoſt* only to lay in the field of the fleſh." In plain Engliſh, it was ſuppoſed by a junto, at the houſe of one of the king's Chloes, that the removal of penal laws for conſcience ſake would open church-preferments to the non-cons. Glorioully ſaid, and like a Stuartine biſhop!

dence of your propoſition (4) by obſerving, firſt that *Man is a creature ſubject to a law*, that even the light of his conſcience diſcovers an eſſential difference between vice, and virtue, good actions, and bad, that thence come the emotions of conſcience, and the judgments we make of one another's actions, approving or condemning them; for this neceſſarily proves, that there is a common rule by which, we acknowledge, all men ought to live; and this is a truth ſo natural to all men, that the wickedeſt of all, who endeavour to elude its application to themſelves, do however acknowledge it, when propoſed in general, and applied to other ſubjects. (5) If there be a law common to all men,

(4) *Above all things take care to render the truth of your propoſition evident.* We have before obſerved, that the *pungency* of a ſermon lies in the *truth* of the doctrines, that compoſe it. *Vol.* ii. *page* 274. To which we beg leave to add, the truth of a doctrine muſt be made *apparent*, or it cannot produce its effect. Some truths in learned ſciences admit of only learned demonſtrations; they are the ſame to the lower claſs of mankind therefore as errors, for they cannot comprehend the arguments that eſtabliſh them: but theology is not a ſcience of this kind, it admits of popular proof, and this is its glory. A good Judge has well ſaid, " The whole art of evangelical popular perſuaſion lies in an ability of blending the hard with the eaſy, the obſcure with the obvious, ſo that the learned may not be nauſeated with vulgariſms, nor the populace perplexed with ſophiſms."——*Eman. Theſ. de argut. cap.* xviii.

(5) *There is a rule, by which all men ought to live. . . The moſt wicked allow it.* That is, the moſt wicked are obliged to allow it, if they reaſon conſequentially. Mr. Hobbes ſuppoſed, " That the deciſions of the civil magiſtrate were to be the *rule* of morality, and that the very *obligations* of duty could be founded only in his will." To which a divine well replied, " What if the magiſtrate himſelf ſhould be under a

men, there muſt be a Supreme Judge, before whoſe tribunal they muſt appear to give an account of their actions; and if there be a ſupreme tribunal to judge them, it neceſſarily follows, that there are puniſhments ordained for the tranſgreſſors of this common law. Law, Judge, Puniſhment, are three things, which reaſon and nature have joined together in indiſſoluble bonds. A law is no law if it does not ſuppoſe a judgment, and judgment is no judgment if it does not ſuppoſe puniſhment: but if theſe three things be inſeparable from each other, they are alſo from a fourth, the nature of man, and dignity of his condition as he is a reaſonable creature, reaſon being only a principle of good or evil, or, if you pleaſe, a power which renders

a *miſtake ?*—Should either refuſe to eſtabliſh any ſcheme of *virtue* at all?—Or chooſe an *imperfect* one?—Or, having once made a right choice, through levity of temper *change* it?—Thoſe, who are incapable of being influenced to a virtuous life in any other way than this, muſt be left in very *uncertain* condition."—*Dr. Conybeare's Sermon on the Expediency of a Divine Revelation.* 1729.

"There are, ſays Bayle, laws of reaſoning independent on the will of man. Rules of reaſoning are not therefore juſt and true, becauſe men have thought proper to throw them into ſyllogiſtical form; they are juſt in themſelves. Sophiſms may violate theſe rules: but they cannot free themſelves from theſe criteria. As there are immutable laws for the operations of the judgment, ſo there are ſimilar laws for acts of volition. Theſe are not arbitrary, they are natural and neceſſary, and lay us under indiſpenſible obligations; and as it is inaccurate to reaſon contrary to the fixed laws of ſyllogiſm, ſo it is unjuſt to will any thing not conformable to fixed laws of volition. There is in virtue a natural and interior fitneſs, and in vice a ſimilar unfitneſs and injuſtice, ſo that virtue and vice are two kinds of qualities naturally and morally different."—*Baile Penſees.*

ders us capable of good and evil, in oppoſition to brute beaſts, not naturally made capable of either vice or virtue. It muſt therefore be owned, that we are ſubject to a law, a law relates to a judge, a judge to a diſpenſation of puniſhments, ſo that theſe four things, reaſon, law, judgment and puniſhment, are truths of inconteſtible evidence, nor can any one be denied without deſtroying them all. (6)

Now from all this it appears how pernicious this wilful blindneſs is, which makes the wicked deny the pains of hell; for thereby they turn themſelves into brute beaſts, and, openly profeſſing to deny their own reaſon, they degrade themſelves below that admirable dignity of their nature, which places them above all other animals.

Having thus eſtabliſhed your propoſition by reaſon, you may eſtabliſh it by the *conſent of all mankind*; for in the thickeſt darkneſs of paganiſm, when, as the Scripture ſays, *God ſuffered all nations to walk in their own ways*, even then, it was always acknowledged, that as there was a reward propoſed to

(6) *Reaſon, law, judgment and puniſhment . . . are connected together.* Our excellent Dr. Sam. Clarke has placed theſe articles in the cleareſt light, and proved their connection in the moſt maſterly and concluſive manner. "Though eternal moral obligations are incumbent indeed on all rational creatures, antecedent to any reſpect of particular reward or puniſhment, yet they muſt certainly and neceſſarily be attended with *rewards* and *puniſhments*; becauſe the ſame reaſons, which prove God himſelf to be neceſſarily juſt and good . . prove alſo that he cannot but be *pleaſed with* and approve ſuch creatures as imitate and obey him . . and *diſpleaſed* with ſuch as act contrary . . and, conſequently, that he cannot but ſome way or other make a *ſuitable difference* in his dealings with them." &c.—*Demonſtrat. of Being and Attributes of God.*

to the juſt, and virtuous, ſo there were alſo puniſhments determined for the unjuſt and impious. I own, when the pagans philoſophized on theſe puniſhments, they almoſt all ſaid chimerical, and unreaſonable things, yet, allowing this, they were not far from this general idea, that there muſt neceſſarily be a puniſhment annexed to vice. (7) This

(7) *Prove your doctrine by affirming the conſent of all mankind.* Univerſal conſent has been diſputed as a *fact*, and denied as an *argument*: yet we have great authority for the truth of the fact, and ſtrong reaſons to retain the argument. We will collect both in this note from divines, hiſtorians, philoſophers and travellers of great judgment and approved fidelity.

"It is objected (ſays Mr. Saurin) that what is conſidered as a crime by one nation is regarded as a virtue by another, notions therefore of virtue and vice are arbitrary. But if one nation reſpects as a virtue what another deteſts as a vice, I conclude, that it is becauſe they both agree in this general propoſition, that virtue is preferable to vice, and juſtice to injuſtice. One nation maintains that a child's love to his father muſt incline him to ſuccour his father to the laſt extremities of his life, and carefully to guard, and if poſſible lengthen the life of a perſon ſo dear to him. Another nation maintains that a child's love to his father ſhould engage him to eat his father, when arrived at a certain age, that he may deliver him from the infirmities of old age, and the anguiſh of a ſlow death, and that he may give in his own bowels a refuge to him, who carried him in his. But both theſe nations agree, that children ſhould love their parents. Love to parents, then, is unanimouſly conſidered as a virtue. *If* then univerſal agreement be a concluſive argument, it concludes for our ſyſtem."—*Saur. Ser. ſur le travers de l' eſprit humain. tom.* iv.

If *univerſal conſent* be a concluſive argument, ſays Mr. Saurin.——I conceive what Mr. Locke ſays of the *univerſal conſent* of mankind concerning the being of God, may be applied to future puniſhments. His words are theſe: "I think that the *univerſal conſent* of mankind, as to the being of a God, amounts to thus much; That the

This may be further proved by the *principle of all religions*. There never was, nor can there ever be

the vaſtly greater majority of mankind have, in all ages of the world, actually believed a God; that the majority of the remaining part have not actually diſbelieved it; and conſequently thoſe, who have actually oppoſed the belief of a God, have truly been very few; ſo that comparing thoſe, that have actually diſbelieved, with thoſe, who have actually believed a God, their number is ſo inconſiderable, that in reſpect of this incomparably greater majority of thoſe who have owned the belief of a God, it may be ſaid to be the *univerſal conſent* of mankind."—*Eſſay, b*. i. *c*. 4. *ſ*. 8. *note*.

An approved hiſtorian affirms, "In every people we diſcover a reverence, and awe of the Divine Being; an homage paid to him, and an open profeſſion of an entire dependance upon him in all their undertakings and neceſſities, in all their adverſities and dangers. Incapable of themſelves to penetrate futurity, and to aſcertain events in their own favour, we find them intent upon conſulting the divinity by oracles, and by other methods of a like nature, and to merit his protection by prayers, vows, and offerings."——*Rollin's Anc. Hiſt. b*. x. *c*. 3.

A modern traveller ſays, "The ſavages of Canada think that the country of ſouls is very far weſtward, that they have great difficulties to ſurmount, and great dangers to run through before they arrive there. They ſpeak of a river they have to paſs, where many have been wrecked; of a dog, from which they find it hard to defend themſelves; of a place of torment, where they expiate their faults; of another where the ſouls are tormented of the priſoners of war that have been burnt."——*Charlevoix's Voyage to Canada, letter* 23.

I cannot help obſerving, that all ancient and modern accounts concerning pagan ignorance of God, future rewards and puniſhments, &c. do not in the leaſt diſprove Mr. Locke's aſſertion, "That we have *no innate ideas*," as a late reverend author, methinks, rather too haſtily concluded. Perhaps they prove thus much, That the evidence of theſe truths is ſo clear, that a moderate uſe of our faculties will perceive it. See an inſtance of this in *Crantz's Hiſt. of Greenland, vol*. i. *p*. 197.

Οταν ουν το μεν ειναι εν τοθειου ως

be any, which is not founded on this principle, that God is our ſovereign judge, who holds in his hands our life and death; this made a profane writer ſay, Fear made Gods; meaning that from this ſource all religions generally proceeded.

Finally, you may proceed to *revelation*, and obſerve, that revealed religion has carefully placed this truth in full evidence. You may eſtabliſh this by reciting ſome principal texts of Scripture, which expreſsly ſpeak of the damnation of ſinners. Such texts are not difficult to find. (8) The *truth* of the puniſhment being thus proved, go on to the *degree* of it, which is very important, and will make a deep impreſſion. You may ſay, 1ſt. That this puniſhment muſt not be in this life only, but after death; the reaſon is plain, it is a puniſhment which muſt *follow* the judgment, for the judgment cannot be till life is ended, as the courſe of life we purſue muſt be finiſhed, before the decree can be pronounced to acquit, or condemn us. It muſt not

ως επι το πλειςον καν μη θελωσι τοις πασι συμφωνηται επι τας αρχας των ολων παραγινομενοις. Quum igitur deum eſſe unum, plerique omnes ut plurimum vel inviti conſentiant, *ubi* ad univerſorum principia applicaverint.—*Athenag. Apol.*

(8) *Texts, that ſpeak of the damnation of ſinners, are not difficult to find.* The notion advanced by ſome, that the *Old* Teſtament ſpeaks of only *temporal* rewards and puniſhments, would make a conſiderable difference in our bodies of divinity, if it were well founded. Our divines, ancient and modern, teach the doctrine of future puniſhments, and confirm it by a multitude of paſſages in both Teſtaments, for which, we think, they have the beſt authority. However, when this doctrine is to be eſtabliſhed in a *ſermon*, it ſhould ſeem moſt eligible to quote undiſputed New-Teſtament texts; for as there can be no neceſſity for quoting many, it would be imprudent to omit thoſe, which prove moſt and quickeſt.

not then be imagined, that the puniſhment, of which we ſpeak, conſiſts in the afflictions of this life only. 2d. It muſt be a puniſhment, which involves both ſoul and body, for, as both have joined in the practice of vice, both muſt alſo partake of the puniſhment; whence it follows, that the puniſhment can neither be temporal death, which does not affect the ſoul, nor the inquietudes, and agitations of conſcience, which do not affect the body. 3d. It muſt be a real puniſhment, that is, ſomething which has truly the eſſence of pain, and actually relates to the juſtice of God, whence it follows that it cannot conſiſt (as ſome pretend) in the annihilation of body and ſoul; for divine juſtice demands an eternal pain, which glorifies it, and conſequently which does not deſtroy its ſubject, but continues its ſubſiſtence for a perpetual monument of God's hatred to ſin. 4th. It muſt be a puniſhment proportional in greatneſs, as well as in duration—to the greatneſs of the judge who ordains it, the tribunal which decrees it, and the almighty hand which executes it. Here a ſtrong and pathetical deſcription may be made of the greatneſs of the puniſhments of the damned. (9)

Having

(9) *Deſcribe pathetically the puniſhments of the damned.*—Some preachers, (ſays Saurin) under pretence that the doctrine of eternal puniſhments has thrown ſome weak people into doubts about the divine perfections, have thought it their duty to remove that ſtumbling-block, by preſuming that the idea, which Scripture gives of eternal puniſhments, is only intended to terrify ſinners; they think it allowable to ſuppoſe, that in the end God will relax the rigour of them: but if the deſign of God in denouncing the puniſhments of hell was only to terrify the impenitent, would it become us to oppoſe his wiſe deſigns, and with our profane hands pull down the dams, with which

he

Having thus eſtabliſhed the truth of our propoſition, and treated of the degrees of puniſhments, we may paſs on to the vain *ſubterfuges*, which ſinners uſe on the ſubject. 1ſt, It is a diſtreſſing ſubject, therefore they do not like to think about it. You may obſerve the folly of this conduct, for their condemnation is not the leſs certain for their forgetting it. They reſemble priſoners, already in irons, and doomed to puniſhment, who ſtifle the ſenſe of their miſery by plunging into debauchery. They reſemble the old world, who were *eating, drinking, marrying, and giving in marriage*, as the ſcripture ſays, and ſuddenly, when they leaſt of all thought of it, *the flood came and took them all away*. They cry *peace, peace*, while deſtruction advances a great pace towards them; and irrecoverably loſe the precious moments, which yet remain for their eſcape. 2dly, When worldly men cannot entirely avoid the thought of damnation, which

he meant to ſtop the current of our crimes? Would we penetrate into his counſels, and, after having (as it were) extorted his confidence, indiſcreetly publiſh his ſecrets?-- Let us not *be wiſe above what is written*, let us preach the goſpel as it has pleaſed God to commit it to us. He has not judged that the doctrine of eternal puniſhments would wound the holineſs of his attributes, don't let us think ſo then." *Ser. de l'enfer. tom.* ii.

"Where is the miniſter of the goſpel who has not a thouſand, and a thouſand times, diſplayed the charms of religion, and diſplayed them in vain? Some ſouls muſt be terrified, ſome ſinners muſt be *ſaved with fear, and pulled out of the fire*. Some hearts are ſenſible only to one religious object, that is hell, and, if there be any one way of preventing their being really precipitated into that frightful abyſs by and by, it is by precipitating them there in imagination now. *Knowing therefore the terror of the Lord, we perſuade men.*" *Sur les Compaſ.*

which is frequently the caſe, for God often thunders in their conſciences, as well as in the air, and theſe thunder claps frequently awake the moſt ſleepy; when this is the caſe, I ſay, they venture to take refuge in *falſe notions*. 1. They flee to the mercy of God. "God, ſay they, is indeed our judge: but he is a gracious judge, he has the compaſſions of a father," and ſo on. When a ſinner would flatter himſelf, he will not fail to magnify reigning grace, and to collect all the moſt tender, and ſoft paſſages of ſcripture on the ſubject. What a marvellous abuſe is this of mercy! To make it an argument againſt the juſt puniſhments their crimes have deſerved. True, God is merciful: but he is ſo only to repenting ſinners, and not to thoſe, who perſevere in their crimes. Mercy, on the contrary, arms itſelf to purſue the impenitent, for mercy is cruelly abuſed, nor will mercy allow the impunity of that ſinner, who perſiſts in ſin, and would make compaſſion itſelf an accomplice in his crimes. 2. The wicked ſeldom fail to abuſe the evangelical doctrine of the death of Chriſt. "*The blood of Jeſus Chriſt* (ſay they) *cleanſeth from all ſin.*" But this is to make Jeſus Chriſt the miniſter of ſin, and to entertain the moſt horrible of all notions, that he came into the world to leave men in an abyſs of corruption, and to make himſelf a church, a myſtical body compoſed of infidels, and libertines. Harſh as this may appear, it muſt be ſo, if there were any room for the illuſion of theſe miſerable people, who, to evade the neceſſity of repentance, oppoſe the unapplied blood of Chriſt againſt the fear of damnation. (1)

3. The

(1) *Impenitent ſinners take refuge in falſe notions.* As all our miniſters allow, that the doctrines of grace may be miſ- underſtood

3. The greateſt part of theſe people, when they ſee the ſword of divine juſtice, accuſtom themſelves to hide in a *multitude* like themſelves, and to oppoſe their numbers againſt the natural fear of puniſhment. "If God (ſay they) were as rigorous as you repreſent him, Paradiſe would be a deſert, and all men would be damned, for how few keep his commandments! how few forſake ſin by ſuch a repentance as you require of us!" But Jeſus Chriſt has already anſwered this vain objection, *many are called*, ſaid he, but *few choſen.* Iſaiah and St. Paul have anſwered it, *though the number of the children of Iſrael be as the ſand of the ſea, a remnant* only *ſhall be ſaved.* How great ſoever the number of thoſe, who periſh, may be, their perdition will be never the leſs. The death of them, who were ingulphed in the deluge, was not the leſs painful for being general; nor was the deſtruction of the five cities by fire from heaven the leſs terrible to the unhappy ſufferers, becauſe Lot and his family only were ſaved. (2)

4. One

underſtood and abuſed by libertines, what becomes of that argument againſt chriſtianity, which is derived from the looſe lives of ſome of its profeſſors? Every doctrine has been abuſed, becauſe every doctrine has been miſunderſtood by ſomebody. Chriſtianity in this point is analogous to Judaiſm, natural religion, the bleſſings of providence, and the whole created univerſe. Obſerve how ſome heathens abuſed the doctrine of the immortality of the ſoul.

"A malis mors abducit, non a bonis, verum ſi quærimus. Et quidem hoc a Cyrenaico Hegeſia ſic copioſe diſputatur, ut is a rege Ptolemæo prohibitus eſſe dicatur illa in ſcholiis dicere; quod multi his auditis mortem ſibi ipſi conſciſſerent. Callimachi quidem epigramma in Cleombrotum eſt, quem ait, cum ei nihil accidiſſet adverſi, e muro ſe in mare abjeciſſe lecto Platonis libro." *Ciceron. Tuſc. Diſp.*

(2) *Deluded people try to hide*

4. One of the moſt common evaſions, which the wicked uſe to elude their converſion, is to conſider damnation as a very diſtant thing, and to oppoſe to the idea the advantages, and ſweetneſſes, which they find in ſinful preſent objects. "Let us enjoy (ſay they) the time preſent, and not trouble ourſelves about futurity." I grant, when *God is for us*, this maxim of not troubling ourſelves about futurity is good, and neceſſary to preſerve a tranquillity in the mind: but it is only good becauſe it is wiſe, and it is only wiſe becauſe we therein commit the care of futurity to the providence of an all-merciful, and almighty Father, who watches over believers, and will ſuffer no evil to befal them. But there is no greater folly than to be careleſs about futurity when *God is againſt us.* With the help of this negligence, our puniſhments increaſe in proportion to our ſins. *After thy hardneſs, and impenitent heart,* (ſays the apoſtle) *thou treaſureſt up unto thyſelf wrath againſt the day of wrath, and revelation of the righteous judgment of God.* (3) Sinners, you would have been a thouſand times

hide themſelves in the multitude. I know of no writer, who goes deeper into this illuſion than the celebrated Voltaire. Againſt all poſitive proofs brought by divines for Chriſtianity, he conſtantly oppoſes the multitudes, that live without it, the number and antiquity of the Chineſe, the Japaneſe, the Mexicans, and ſo on. This is the *fort* of writers of this ſort, and a beggarly one it is!

(3) *Day of the revelation of the righteous judgment of God.* The following plan for diſcuſſing this doctrine in the *propoſitional* way, appears to me beautifully juſt and clear. "Eccl. xi. 9. *Rejoice, O young man! in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the ſight of thine eyes: but know thou, that for all theſe things God will bring thee into judgment.*

times leſs miſerable, if God had ſhortened your days, if he had done you the favour (if I may ſpeak ſo) of putting you to death in your cradle; had he ſubjected you to the pain of natural death, he would at leaſt have ſaved you from the accumulated torments, which the commiſſion of ſo many actual ſins have deſerved; and the longer you live the more terrible will the judgments of divine juſtice be; for as your days increaſe, the number

ment. Propoſition 1. There *is a judgment* to come. Prop. 2. *Thou* ſhalt be *brought* to judgment. Prop. 3. *God* will bring thee to judgment. Prop. 4. God will bring thee to judgment *for theſe things*, the ways of thy heart, &c. Prop. 5. God will bring thee to judgment for *all* theſe things. Prop. 6. All this is *certain* and evident; for it is not think or believe: but *know* thou."

This ſermon was preached at the Abby Church in Weſtminſter, before the houſe of Peers, Oct. 10th, 1666, on a day of faſting and humiliation, on account of the late fire of London, by Seth Ward, Lord biſhop of Exeter; and, although I praiſe the *form* of diſcuſſion, as an example of of the clear, yet far be it from me to applaud the *ſpirit*, in which the application runs. It goes exactly *more epiſcopali*, or, ſhall I rather ſay, *more Neronio?* What a cruel heart muſt a man have, who could coolly apply ſuch a calamitous event as the fire of London, and ſuch an awful ſubject as fiery future judgment, to purpoſes of *perſecution!* Alas! Alas! Had not ſome non-conformiſts, who were burnt out, ſuffered enough by fire without the addition of impriſonment for conſcience-ſake! Was the fire of London, indeed, intended to eſtabliſh the hierarchy! And was perſecuting men for conſcience-ſake the *beſt* uſe, that a Britiſh houſe of Peers could make of that national calamity, the burning of half their metropolis! Let us hear this inhuman diſciple of the moſt compaſſionate of maſters.

"God hath upheld our *religion* and government . . and hath given us this *ſeaſonable* opportunity . . to attend the publique ſervice. It is difficult to reſtore our city, and defend our country, to reſtore the houſes of God, and

number of your ſins increaſe too. (4) Beſides all this, who told you that your damnation was at the diſtance

and publique buildings, to re-edify ten thouſand private habitations, to ſuſtein the poor and needy, to preſerve the rights and properties of men, to find ſuch a temper of juſtice and equity, that there be no decay, no juſt *complaining in our ſtreets*, to uphold the traffic of the nation, and to keep it in order and ſecurity, free from private robberies and publick inſurrections, and therefore, *in order to all thoſe ends.*" . . . . Now, reader, what do you think his Lordſhip ought to ſay next? He has laid down, you allow, a great number of deſirable *ends:* what *means* ought he to propoſe to his noble auditors for the obtaining of them? I proteſt, no good chriſtian would gueſs what follows. Hear his Lordſhip's own words. "*In order to all thoſe ends*, to uphold *our religion* in the zealous and effectual exerciſe, in the ſincerity and UNIFORMITY thereof, to preſerve it from encroachments, and undermining TOLERATIONS, ruinous to religion, deſtructive to the government of the nation." Thanks be to God! time has proved this a lying prophet. Epiſcopal *uniformity* has been diſpenſed with, *toleration* has been granted, and yet neither is religion ruined, nor government deſtroyed.

If, young ſtudent, you have a mind to amuſe yourſelf, by examining the paw of this dead lion, you may caſt his doctrine into propoſitional form—as—the act of parliament, that forbids a non-conformiſt miniſter to come within five miles of a corporation town, will uphold national traffic—will preſerve the rights and properties of men—will reſtore publick buildings—will re-build ten thouſand private houſes—will prevent all juſt complaining in OUR STREETS. Nothing, you ſee, can be clearer. They can never complain in the ſtreets, who muſt not come within five miles of the town!

(4) *Had ye died in your cradle, ye would have been ſaved from accumulated torments.* Various opinions concerning the future ſtate of infants have been adopted. Some think, all dying in infancy are *annihilated*; for, ſay they, infants, being incapable of moral good and evil, are not proper objects of reward or puniſhment. Others ſay, infants are moſt of them *damned* for Adam's ſin. Some think,

diſtance you imagine? The Lord once ſaid to Cain, *If thou doſt evil, ſin lieth at the door.* This every ſinner ought to apply to himſelf, his crimes are at the door. Death follows ſin, ſtep by ſtep, wherever it goes, and who can aſſure you of twenty-four hours life? "Converſion (you ſay) is proper for old men; but it is not proper for young people: let us paſs our juvenile years without perplexing ourſelves about theſe ſcrupulous reflections, they will come in their ſeaſon." No, they will never come; for the inſult you offer to the mercy of God, who calls you, by proudly putting him off

think, they ſhare a fate ſimilar to that of adults, a *part* are ſaved, and a *part* periſh. Others affirm *all are ſaved*, becauſe all are immortal, and all are innocent. Others, perplexed with theſe divers ſentiments, think beſt to leave the ſubject untouched. Cold comfort to parents, who bury their families in infancy! The moſt probable opinion ſeems to be, that they are *all* ſaved through the merit of the mediator, with an everlaſting ſalvation. This has nothing in it contrary to the perfections of God, or to any declarations of the holy ſcriptures; and it is highly agreeable to all thoſe paſſages, which affirm, *where ſin hath abounded, grace hath much more abounded.* On theſe principles, the death of Chriſt ſaves more than the fall of Adam loſt.

Great objections have been made againſt revelation on account of its commanding the Iſraelites, at certain times, to ſlay the *infants* and *ſucklings* of devoted cities: but theſe objections are founded on an unfair parallel between the government of God and juſt civil governments among men. There are *three differences* between them, and an attention to theſe ſolves the difficulty. 1. Magiſtrates are guardians of life: but not *authors* of it, as God is. 2. Magiſtrates cannot *indemnify* an infant for the loſs of its natural life: God can. 3. Magiſtrates cannot *foreſee* whether the infant would be a bleſſing or a curſe to ſociety: God can. We cannot uſe too much caution in compariſons of this kind.

off till a *more convenient ſeaſon*, will provoke him to withdraw when that ſeaſon comes. You would fix God your time, you would act like ſovereigns to him, you would have him go, when you ſay go, and come, when you ſay come: but you are not maſters. Do you think to deceive, and act fraudulently with him? Why, were it only for your hypocriſy, you would render yourſelf eternally unworthy of converſion.

5. The wicked have moreover uſed themſelves to another illuſion, that is, to *extenuate* their ſins, and to hide the enormity and number of them. "We are not (ſay they) ſo criminal as is imagined; it is the cuſtom of preachers to exaggerate every thing, and to over-act all. We love pleaſure, it is true, we labour to acquire riches, we have pride and ambition, we would cut a good figure in the world, and what can be more natural than all this? And where are the ſaints, who are not affected with the ſame paſſions?" Fooliſh ſouls! I ſincerely pity you! I own, were ye to give an account of your actions to me, or, if you pleaſe, to the moſt ſevere, and diſcerning of all men, yea, were ye to give an account of your lives to an angel, or to all the angels of heaven together, perhaps you might palliate your crimes, no doubt you would have art, and addreſs enough to conceal, at leaſt one half of your ſins, and to diminiſh conſiderably the enormity of the other half: but neither men, nor angels are to enquire into your lives; you muſt appear before the tribunal of an all-ſeeing God, before whom there is no vail ſo thick, which he does not penetrate, and in compariſon of whom *the heavens are unclean*, and the angels unwiſe. *Whither will ye go from his ſpirit, or whither will ye flee from his preſence?*

preſence? If you aſcend up into heaven he is there, if you make your bed in hell he is there, if you take the wings of the morning, and dwell in the uttermoſt parts of the ſea, even there ſhall his hand lead you, and his right hand hold you. If you ſay, Surely the darkneſs ſhall cover me, be aſſured, *the night ſhall be light about you*, know *that the darkneſs hideth not from him, but the night ſhineth as the day, the darkneſs and the light are both alike to him.* It is any eaſy thing to flatter one's ſelf, and to declare one's ſelf righteous, by comparing one's ſelf with thieves, and high-way robbers: but when a man compares himſelf with the unſpotted purity of God, when God's immortal hand applies the rule of his law to the heart, the holieſt muſt become nothing, and ſay to him, *Unto thee, O Lord, belongeth righteouſneſs, but unto me ſhame, and confuſion of face. If thou, Lord, ſhouldſt mark iniquity, O Lord who can ſtand?* My righteouſneſs before thee is as filthy rags. Now if this be the language of a holy man,—*if the righteous ſcarcely are ſaved, where ſhall the ungodly, and ſinner appear?* (5)

But

(5) *The wicked extenuate their ſins.* There is a fine paſſage to this purpoſe in the thirty-ſixth pſalm. *The tranſgreſſion of the wicked ſaith within my heart, that there is no fear of God before his eyes; for he flattereth himſelf in his own eyes until his iniquity be found to be hateful.* Abundance of literal criticiſm has been made on this verſe, a great many difficulties ſtarted, and all learnedly run down, one ſide rejecting what another applauded. It ſhould ſeem, there is an art of grinding and pulverizing the letters of the Hebrew alphabet, practiſed with infinite labour, and tending to nobody's edification. This verſe has given ample ſcope to expoſitors of this ſort; and, after all, it gives no tolerable ſenſe without admitting that rule of expoſition, which goes on the *idiom* of a language, and gives rather

But, to ſpeak plainly, all theſe are only vain pretences, the falſhood of which even the wicked acknowledge; the only reaſon why they avoid converſion is that ardent love, that obſtinate attachment, which they have to vice. This is the true cauſe, and all the reſt are only, if they would ſpeak honeſtly, all the reſt are only vain pretences. The avaritious is not ignorant that an intenſe, furious love to the world is odious to God, and men. The ambitious knows the goſpel of Jeſus Chriſt calls us to far more noble dignities than any the world can offer, he knows that his ambition is incompatible with that chriſtian moderation, which religion ordains. The voluptuous is not ignorant that his debaucheries and exceſſes are directly contrary to the profeſſion of the goſpel. In general, all ſinners know very well that they do wrong, and they know alſo that by ſuch means they draw down upon themſelves the wrath, and curſe of God. Yet, however clear their knowledge of theſe awful truths may be, when the idea of riches preſents itſelf to the covetous, when that of honours tempts the ambitious, when that of pleaſure ſtares at the debauchee, ſo powerfully are their paſſions touched by theſe objects, that they are inſenſible

ther the ſenſe of the whole than of each component part. "I have made my own obſervations on that wicked man, Saul, and I have imagined, he is an atheiſt. I obſerve, although he commits many crimes, for which, did he fear God, he would always bluſh, yet he never bluſhes till his iniquities appear hateful in the eyes of his fellow creatures. He even affects to be a good man, and wears the maſk till it cements with his face, accounting himſelf as good as any other man, till ſomebody detects his vices, and expoſes him to ſhame; and this is the common condition of almoſt all bad men." This ſeems not an improbable ſenſe of the paſſage.

ſible to every thing elſe, all their reaſon evaporates, and vaniſhes before theſe dear objects, the mind is for one thing, the heart for another, and in this combat between judgment and affection, the heart always obtains the conqueſt. Now, I aſk, is not this love to ſin the greateſt folly in the world? when on the one hand it renders us incapable of enjoying ourſelves, and diſhonours us in our own eyes, depriving us of one of the moſt ſweet, and valuable of all our bleſſings, which is a juſt eſteem of ourſelves, the joy of being able to approve our own conduct: and on the other hand deſtroys us, for it draws upon us the condemnation of God, and conducts us a great pace towards thoſe eternal torments, which he has prepared for the wicked. (6)

Paſſing

(6) *Sin diſhonours us in our own eyes.* Perhaps one cauſe of much unprofitable preaching is an indiſtinct notion of the dignity of human nature. Conſider man *phyſically*, and too great things cannot be ſaid of his dignity, *he is fearfully and wonderfully made.* But view him *morally*, and he is *fearfully and wonderfully vile.* It is eaſy to ſee how dangerous a miſtake is here; for the remedies we apply will always be ſuited to the ideas we form of the maladies we would remove. Hence on the one hand light and gentle reproofs of the moſt enormous crimes, and hence on the other, thoſe weighty and powerful diſcourſes, which are ſo much admired, becauſe ſo much felt. Mr. Claude's *ſeven* obſervations might be all exemplified from the greateſt preachers amongſt his own countrymen: but I will mention only a few.

Our author's laſt obſervation, that depravity of *heart*, and not defect of underſtanding, emboldens numbers in ſin, is the ground of the following ſermon.

Bp. Maſſillon on John vii. 27. compoſes his exordium of this thought, that the greateſt part of thoſe, who ſay they are infidels, are *not* ſo. He obſerves, "that, if the *fool ſays there is no God*, it is *in his heart* he ſays ſo; that is, it is the language of *deſire*, he wiſhes there was none." He adds,

Paſſing on to the ſecond propoſition, (that the practice of good works, and an holy and religious life

adds, " to be a debauchee and admit a hell is to be a novice in debauchery, the libertine muſt therefore, to keep himſelf in countenance, affect to deny it." He concludes with this fine remark, " Religion would have no enemies, if itſelf were not an enemy to vice." *Pour le mardi de la iv. ſem. Car.* iv.

Mr. Claude's 2d obſ. that ſinners on certain occaſions *magnify mercy*, is the maxim on which, I preſume, Maſſillon compoſed the ſermon entitled *Vain confidence*. The text is Luke xxiv. 21. He obſerves " that expecting to be crowned without warring a good warfare is an error the moſt univerſal, and the moſt eſtabliſhed among profeſſing chriſtians, though it has no authority from Jeſus Chriſt;" and, alluding to his text, adds, " when the Lord appears a ſecond time upon earth, he will find many infidel-diſciples, who will ſay to him, *we truſted*." *Lundi de paſques. Car.* iii.

Mr. C's 5th remark, on conſidering puniſhment as a *diſtant* thing, is the ground of Saurin's ſermon on Eccl. viii. 11, 12. " I am ſtruck with horror (ſays he) when I conſider this diſpoſition in its true point of light; it ſeems to me as if it were impoſſible, except to monſters, who have eradicated not only every ſeed of piety and religion from their hearts, but even every degree of reaſon, and humanity.——But let us rend the vails, with which we uſually conceal ourſelves from ourſelves, let us dive into theſe hearts *deceitful above all things, and deſperately wicked*, and we ſhall find that this diſpoſition, which, at firſt ſight, makes us ſhudder with horror, is one of thoſe with which we are moſt familiar. Were we convinced that God had the formidable deſign of plunging us into the depths of hell on the firſt act of rebellion, who is he, who is he, who would have the madneſs to be a rebel? Why then are we rebels? The wiſe man tells us, *becauſe ſentence againſt an evil work is not executed ſpeedily*." *Sur le delai que Dieu accorde aux pecheurs. tom.* vii.

That moſt admired piece of modern eloquence, Maſſillon's ſermon on the death of the ſinner, and the death of the righteous, ſaid by ſome good judges to be the fineſt piece of eloquence that the latter ages have produced, is an aſſemblage of *all* the abovementioned

life is the principal end, which the goſpel propoſes, and the principal character of a true chriſtian) you muſt firſt eſtabliſh it by ſolid ſcripture proofs: As—*The grace of God that bringeth ſalvation hath appeared to all men, teaching us that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world.* Tit. ii. 11, 12.—*This is a faithful ſaying, and theſe things I will that thou*

mentioned obſervations, repreſented under the moſt affecting images. The following paſſage has been exceedingly admired. "Alors le pécheur mourant, ne trouvant plus dans le ſouvenir du paſſé que des regrets, qui l'accablent; dans tout ce qui ſe paſſe à ſes yeux, que des images qui l'affligent; dans la penſée de l'avenir, que des horreurs qui l'épouvantent: ne ſachant plus á qui avoir recours: ni aux créatures, qui lui échappent: ni au monde, qui ſ'évanouit; ni aux hommes, que ne ſauroient le délivrer de la mort; ni au Dieu juſte, qu'il regarde comme un ennemi déclaré, dont il ne doit plus attendre d'indulgence: il ſe roule dans ſes propres horreurs; il ſe tourmente, il ſ'agite pour fuir la mort qui le ſaiſit, ou du moins pour ſe fuir lui-même: y ſort de ſes yeux mourans, je ne ſai quoi de ſombre, et de farouche, qui exprime les fureurs de ſon ame: il pouſſe du fond de ſa triſteſſe des paroles entrecoupées de ſanglots, qu'on n'entend qu'a demi; et qu'on ne ſait ſi c'eſt le deſeſpoir ou le repentir qui les a formées: il jette ſur un Dieu crucifié des regards affreux, et qui laiſſent douter ſi c'eſt la crainte ou l'eſperance, la haine ou l'amour qu'ils expriment: il entre dans des ſaiſiſſemens oú l'on ignore ſi c'eſt le corps qui ſe diſſout, ou l'ame qui ſent l'approche de ſon juge, il ſoupire profondement; et l'on ne ſait ſi c'eſt le ſouvenir de ſes crimes qui lui arrache ces ſoupirs, ou le deſeſpoir de quitter la vie. Enfin au milieu de ces triſtes efforts, ſes yeux ſe fixent, ſes traits changent, ſon viſage ſe défigure, ſa bouche livide ſ'entrouvre d'elle-même; tout ſon corps frémit; et par ce dernier effort, ſon ame infortunée ſ'arrache comme á regret de ce corps de boue, tombe entre les mains de Dieu, et ſe trouve ſeule aux pieds du tribunal redoutable. *Avent* p. 61. 62. *a Paris*, 1762.

See p. 350 of this vol.

thou affirm conſtantly, That they, which have believed in God, might be careful to maintain good works. Tit. iii. —The ſame apoſtle elſewhere, diſtinguiſhing true from falſe profeſſors, ſays, *For many walk of whom I have told you often, and now tell you even weeping, That they are the enemies of the croſs of Chriſt, whoſe end is deſtruction, whoſe God is their belly, and who glory in their ſhame, who mind earthly things: but our converſation is in heaven, from whence alſo we look for the Saviour, the Lord Jeſus.* Phil. iii.—*We are his workmanſhip,* ſays the ſame apoſtle, *created in Chriſt Jeſus unto good works, which God hath before ordained that we ſhould walk in them.* The whole ſixth of Romans is written to ſhew that the true end of the doctrine of grace is to ſanctify men. *What ſhall we ſay then? Shall we continue in ſin, that grace may abound? God forbid! How ſhall we, that are dead to ſin, live any longer therein. Know ye not, that ſo many of us as were baptized into Jeſus Chriſt were baptized into his death? Therefore we are buried with him by baptiſm into death, that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life.* &c. (7) Again, in

(7) *We are buried with him by baptiſm into death.* Almoſt all commentators allow, that this paſſage is deſcriptive of the mode and end of primitive baptiſm. The mode was that of immerſion, and the end or deſign of immerſing the diſciple of Chriſt was to repreſent his faith in a redeemer, who died, was buried, and roſe again, and his own profeſſing to die to ſin, and to riſe into newneſs of life. " Chriſtum ſepultum per baptiſmum repræſentamus. Oſtendit non verba tantum baptiſmi, ſed et ipſam ejus *formam,* hoc innuere. Nam immerſio totius corporis *in flumen,* ita ut non conſpiceretur amplius, imaginem gerebat ſepulturæ quæ datur mortuis. Confer. Cor. xi. 12. Alludit ad illum ritum *immergendi,* ubi corpus quaſi ſepeliebatur,

in his epiſtle to the Galatians, having ſtrongly defended that goſpel liberty, which Jeſus Chriſt has acquired by his blood for us, he prevents an abuſe, which might be made of it, by adding, *Brethren, ye have been called to liberty, only uſe not liberty for an occaſion to the fleſh—Walk in the ſpirit, and ye ſhall not fulfil the luſt of the fleſh—for the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh, and theſe are contrary the one to the other—Now the works of the fleſh are theſe, adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies, envyings, murders, drunkenneſs, revellings and ſuch like, of the which I tell you before, as I have alſo told you in time paſt, that they, which do ſuch things, ſhall not inherit the kingdom of God. But the fruit of the ſpirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith,*

ebatur, et mox rurſus extrahebatur tanquam e ſepulchro."—*Poli Synopſ. in loc.*

Now, to a man, who allows that baptiſm was originally adminiſtered to *adults* by *immerſion*, the modern baptiſts only propoſe one modeſt queſtion. If the founders of the chriſtian church adminiſtered baptiſm ſo, and if no authenticated religious legiſlators have ariſen ſince, by what authority is it now adminiſtered to *infants* by *ſprinkling*, ſeeing ſuch an adminiſtration changes both ſubject and mode? *The baptiſm of John, whence was it? From heaven or of men?* Matt. xxi. 25. All, who pretend to defend that innovation, infant-ſprinkling, do but trifle, except they go to the true ground of the debate, and either prove—that infant ſprinkling is ſomewhere *appointed* by Chriſt our legiſlator—or that the authority of Chriſt is *not neceſſary* to the eſtabliſhment of a poſitive inſtitute—or that ſome perſon has ſince appeared *veſted* with ſuch authority as Chriſt himſelf exerciſed. Circumſion, Abraham's covenant, Greek particles, and a thouſand more ſuch topicks, no more regard the ſubject than the firſt verſe of the firſt book of Chronicles, *Adam, Sheth, Enoſh.*

faith, meekneſs, temperance, againſt ſuch there is no law. And they that are Chriſt's have crucified the fleſh, with the affections and luſts. (8) We muſt here

(8) *Chriſtians have crucified the fleſh.* S. Paul lays down in this period a beautiful model of the manner of diſcuſſing difficult and abſtruſe queſtions in theology. Every queſtion is ſubject to two ſciences, philoſophy and theology. Philoſophy explains it; theology improves it. If philoſophy cannot comprehend the mode, and yet allows the fact, theology does not alter the ſtate of the caſe: but, taking the fact allowed, and leaving conjectures and debates concerning the reaſons of it, applies itſelf to an improvement of the whole caſe to moral purpoſes. This is building on ſure ground.

The caſe before us is of this kind. The ſenſes of my body rebel againſt the deliberate reaſonings of my mind, or, as the apoſtle words it, *the fleſh luſteth againſt the ſpirit.* How is it conſiſtent with the wiſdom and goodneſs of my creator to put my reaſon to ſuch a ſevere and conſtant trial? This is a difficult queſtion. Let us ſee how the apoſtle handles it.

1. Obſerve, the queſtion is not the invention of modern philoſophers. They often boaſt more than they ought of ſuperior ſagacity. Their predeceſſors, pagan philoſophers knew this objection; it was agitated in the apoſtle's days. He himſelf knew it.

2. S. Paul allows the fact. *The fleſh luſteth againſt the ſpirit, ſo that ye cannot do the things that ye would.*

3. He expoſes the diſmal conſequences of yielding to the current. In this world ignorance produces *idolatry*, avarice *witchcraft*, pride *variance*; and in a future ſtate perſons under the power of their paſſions will be excluded from *the kingdom of God.*

4. He oppoſes againſt this ſad condition religion, that ſpiritual religion chriſtianity, including *love, joy, peace,* and ſo on; a religion that gives energy to the dictates of right reaſon, and teaches it how to obtain an empire over the ſenſes.

5. He obſerves, that, difficult as it might appear to realize this ſyſtem, facts proved, ſome had realized it, *they that are Chriſt's have crucified the fleſh.*

6. He propoſes them as an example to others; *This I ſay then, Walk in the ſpirit, and ye ſhall not fulfil the luſt of the fleſh.*

This

here repeat almoſt all the whole New Teſtament, if we would particularly mention all the paſſages, which oblige us to good works, for the whole book enforces obedience. It is ſufficient to ſpeak of our Lord's divine and admirable words, *Let your light ſo ſhine before men, that, ſeeing your good works, they may glorify your Father, which is in heaven.* Indeed, by a general view of the end, for which Jeſus Chriſt came into the world, you will ſee he came to *deſtroy the works of the devil.* The works of the devil are principally two, ſin, and puniſhment. Let us not imagine, that Jeſus Chriſt came into the world to take away puniſhment only, and to leave ſin triumphant; he came to deſtroy both. I will even venture to ſay, he came to deſtroy ſin rather than ſorrow. Suffering concerns only the creature: but ſin concerns the creator as well as the creature; it diſhonours the one, and diſtreſſes the other. Puniſhment indeed makes man miſerable: but at the ſame time it glorifies divine juſtice: but ſin is equally contrary to the glory of God and the dignity of man. The principal end of Chriſt's coming upon earth was to deſtroy ſin. Is it likely, think ye, that Jeſus Chriſt would have quitted his manſion of glory, and deſcended to this earth to acquire an impunity for criminals, leaving them immerſed in ſenſuality and ſin? Is it likely, that he can hold communion with people in rebellion, and

This is a beautiful model of the apoſtle's method, and nothing can be objected againſt it. It did not lie on him, as an apoſtle of Chriſt, to *explain* the difficulty, that he left to philoſophers: it only became him to improve an allowed fact to a pious purpoſe. This mode of preaching would ſhut many a brangle out of the church.

and profaneneſs? Is it poſſible for him, the *holy* Jeſus, to join his ſpirit to our fleſh, his purity to our profanity, his holineſs to our iniquities? This would be ſaying he came to unite things, which cannot unite, and which are naturally and neceſſarily incompatible. One of the moſt imbittered enemies of our religion reproached the primitive chriſtians, that their Jeſus came into the world to make the moſt horrible and dreadful ſocieties, for (ſaid he) he calls ſinners, and not the righteous, ſo that the body he came to aſſemble is a body of profligates, ſeparated from good people, amongſt whom they were heretofore mixed; he has rejected all the good, and collected all the bad in the world. Falſe and cruel accuſation! Origen, in the name of the whole church, ſolidly refuted it. "True, ſays he, our Jeſus *came to call ſinners:* but it was *to repentance*; he aſſembles the wicked: but it is to convert them into new men, or rather to change them into angels. We come to him covetous, he makes us liberal; unjuſt and extortioners, and he makes us equitable; laſcivious, and he makes us chaſte; violent and paſſionate, and he makes us meek; impious and profane, and he makes us religious." This is the true effect of communion with Jeſus Chriſt, it transforms us into his image, and this transformation is ſo eſſential, that if it does not appear in a man, we are obliged to conclude, he is not in communion with this great Saviour. But beſides that holineſs, love, and equity are inſeparable from communion with Jeſus Chriſt conſidered in himſelf, I add, they are alſo from communion with our heavenly Father, to which communion with Jeſus Chriſt leads us. As he came into the world in the quality of a mediator,

tor, he called men to himſelf only to unite them to God; for which reaſon he ſaid, *I am the way, the truth, and the life*; *no man cometh to the Father but by me:* and elſewhere, *Neither pray I for theſe alone, but for them alſo, which ſhall believe on me through their word, that they all may be one, as thou Father art in me, and I in thee, that they alſo may be one in us.* But how is it poſſible that God ſhould hold communion with people, who live in ſin? *Thou art not a God* (ſays the prophet) *that haſt pleaſure in wickedneſs, neither ſhall evil dwell with thee. The fooliſh ſhall not ſtand in thy ſight, thou hateſt all workers of iniquity.* It is evident then that the religion of Jeſus Chriſt, which brings us into communion with God, brings us alſo at the ſame time into true holineſs, without which communion with God is not attainable. It is inconceivable, that, while we remain immerſed in ſenſuality, and ſin, we can be the temples of the Holy Ghoſt, as the ſcripture ſays true believers are. Can the Holy Ghoſt dwell in a man without producing effects of his power and grace? Can he dwell idly in a man? Can he poſſeſs his heart and affections, and yet leave his affections enſlaved to ſin? It is with the holy Spirit as with fire, which cannot be any where without heat; or, if you pleaſe, as the ſun, which cannot be above the horizon without giving light; *That which is born of the fleſh is fleſh*, ſays our Saviour, *and that which is born of the ſpirit is ſpirit.* With the ſame view the apoſtle tells the Romans, *They, that are after the fleſh, do mind the things of the fleſh, but they, that are after the ſpirit, the things of the ſpirit.* It is then impoſſible to be a true chriſtian, or to have communion with Jeſus Chriſt, unleſs we partake of his ſpirit; *If any man have*

not the ſpirit of Chriſt, ſays S. Paul, *he is none of his. Becauſe ye are ſons*, he ſays elſewhere, *God hath ſent forth the ſpirit of his ſon into your hearts, crying Abba, Father.* From all which it clearly follows, that an unſanctified man has not the ſpirit of Chriſt, is not in communion with him, does not belong to his myſtical body, is not a true believer, in a word, is not a real chriſtian. Holineſs is an inſeparable companion, and a neceſſary effect of the goſpel, and it is alſo an infallible character or mark of a ſound convert. (9)

But,

(9) *Holineſs is the mark of a ſound convert.* A mark is a token by which any thing is known; a mark of converſion is ſuch a character as diſtinguiſhes a true convert from a hypocrite. Pious perſons are naturally deſirous of aſcertaining the truth and genuineneſs of their piety, and divines lay down many ſigns, tokens, or marks, by which they may be aſſiſted in their enquiry. The unhappineſs is, each of theſe marks may be counterfeited, ſo that there is uſually as much difficulty in aſcertaining the goodneſs of the *mark* as in making out the truth of that faith, which is to be proved by it. We will take the liberty to make a few obſervations on this ſubject.

1. Some lay down *ſpurious* marks. Thus one. "The beſt men cannot be ſure of themſelves until they have been proved. . . But to ſee a good man, with Job, holding a dreadful diſeaſe no evil in compariſon of *letting go his integrity*, is a noble trial and inſtance of juſtifying faith." This ſermon is "*Againſt the dangerous and ſinful practice of inoculation.*" The text is Job xi. 7. and according to our preacher's reaſoning, to be inoculated is to *let go integrity*, and conſequently to die of the ſmall-pox in a natural way, through a dread of offending God by being inoculated, is a mark of juſtifying faith.—*Maſſey's ſer. at S. Andrew's, Holbourne, July*, 1722.

2. Some lay down *arbitrary* marks of their own deviſing, *un*ſcriptural if not *anti*ſcriptural. The Athanaſian creed affirms, *Except every one do keep the catholic faith whole and undefiled, without doubt he ſhall periſh ever-*

But, if holineſs be a neceſſary conſequence of the goſpel, it is no leſs true that the goſpel is an inexhauſtible ſource of motives to holineſs. I paſs over its precepts, and rules of conduct, which give us an idea of holineſs in a manner ſo lively, ſo beautiful, and ſo full of charms, that it alone is a powerful motive to obedience. Nor will I ſtop to obſerve, that the nature of vice is repreſented in the goſpel ſo fully, and the horror of it ſo well deſcribed, that we muſt needs hold it in abhorrence. It ſhall be ſufficient now to remark to you, and (if may venture to ſay ſo) to make you feel by your own experience, that nothing can be conceived more powerful than the reaſons, by which the chriſtian religion enforces the neceſſary practice of good works. All its myſteries point at

everlaſtingly. Where has Jeſus Chriſt ſaid ſo?

3. Some lay down *general* marks, as—that chriſtians believe *the truth*—love the people of *God*—deſire to do *good*, and ſo on. The queſtion in all theſe returns, who are the people of *God?* What is *the truth?* &c.

4. Some lay down *precarious* marks, as—that good men love *prayer*—rejoice in religious *ordinances*—pity and relieve the *poor*—and ſo on. All theſe may be found in a believer at one time, and thro' the infirmity of his nature may be abſent at another. Should he always judge of his ſtate therefore by a preſent frame, he might, as a good divine uſed to ſay, look for the time on a ſun dial when the ſun did not ſhine.

Mr. Claude, along with all our beſt divines, takes the good man altogether, if I may ſpeak ſo, and forms a judgment of his ſtate by *the general habitual courſe of his life.* In like manner we ſay of one man, he enjoys a good ſtate of health, of another, he is very rich, of a third, he is a very chearful companion; yet the firſt has been now and then ſick, the ſecond has ſometimes wanted money, and the third has had days of gloom and ſhade. Holineſs then is the general character of a good man.

at this. All the moſt grand, and moſt marvellous things it teacheth, regard this. All its doctrines are ſo many bonds, bonds the ſtrongeſt, to bind our hearts to the obedience of faith, or, to uſe the language of S. Paul, they are ſo many *weapons of war, mighty through God, to caſt down imaginations and every high thing, and to bring into captivity every thought to the obedience of Chriſt.* (1)

The

(1) *The doctrines of the goſpel caſt down imaginations,* or reaſonings. This ſubject is diſcuſſed in a moſt maſterly manner by the great Saurin in three ſermons on Eccleſ. vii. 29.

The firſt ſermon conſiders man in relation to the different ſyſtems of religion, which he adopts, and ſhews the abuſe he makes of his reaſon by adhering to certain *doctrines.* The third conſiders man in relation to the different ſyſtems of felicity, which he purſues, and ſhews the abuſe he makes of his reaſon in his *purſuits of happineſs.* The *maxims* quoted at the begining of this chapter are the parts of this diſcourſe: but the ſecond ſermon more immediately relates to the ſubject, of which Mr. Claude is here ſpeaking. In it he conſiders man as ſubject to a ſupreme legiſlator, and ſhews the abuſe he makes of his reaſon in regard to *moral virtues.* He reduces the irregularities of the mind in morality to ſix claſſes. The firſt he calls the irregularities of ſcepticiſm. 2d. The biaſs we have for the marvellous. 3d. The irregularities of orthodoxy. 4. Of exaggeration. 5. Of libertiniſm. 6. Of accommodation, and compoſition. In that on orthodoxy, he oppoſes ſuch "as imagine that the eſſence of a chriſtian's calling is to have ſound ideas of the myſteries of religion, and to embrace its promiſes, but that it is even dangerous to dwell much on its precepts. This pretence has againſt it (adds he) a world of demonſtrations; but you will perceive the injuſtice of it ſufficiently if the ſpirit of God is pleaſed to declare himſelf deciſively on two propoſitions. 1ſt, The moſt ſound and pure orthodoxy is uſeleſs, it is even dangerous, if it does not regulate the heart, and ſanctify the life. Moreover, the more perfect a man's knowledge, and the more pure his orthodoxy, the more rigorous will his puniſhment be, if his virtues are not

ſuitable

The goſpel conſecrates to holy uſes, even what the light of nature teacheth us—as, that God is our *creator*, who at the beginning called us into exiſtence by his power, and made us what we are—that he is our *preſerver*, who by a perpetual influence ſupports us, and prevents our falling back into non-entity—that it is his providence, which governs *all* the whole univerſe, particularly watches over us, and furniſhes whatever his goodneſs and wiſdom judge needful for us. What can more forcibly incline us to a practice of obedience than theſe important truths if well conſidered? For what obligations have we to God ſince he is our

ſuitable to his light." This he requires at the oracles of God, and receives from Luke iii. 47. Mat. xi. 21. 2 Pet. ii. 21. 1 Cor. xiii. 1. &c. James ii. 19. a clear anſwer in the affirmative. His ſecond propoſition is, "The doctrines, which men have thought moſt proper to favour their indolence, are moſt proper to excite vigilance. Moreover, one chief end of the holy Spirit in revealing theſe doctrines, was to awaken our attention to practical piety." Theſe he takes one by one to ſcripture, and receives a clear anſwer, that they all enjoin the ſtricteſt diligence. *Man's original depravity and weakneſs*, Mat. xxvi. 41. Phil. ii. 12, 13.—*Decrees*, 2 Pet. i. 10. 2 Tim. ii. 19. Deut. xxx. 11, 12, to the end. *Free juſtification by the blood of Chriſt without works*, Rom. vi. 1, 2, &c. Jam. i. 21. 26. *Perſeverance*, Ezek. xxxiii. 12, 13. He cloſes by ſaying "it would be eaſy, my brethren, to heap up a far greater number of paſſages to prove theſe propoſitions: but, I ſometimes aſk myſelf, have we not declaimed too much, or written too much againſt thoſe, who maintain that ſome doctrines in our goſpel weaken the neceſſity of good works? There are ſome errors perpetuated only by our continuing to refute them.——Men, who profeſs to believe the bible a divine revelation, affirming that it is dangerous to preſs the neceſſity of its precepts, do they deſerve to be ſeriouſly refuted? I pronounce nothing on this problem. But heap who will diſtinction

creator who gave us life, and being? Ought not we to devote all to him, from whom we received all? And if we owe him all, ſhould not we be monſters rather than men to diſhonour his creation, to inſult his bounty, to rebel againſt his laws, and to have his glory always before our eyes? But, perhaps, creation may appear to you a diſtant benefit, which muſt needs have loſt much of its value by the great number of ages, which have expired from the beginning of the world till now; or perhaps by the many years, which have paſſed ſince your birth. Surely, were this the caſe, a favour, which beſtowed on us all we are, and all we have, however long ſince it was conferred, ought not to be forgotten on that account. But this is not true, for he, who created man at the beginning, he, who brought us into being, he it is, who ſtill preſerves us; and whoſe influence is ſtill neceſſary to our exiſtence: ſhould he ſuſpend it but one moment we ſhould be no more. Every day, every moment then does God renew the favour, or, to ſpeak more properly, every day, every moment he increaſes the number of his favours. David, ſpeaking of the Meſſiah, ſays, *thou haſt the dew of thy youth, from the womb of the morning*. (2) And in another place, on a different ſubject,

tinction upon diſtinction; loſe himſelf who will in ſcholaſtical labyrinths; *ſeek out*, who will, *many inventions*: for our parts, we will always admit the definition, which an apoſtle has given of religion. *Pure religion and undefiled before God and the Father is this, to viſit the fatherleſs and widows in their affliction, and to keep himſelf unſpotted from the world.*" *Saur. tom.* iv. p. 376. *a la Haye.* 1755.

(2) "*In holineſs very beautiful*, more than the *aurora*, or *womb of the morning*, when ſhe is ready to bring forth the ſun,

ſubject, *day unto day uttereth ſpeech, night unto night ſheweth knowledge.* (3) But we may ſay of God's wonderful preſervation of us, that our life, our motion, our being, come every morning, not from the *womb of the morning*, but from the immortal ſources of the goodneſs, and power of God.(4) One of his favours uttereth ſpeech to another, ſince the moments are not more cloſely joined together than his favours are. Yet, more than all this, he adds his

ſun, and then it is a noble figure to expreſs the glorious beauty of God's ways." *Reynolds on the place.*

" Si quis diſtinctius habere velit ſenſum verborum, ita reſolvat, ex utero prodituram eſſe innumeram ſobolem, ſicuti ros ab aurora diſtillat." *Calv. in loc.*

(3) *Day unto day.* " Dies quidem unus, ſi ſatis attenti eſſemus ut decebat, nobis idoneus eſſet gloriæ Dei teſtis: nox etiam una idem officium præſtaret. Sed quum videmus ſolem et lunam *quotidiè* ſuo ambitu mundum complecti, interdiu ſolem ſuper capita noſtra extare, lunam ſuccedere vicibus, gradatim ſolem aſcendere, et ſimul propius ad nos accedere, poſtea iter ſuum reflectere, ut a nobis paulatim recedat, hinc dierum vel noctium longitudinem confici, et hanc veritatem æquabili lege ita eſſe diſpoſitam ut quotannis recurrat, hæc longe clarior teſtificatio eſt." *Calv. in Pſal.* xix.

Hic eſt enim (i. e. Chriſtus) qui ſicut ſponſus egreditur de thalamo ſuo, exultavit ut Gigas ad currendam viam, a ſummo cœlo egreſſio ejus, et uſque ad ſummum regreſſio ejus. *Novat. de trin. cap.* xiii.

(4) Pſ. cx. 3. *Thy people ſhall be willing in the day of thy power, in the beauties of holineſs from the womb of the morning: thou haſt the dew of thy youth.* We have elſewhere ventured a conjecture on this obſcure paſſage. See *Saurin's ſermons*, vol. ii. p. 84. *Thy people ſhall be willing in the day, when thou ſhalt aſſemble thy hoſt in holy pomp.* We have ſuppoſed the paſſage a prophetical alluſion to the old Jewiſh cuſtom of conquerors returning from victorious battles, when they, and their armies preſented to God a part of the ſpoils taken in war. Theſe *free will* offerings were carried in ſolemn proceſſion by the army to the temple. Thus the Meſſiah ſhall cloſe the ſcene of his glorious atchievements. His

his providential care, he watches over us while we ſleep, he thinks about us when we forget him, he defends, and protects us when we do not ſee him, he nouriſhes, and cloaths our bodies, he furniſhes matter for our thoughts, and actions, he numbers the very hairs of our heads, and not one of them falls without him. O powerful motives to love, and obedience! Shall it be ſaid, that God preſerves ungrateful and rebellious creatures, who do nothing but affront him? Shall it be ſaid, his ſun chears us in the ſame manner as it does ſerpents, and vipers, and that it influences us as it does envenomed dragons? Shall we keep none of his commandments, while he keeps each, the leaſt hair of our heads? Alas! ſhall we be ſuch miſerable wretches as to abuſe his own benefits to his diſhonour?

But all theſe motives, however great and powerful, are nothing in compariſon of thoſe, which the goſpel does not borrow from the light of reaſon, but takes from its own ſource, I mean ſuch as come from ſupernatural revelation. Theſe motives are almoſt all comprehended in Jeſus Chriſt, and in the myſteries of his œconomy, and they are ſuch as muſt affect every ſoul, which is not, I do not ſay hard and inſenſible, but entirely dead in ſin, or poſſeſſed by the devil; for, in one word, that God after all our rebellions, and all our crimes, ſhould yet be reconciled to us, that he ſhould give his ſon, that he ſhould give him to be fleſh and blood like us, that he ſhould give him to

His followers and their offerings ſhall be numerous as the drops of *dew*, which the *morning* brings forth in *the youth*, or ſpring of the year.

to be our head, our brother, and our example, that he ſhould give him to die for us, to die the moſt bloody, the moſt ignominious, and the moſt cruel death, that could be conceived, is not this love and mercy worthy of eternal praiſe? And what horrible ingratitude muſt it be, if after all this we ſhould be yet capable of wilfully ſinning againſt a God ſo good, and of counting *the blood of ſuch a covenant an unholy thing?* (5)

After

(5) *Motives taken from revelation.* Thus Saurin. " Above all enter into his ſanctuary, fix your meditation on the incarnate word, comprehend, if your mind be capable of comprehending, what it is for a God to *become of no reputation, and to take upon him the form of a ſervant.* Conſider the majeſty of God, approach his throne, behold his fiery flaming eyes, ſee the power, and majeſty, which fill his ſanctuary, view the armies of heaven miniſtering to his will, and thus, if poſſible, form ſome idea of the ſupreme being. Think that this God united himſelf to mortal fleſh, in order to ſuffer for us whatever the fury of men, and the rage of devils could invent. I know not, my brethren, what impreſſions theſe objects make on you, for my part, I own, if any thing could render chriſtianity doubtful or problematical to me, it would be what it tells us on this myſtery. I own, I need at leaſt all my faith, and all the authority of him, who ſpeaks in our ſcriptures, to perſuade me that God would abaſe himſelf in this manner. But if amidſt the darkneſs with which this myſtery is covered, I ſpy a ſmall glimmering light to reduce it in ſome ſort to my ſize, this glimmering ray diſcovers to me the puniſhments, which God will inflict on thoſe, who deſpiſe ſo great a ſacrifice. After this, the doctrine of eternal puniſhments ſeems to have nothing contrary to divine juſtice. No, this burning lake with its ſmoke, this eternity with its abyſs, theſe devils with their rage, this hell with its horrors, have nothing, methinks, too rigorous for men who have *trodden under foot the Son of God, counted the blood of the covenant an unholy thing, and crucified afreſh the Lord of glory.*" *Saur. ſer. ſur les tourmens de l'enfer. tom.* ii.

How

After this, ſome moral conſequences may be drawn from the truth you have proved. As firſt, that chriſtianity is diſhonoured when the outward profeſſion of it is attended with a bad life, for it proves how little efficacy religion has had upon us, and it gives occaſion to the profane to inſult the chriſtian religion, and to impute to it the vices of its profeſſors. *Our converſations*, ſays Tertullian, *bluſh when compared with our ſentiments.* St. Paul ſpeaks ſtronger ſtill, *the name of God*, ſays he, *is blaſphemed among the Gentiles through you.* 2. You may alſo ſhew how they deceive themſelves, who, without ſanctification and good works, imagine themſelves chriſtians. They are by no means chriſtians; they ſcandalouſly bear a name, which they have raſhly uſurped, but which indeed does not belong to them; they are *baſtards and not ſons*, or rather they are *born of fleſh and blood*, but not of God: but true chriſtians, according to St. John, are *born of God, and not of the will of the fleſh, nor of the*

How awfully true is the following complaint of the good Fenelon to his God. "O God! Men ſleep in thy tender, and paternal boſom, and full of deceitful dreams are inſenſible of the mighty hand that holds them. Wert thou a barren, weak, and inanimate body, ſuch as a fading flower, a paſſing river, a decaying houſe, a picture which is only an aſſemblage of colours to ſtrike the fancy, or an uſeleſs metal to dazzle the eye, they would perceive thee, and would fooliſhly attribute to thee the power of giving them pleaſure, though indeed inanimate things, which have no pleaſing ſenſations, can communicate none. Of pleaſure thou art the only ſource. Wert thou only a groſs, brittle, and inanimate being, a maſs without life, the ſhadow of a being, thy vain nature would buſy their vanity, thou wouldeſt be an object proportioned to their baſe, and brutal minds." *Oeuvres philoſ. tom.* i. 176. *tom.* ii. 155.

the will of man. 3. The vaineſt of all hopes is to imagine that we may be ſaved by the bare profeſſion of chriſtianity, without any regard to good works. I own the chriſtian religion gives life: but it is only to thoſe, who are ſanctified. *You ſhall live*, ſays the apoſtle, but on what condition? *if ye mortify the deeds of the body.* (6) The bare outward profeſſion, far from ſaving men, will only aggravate their condemnation, according to this inviolable maxim of Jeſus Chriſt, *That ſervant, which knew his Lord's will, and prepared not himſelf, neither did according to his will, ſhall be beaten with many ſtripes.* In another place, deſcribing the form of the laſt judgment, he ſays, many will come to him in that day, ſaying, *Lord, Lord, have we not propheſied in thy name, and in thy name have caſt out devils, and in thy name have done many wonderful works?* But he *will profeſs unto them, I never knew you, depart from me, ye that work iniquity. Depart into everlaſting fire, prepared for the devil and his angels.* Finally you may add reproofs, and exhortations.

It muſt not be thought, that theſe *four* ways of diſcuſſing texts are ſo heterogeneous, that they can never be mixed together; on the contrary, there are

(6) *Conditions of ſalvation.* Our author does not mean to eſtabliſh the popiſh notion of merit, when he calls holineſs a *condition*, he only means that it is (as they call it) *cauſa ſine qua non*; that is, that good works are neceſſary to *ſalvation*, not to *juſtification*. In this he agrees with ſcripture, Matt. x. 22. Heb. x. 36. xii. 4. Rom. x. 10. So that he is to be underſtood here in perfect conſiſtency with what he ſays elſewhere on Phil. ii. 13. Vol. i. p. 197, &c. They are, ſays one, the way to the throne, not the price of the crown. *Via regni, non cauſa regnandi.* —*Bernard.*

are a great many texts, in which it will be neceſſary to make uſe of two, or three, and ſometimes even of all the four ways. When a text is *explained*, it will be very often needful to make ſome *obſervations* alſo, and the matter will require as long an *application*. Sometimes to explain a text well, the matter muſt be reduced into many *propoſitions*, as we have obſerved on theſe words, *It is God that worketh in you to will and to do of his good pleaſure.* In like manner, when the method of *obſervation* is uſed, it very often happens that ſome part of the text needs *explaining*, and ſo of the reſt. (7) Theſe four ways muſt be diſtinguiſhed for two reaſons. 1ſt. Becauſe they are very different from one another: to explain, to make obſervations, to apply, and

(7) *Methods of diſcuſſion may be mixed.* Mr. Saurin, on Heb. x. 5, &c. *Sacrifice and offering thou wouldſt not, but a body haſt thou prepared me: in burnt offerings and* ſacrifices *for ſin thou haſt had no pleaſure. Then ſaid I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God*, firſt conſiders the words as proceeding from Chriſt's mouth, and ſecondly as the language of his people. In the firſt part he ſays, there are three things neceſſary. 1ſt, Our text is a citation, it muſt be *verified*. 2. It is difficult, it muſt be *explained*. 3. It is one of the moſt eſſential truths of religion, it muſt be ſolidly *proved*.

Mr. Dumont uſes very agreeably *propoſition* and *application* on 1 Cor. xiii. 9. He diſcuſſes the ſubject in two ſermons. In the firſt he ſays, " I will *explain* this humbling truth in two *propoſitions* expreſſed in the text; the one, that God has not judged it neceſſary to reveal himſelf fully to us, *we know but in part.* The other, that our knowledge of what God has been pleaſed to reveal is very imperfect, *we propheſy but in part.*" In the ſecond ſermon he *applies* the ſubject to uſe, and teaches a leſſon of faith, humility, meekneſs, reſignation, diligence, deadneſs to the world, &c.—*Serm. par Dumont, ſur l' imperf. de nos Connoiſſances.*

and to reduce to propoſitions, are four very different ways of treating a text. A compoſer, then, muſt not confound them together: but he muſt obſerve the difference well, that he may uſe them properly. 2d. Becauſe it is cuſtomary to give the diſcuſſion of a text the name of the *prevailing* manner of handling it. We call that the way of explication, in which there is more explication than obſervation. We not only call that the way of obſervation, which has only obſervations, but that in which there is more obſervation than explication, or application; and ſo of the reſt.

CHAP. IX.

Of the Exordium.

THE Exordium is that part, in which the minds of the hearers are *prepared*, and a natural and eaſy way opened to the diſcuſſion. (1)

But firſt, a queſtion preſents itſelf (on which opinions are much divided) whether Exordiums be ne-

(1) *The Exordium prepares the hearers for the diſcuſſion.* Mr. Claude's rules for Exordiums are perfectly agreeable to thoſe of ancient orators, and moſt likely taken from them, to whoſe directions nothing can be added. It ſhall ſuffice to obſerve his agreement with ſome.

" Quod principium Latine vel Exordium dicitur, majore quadam ratione Græci videntur προοιμιον nominaſſe: quia a noſtris initium modo ſignificatur, illi ſatis clarè partem hanc eſſe ante ingreſſum rei de qua dicendum ſit, oſtendunt. Nam ſive propterea quòd οἴμη cantus eſt, et citharœdi pauca illa quæ antequam legitimum cartamen inchoent, emerendi favoris gratia canunt, procœmium vocaverunt: oratores quoque ea quæ priuſquam cauſam exordiantur, ad conciliandos ſibi judicum animos præloquuntur, eadem appellatione ſignarunt: ſive quod οἶμον iidem Græci viam appellant, id quod ante ingreſſum rei ponitur, ſic vocare eſt inſtitutum: certe procœmium eſt quod apud judicem dici priuſquam cauſam cognoverit, proſit. *Quint. inſt. lib.* iv. *cap.* i.

neceſſary? or even whether they be not in all caſes quite uſeleſs, and in ſome hurtful? Whether it would not be better entirely to omit them, to begin immediately with the connection of the text with preceding verſes, paſs to the diviſion, and ſo enter on the diſcuſſion? There are many of this opinion, and their reaſons are, 1ſt. That there appears too much *artifice* in an Exordium, which is more likely to diſſipate than to conciliate the attention of your hearers. "It is evident (ſay they) to the auditors, that you deſign to come inſenſibly, and by a kind of artful manœuvre to your matter, and to lead your hearers almoſt imperceptibly to it: but this ſeems a fineſſe altogether unworthy of the goſpel, and contrary to that ſincerity, ingenuouſneſs, gravity, and ſimplicity, which ſhould reign in the pulpit. Indeed, when a wiſe hearer perceives you deſign to deceive him, he conceives a ſtrong prejudice againſt you, and that prejudice will certainly be hurtful in the following part of the diſcourſe."

They add in the *ſecond* place, that "Exordiums are *extremely difficult to compoſe*, and juſtly ſtiled the *croſſes of preachers*. Should ſome ſmall advantage be gained by Exordiums, it would not be of conſequence enough to induce us to compoſe them. In ſo doing we ſhould waſte a part of our time and ſtrength, which might be much more uſefully employed."

They ſay *thirdly*, that "the principal end propoſed in an Exordium is either to conciliate the hearer's affection, or to excite his attention, or to prepare the way to the matters to be treated of: but all theſe are to be *ſuppoſed*. As to their affection, paſtors, who preach to their own flocks, ought

ought not to doubt that. We ſpeak to chriſtians; to perſons who conſider us as the miniſters of Jeſus Chriſt, whom conſequently they reſpect and love. As to attention, it ought alſo to be ſuppoſed; not only becauſe pulpit-ſubjects are divine and ſalutary to men, but alſo becauſe ſuch only come to publick worſhip as deſire to hear the word of God attentively: and indeed, if the auditors have not that diſpoſition of themſelves, an Exordium cannot give it them. Such a diſpoſition is an effect of a man's faith, and piety, and it is not to be thought, that an Exordium of eight or ten periods can convert the worldly and profane, or give faith and piety to thoſe, who have them not. As to what regards the introducing of the matter to be treated of, the bare reading of the text ſufficiently does that; for, according to the common way of preaching, the text contains the ſubject to be diſcuſſed."

Finally, they add, "delivering an Exordium is only miſpending *time*, uſeleſsly diſſipating a part of the hearers attention, ſo that afterward they frequently ſleep very quietly when you enter on the diſcuſſion. Would it not be better then immediately to engage them in the matter, ſo that their attachment may afterward ſerve to maintain their attention, according to the natural inclination which all men have to finiſh what they have once begun?"

But none of theſe reaſons are weighty enough to perſuade us to reject Exordiums, or to be careleſs about them. As to the firſt. The art, which appears in an Exordium, ſo far from being odious in itſelf, and ſeeming unnatural to the hearers, is

on the contrary altogether natural. (2) It is diſagreeable to enter abruptly into theological matters without any preparation. It would not be neceſſary, were our minds all exerciſed about divine things: but as, alas! we are in general too little verſed in ſuch exerciſes; it is good to be conducted to them without violence, and to have emotions excited in us in a ſoft, and inſenſible manner. It is not fineſſe, and deceit, ſince in doing it we only accommodate ourſelves to the weakneſs of man's mind, and indeed it is what he himſelf deſires. Moreover, it is to be obſerved, that hearers are now ſo habituated to an Exordium, that if they heard a preacher enter abruptly into his matter, they would

(2) *The art of introduction is altogether natural.* That is, it is natural to man to enter coolly and deliberately on a new, and foreign ſubject; and to lead men by an Exordium from earth (as it were) to heaven is an art perfectly agreeable to ſuch natural inclinations. It may not be improper to ſubjoin what Quintilian ſays of compoſition, as the remark is juſt and very beautiful.

"Neque ignoro quoſdam eſſe, qui curam omnem compoſitionis excludant, atque illum horridum ſermonem ut forte effluxerit, modo magis naturalem, modo etiam magis virilem eſſe contendant. Qui ſi id demum naturale eſſe dicunt, quod a natura primum ortum eſt, et quale ante cultum fuit, tota hæc ars orandi ſubvertetur. Neque enim locuti ſunt ad hanc regulam et diligentiam primi homines, nec proœmiis præparare, docere expoſitione, argumentis probare, affectibus commovere ſcierunt. Ergo his omnibus, non ſola compoſitione caruerunt: quorum ſi fieri nihil melius licebat, ne domibus quidem caſas, aut veſtibus pellium tegmina, aut urbibus montes ac ſylvas mutari oportuit. Quæ porro ars ſtatim fuit? quid non culta niteſcit? cur vites coercemus manu? cur eas fodimus? rubos arvis excidimus? terra et hæc generat. Manſuefacimus animalia? indomita naſcuntur. Verum, id eſt maxime naturale, quod fieri natura optime patitur." *Inſt. lib.* ix. *cap.* iv.

would be extremely diſguſted, and would imagine, the man was aiming to do with them what the angel did with Habbakkuk, when he took him by the hair of his head, and tranſported him in an inſtant from Judea to Babylon. (3) Some time, then, ought to be employed gently to lead the mind of the hearer to the ſubjects, of which you are going to treat. You are not to ſuppoſe that he already underſtands them, nor that he is thinking on what you have been meditating, nor that he can apply it inſtantly without preparation.

The ſecond reaſon may have ſome weight with weak and lazy preachers, but it has none with wiſe and diligent ſtudents: and, after all, exordiums are not ſo difficult, as to be impracticable; a little pains taking is ſufficient, as we every day experience.

The third is not more conſiderable. I grant, preachers ought to ſuppoſe the love and affection of their hearers: yet it does not follow, that they ought not to excite it, when they preach to them. Perhaps their affection is not always in exerciſe, it may be ſometimes ſuſpended, and even oppoſed by contrary ſentiments; by coolneſs and indifference, by hatred or envy, ariſing from the defects of the paſtor

(3) *Habbakkuk was inſtantly tranſported from Judea to Babylon.* He alludes to the hiſtory of Bell and the Dragon, verſe 36, where this quaint ſtory is related. The ſudden tranſport of the prophet has, however, this excellency, that it is of a piece with the reſt of the hiſtory, which deſcribes Daniel rather as a conjuror than a prophet. It is ſaid of the Lord, *He put forth the form of an hand, and took* Ezekiel *by a lock of his head, and brought him to Jeruſalem:* but this was done *in the viſions of God,* that is, the prophet *dreamed* that he was thus carried to Jeruſalem.——Ezek. viii. 3.

paſtor (for however able, he is not perfect) or from the depravity of the hearers. The ſame may be ſaid of attention, although they ought to have it entirely for the divine truths, which the preacher ſpeaks: yet, it is certain, they have it not; and all that a preacher can deſire is, that his hearers have a general diſpoſition to hear the goſpel. The preacher muſt endeavour to give them a peculiar attention to ſuch matters as he has to diſcuſs. As to the reſt, it muſt not be thought, that the bare reading of the text, or the connection, or the diviſion only can produce that effect: a greater compaſs muſt be taken to move the human mind and apply the ſubject. And this alſo may be ſaid of preparation, for which an exordium is principally deſigned. The reading of the text may do ſomething, connection and diviſion may contribute more; but all this without an exordium will be uſeleſs.

Nor is it difficult to anſwer the fourth reaſon, for, beſide the advantages of an exordium, which are great enough to prevent our calling it loſt time, its parts are ordinarily ſo ſhort, that they cannot juſtly be accuſed of diſſipating or fatiguing the hearers' minds. To which I add, that the exordium itſelf, if well choſen, will always contain agreeable and inſtructive matters, ſo that conſidered in itſelf ſomething good is always to be learned from it.

We cannot approve then of the cuſtom of the *Engliſh preachers*, who enter immediately into the literal explication of the text, and make it ſerve for an exordium, after which they divide their diſcourſes into ſeveral parts, which they diſcuſs as they

they go on. (4) Surely the hearer is not ſuddenly able to comprehend their explications, having yet neither

(4) *We cannot approve of the Engliſh cuſtom.* Mr. Claude died on the 13th of January, 1687, leaving this piece in manuſcript, which, we have ſuppoſed, vol. i. preface, p. 24, was written before 1676, that is to ſay, about the middle of the reign of Charles II. The Engliſh preachers, therefore, to whom he refers, muſt be they, who flouriſhed about that time. It is always difficult to give general characters, it is particularly ſo in regard to the time, of which our author ſpeaks; for there flouriſhed at that period ſome of the beſt, and ſome of the worſt preachers, that England ever had. Nothing can equal the abſurdity of ſome, nothing can excel the piety, the judgment and the taſte of others. However, the general running method, as Mr. Claude ſays, was a bad one. Many great truths were thrown together, and delivered to the people in a confuſed, clumſy manner. The parts of ſermons were called by barbarous names, taken from obſolete treatiſes of logick. The faſhionable book, ſtudied then as a guide, was *Wilkin's Eccleſiaſtes*, which was firſt publiſhed in 1646, and had run through ſix editions before this eſſay of Mr. Claude was written. The book contains rude outlines of compoſition, capable of great improvement.

The uſual method, I think, was this. The firſt part *explained* the terms and ſubject-matter, removing the difficulties, and rendering the doctrine clear. The ſecond part was *confirmation*, this conſiſted of ſcripture and reaſoning. The third was *application*, preſſing home the neceſſity, &c. Then followed their *corollarys* as they termed them, ſometimes twelve, ſometimes twenty, and ſometimes fifty. Theſe were called *uſes*, 1. Of *information*—2. Of *inſtruction*—3. Of *examination*—4. Of *reproof*—5. Of *encouragement*—6. Of *comfort*—7. Of *exhortation*—and ſo on.

Bp. Burnet, who firſt publiſhed his *Paſtoral Care* in 1692, four years after the publication of this piece of Mr. Claude, though he diſcharges preaching from an enormous load of lumber, yet ſays, " Sermons are reduced to the plain opening of the meaning of the text in a few ſhort illuſtrations of its coherence with what goes before and after, and of the parts of which it is compoſed. To that

neither emotions nor preparation. Methinks, it would be much better gently to ſtir them up, and move them by ſomething, which gives no pain, than to load them all on a ſudden with an explication, which they can neither clearly comprehend, nor perhaps diſtinctly hear. (5)

Leaſt

that is joined the clear ſtating of ſuch propoſitions as ariſe out of it in their nature, truth, and reaſonableneſs, by which the hearers may form clear notions of the ſeveral parts of religion, ſuch as are beſt ſuited to their capacities and apprehenſions. To all which applications are added, tending to the reproving, directing, encouraging, and comforting the hearers." This is vague, and indeed it is only the old method new worded, and freed from the incumbrances of fathers, originals, councils, &c.

(5) *Auditors cannot clearly comprehend an explication on a ſudden.* Mr. Claude ſuppoſes, that the mind is not prepared for divine ſubjects in the generality of hearers before they come, and that it is not likely they ſhould be prepared by hearing the text, and the connection. This is in general true of *all* religious ſubjects, and it is a reaſon for the uſe of introductions: but there are ſome *difficult* ſubjects, to the underſtanding of which, I had almoſt ſaid, exordiums are eſſential. Dr. Calamy's ſermons on the Trinity are nine in number, and from eight different texts: yet ſeven of theſe have no exordium at all. The third begins thus: "*Having, as was propoſed, given ſcriptural proof of the Son's deity, and made a few remarks upon the deity that is aſcribed to him in our ſacred writings; I now proceed thirdly to offer ſomething,*" &c. Can it be ſuppoſed, the hearers were ſo ſoon brought into a ſtate of mind fit to enter on this profound ſubject?

Dr. Owen on Hab. iii. 1, &c. begins thus. "Of this chapter there are four parts. Firſt, The title and preface, ver. 1. Secondly, The prophet's main requeſt in it, ver. 2. Thirdly, Arguments to ſuſtain his faith in that requeſt, from verſe 3 to 17. Fourthly, A reſignation of himſelf and the whole iſſue of his deſires unto God, from ver. 17 to the end. We ſhall treat of them in order." Theſe four heads multiply into almoſt one hundred and fifty obſer-

Leaſt of all do we approve of the cuſtom of ſome of our own preachers, who, intending to explain the text, or to make ſome reflections throughout the whole ſermon, enter immediately into the matter without any Exordiums at all. I am perſuaded, they are induced to do thus only for the ſake of

obſervations, uſes, reaſons, &c. Ought not ſo abſtruſe an affair to have been introduced by an Exordium on patience and perſeverance?"——*Dr. Owen's ſermons, and tracts, fol.* 238.

The people cannot diſtinctly hear the explication at firſt. Moſt congregations are for a few minutes after prayer in a little ſort of buſtle, and the beſt way for the preacher to obtain audience is either to *pauſe* two or three minutes before he reads his text, till the people have ſeated themſelves, and are ſtill, or to *ſing* one or two verſes between prayer and ſermon. Preachers, who know how to govern their voices, are always very cautious in uttering their firſt words, for if they pitch too high, they ſoon find themſelves obliged to bawl out in diſagreeable unnatural tones of ſpeaking. Moſt begin low, and this is the only way to obtain audience, for it warns the people to liſten, if they intend to hear: on the contrary, if a ſpeaker ſets off loud, they will not be afraid of making a noiſe, for they will think, they are ſure to hear, make what noiſe they will. People, who come late, after the worſhip is begun, are great diſturbers, and they ought either to leave off the lazy habit, or to ſit down as ſoon as they get in at the door. Coughing, again, is another common diſturbance. Juſt as the preacher is going to utter that one word, on which the ſenſe of a whole period depends, out iſſues a cough from ſome wide mouth, that ſhakes all the air, prevents the hearing of five hundred attentive people, and gives half the houſe the head-ach. They, who have very bad coughs, ſhould keep at home, they, who cough by rote, ſhould be reproved, and they, who have colds, and yet think proper to attend a ſermon, ſhould cough into a handkerchief, and ſo leſſen the noiſe. Every cough is a kind of attack on the preacher's voice, and it is miſerable for him to ſtand up merely to be pelted. The moſt and beſt a publick ſpeaker can do in ſuch a caſe, is to

of avoiding the difficulty of compoſing an Exordium, that is, in one word, only for the ſake of indulging their idleneſs and negligence. (6) Taking

utter his ſermon by periods, and, by making proper pauſes between each, to give the people time to eaſe their lungs.

(6) *Some enter on the matter without any Exordium.* I ſuppoſe, Mr. Claude means, that Exordiums *in general* ought to be uſed: but not that they may never be omitted. Certainly it is as proper ſometimes to omit an introduction as at other times to uſe one.

Quintilian, after giving rules for Exordiums, adds, " Hæc de proœmio *quoties erit ejus uſus: non ſemper autem eſt*. Nam et ſupervacuum aliquando eſt, ut ſi ſit præparatus ſatis etiam ſine hoc *judex*: aut ſi *res* præparatione non egeat. Ariſtoteles quidem in totum id neceſſarium apud bonos judices negat. *Quint. lib.* iv. *c.* i.

Διοπερ αν δηλον η (i. e. τελος τȣ λογȣ) κ̀ μικρον το πραγμα, ȣ χρηϛεον προοιμιω.—*Ariſt. Rhet. l.* iii. *c.* 14.

See Cicero's ſecond and third orations concerning Catiline, the beginnings of which are not ſo properly Exordiums as propoſitions, ſtating the purport of the whole orations.

Quintilian ſpeaks ſo beautifully, and ſo very aptly to the purpoſe, that I ſhall be forgiven for tranſcribing a few lines.

" Nemo autem a me exigat id præceptorum genus, quod eſt a pleriſque ſcriptoribus artium traditum, ut quaſi quaſdam leges *immutabili neceſſitate* conſcriptas ſtudioſis dicendi feram: utique proœmium, et id quale: proxima huic narratio; quæ lex deinde narrandi: propoſitio poſt hanc, vel, ut quibuſdam placuit, excurſio: tum certus ordo quæſtionum; cæteraque: quæ velut ſi aliter facere fas non ſit, quidem tanquam juſſi ſequuntur. Erat enim rhetorice res prorſus facilis ac parva, ſi uno et brevi præſcripto contineretur. Sed mutantur pleraque cauſis, temporibus, occaſione, neceſſitate. Atque ideo res in oratore præcipua conſilium eſt, quia varie, et ad rerum momenta convertitur.

" Quid enim ſi præcipias imperatori, quoties aciem inſtruet, ut dirigat frontem, cornua utrinque promoveat, equites pro cornibus locet? Erit hæc quidem rectiſſima fortaſſe ratio, quoties licebit: ſed mutabitur natura loci, ſi mons occurret, ſi flumen obſtabit,

Taking it for granted then that an Exordium muſt be uſed, it may be aſked, what are the principal benefits we expect to receive from them? And with what general views ought they to be compoſed? In anſwer, we ſay, the principal deſign of an Exordium is to attract or excite the *affections* of the audience—to ſtir up their *attention*—and to *prepare* them for the particular matters, of which we are about to treat. (7)

The two firſt of theſe muſt only be propoſed *indirectly*. A preacher would render himſelf ridiculous, if in ordinary diſcourſes, and without caſes of extreme neceſſity, he ſhould *labour* by this mean to acquire the eſteem and affection of his congregation. This method would be more likely to make them rather deſpiſe than eſteem him.

You muſt not then compliment the people, nor praiſe yourſelf, nor indeed ſpeak of yourſelf in any manner

ſtabit, ſi collibus, ſylvis, aſperitateve aliqua prohibebitur." In ſhort, he reduces all to *Quid deceat*, and *Quid expediat*, and of theſe every man can beſt judge for himſelf. *Quint. inſt. lib.* ii. *cap.* xiv.

(7) *Introductions are intended to excite affection and attention, and to prepare the auditor for the ſubject.* "Cauſa principii nulla alia eſt, quam ut auditorum quo ſit nobis in cæteris partibus accommodatior, præparemus. Id fieri tribus maxime rebus, inter actores plurimos conſtat, ſi benevolum, attentum, docilem fecerimus: non quia iſta per totam actionem non ſint cuſtodienda, ſed quia in initiis maxime neceſſaria, per quæ in animum judicis, ut procedere ultra poſſimus admittimur." *Quint. inſt. lib.* iv. *cap.* i.

"Ubique curandum ut res afferantur novæ et variæ, inque præſentibus futurorum ſemina adſpergantur: quo ita auditoris animus detineatur quaſi ſuſpenſus, et ad ſequentia magis feſtinet. *Voſſius inſt. poet. l.* iii. *c.* v.

Το μεν ουν αναγκαιοτατον εργον του προοιμιου και ιδιον τουτο, δηλωσαι τι εςι το τελος του ἑνεκα ο λογος.—*Ariſtot.*

manner of way. (8) Theſe are affectations, which never ſucceed, and yet ſome able preachers ſlip into this weakneſs, eſpecially when they preach to ſtrange congregations, and above all when they addreſs aſſemblies of the rich, the learned, or the noble.

Then they never fail to interlard their Exordiums with ſome common place ſaws—either the pleaſure it gives them to be called to that pulpit—or an affectation of ſelf-contempt—a confeſſion of their great weakneſs—or ſomething of this kind. To ſpeak my opinion freely, I think theſe are pedantick

Ariſtot. Rhet. lib. iii. *c.* xiv. *de procœmiis.*

(8) *Do not compliment or flatter the people.* Whence is flattery to be baniſhed, if ſuffered to ſtalk in the pulpit? a place where every ſpecies of inſincerity ought to be reproved, if for no other reaſon, yet leſt the hearers ſhould infer what the Corinthians did from Paul's non-fulfilment of his promiſe to viſit them. That is, that the goſpel *is yea, yea, and nay, nay.* Comp. 1 Cor. xvi. 5. 2 Cor. i. 15, 16, 17, 18.

No men ſo ſubject to this falſe and fulſome flattery as the French popiſh preachers, eſpecially in their *funeral orations.* The Biſhop of Meaux, in his funeral oration for the Ducheſs of Orleans, cloſes his Exordium with theſe words, addreſſed to the Duke: "Theſe are truths, which I have thought worthy of being propoſed to ſo *great a prince,* and to the *moſt illuſtrious aſſembly in the univerſe.*" Could Boſſuet be ignorant that this princeſs was poiſoned by order of the Duke for being too intimate with his brother Lewis 14th? Did not he know what pains her confeſſor took to keep it from the Engliſh ambaſſador Montague? Was he only a ſtranger to the intrigues of Lewis to prevent a rupture with Charles the ſecond on the account of it? How dare he call ſuch an aſſembly the *moſt illuſtrious in the univerſe?* How could he call ſuch a criminal *ſo great a prince,* in the houſe of that God, in *whoſe eyes a vile perſon is abhorred?*

In his oration for the Queen of Charles the firſt of England, he ſays, "It would be needleſs to ſay much on the glorious

dantick airs, which have a very bad effect. Senſible auditors do not like to hear ſuch fantaſtical pretences,

ous birth of this princeſs. We ſee nothing under the ſun which equals its grandeur. St. Gregory gave in the firſt ages this ſingular encomium of the crown of France. *It is as far above all other crowns in the world, as the royal dignity ſurpaſſes a private patrimony.* If this was ſaid in the time of King Childebert, if the Merovean race was exalted to this height, judge what his holineſs would have ſaid of the blood of St. Lewis, and Charles the great. Iſſued from this race, daughter of Henry the great, and of ſo many kings, her magnanimity was ſuperior to her birth." &c.

Judge what his holineſs would have ſaid of the blood of S. Lewis! . . No. . Judge what a ſordid court chaplain would ſay for a biſhoprick! *Boſſuet. oraiſ. funeb.*

Rollin ſays, " Boſſuet's orations, of Henrietta of France, Queen of England, and that of the Ducheſs of Orleans, are full of thoughts, which Hermogenes calls majeſtick, which carry their conviction with them, forcibly ſeize the judgment, move our paſſions, and fire our ſouls." He quotes a part of this very paſſage to prove it. *Belles lettres.* ii. 3. 2.

An able critick ſays, " On the contrary, this funeral oration upon the Ducheſs of Orleans is a perfect hodge podge of chearful and melancholy repreſentations." &c. *Elem. crit. vol.* i. *ch.* viii.

Even the charming Biſhop of Clermont falls into this dangerous ſnare in almoſt all his funeral orations. In that for Lewis XIV. he ſays: " This king was the terror of his neighbours, the aſtoniſhment of the univerſe, the father of kings, greater than all his anceſtors, *more magnificent than Solomon in all his glory.*———The world was dazzled with the glory, that ſurrounded him, enemies envied his power, ſtrangers came from the moſt diſtant iſlands to vail their faces before the glory of his majeſty, his ſubjects were ready to erect altars to him, and the illuſions, that were around him, ſeduced all except himſelf."——How truly is it ſaid, *nemo omnibus horis ſapit! Maſſil. oraiſ. funeb.*

I mention theſe occaſions, rather than any other, becauſe this fault prevails moſt with us in *funeral ſermons*, in which lies are laviſhed, with the utmoſt profuſion, common abilities exalted to apoſtolical, common duties to unexampled piety,

tences, which are both contrary to the gravity of the pulpit, and to the decency of a modeſt man. (9)

How then, you will aſk, muſt the *affections* of the hearers be attracted? I anſwer, *indirectly*, by an Exordium well choſen, and well ſpoken, and this is the ſureſt way of ſucceeding.

In regard to *attention*, it is certain, it ought to be awakened, and fixed in the ſame manner, that is, by ſomething agreeable, and worthy of being heard, a compoſition of piety and good ſenſe. I do not diſapprove of aſking ſometimes for attention,

piety, and common afflictions to the pains of martyrdom, vices are extenuated, virtues exaggerated, the whole world the worſe for the loſs of— They remind us of a French writer, who, cenſuring a very different practice, but which affects *all nature* too, ſays, "*The prieſts dance, the ſoldiers dance, the gods dance, the devils dance,*" &c.

(9) *Pedantick airs are contrary to modeſty.* "It is a matter of experience, that congruity or propriety, wherever perceived, is agreeable; and that incongruity or impropriety, wherever perceived, is diſagreeable.—Nothing is more intimately related to a man, than his ſentiments, words and actions; and therefore we require here the ſtricteſt conformity. When we find what we thus require, we have a lively ſenſe of propriety: when we find the contrary, our ſenſe of impropriety is not leſs lively. Hence the univerſal diſtaſte of *affectation*, which conſiſts in making a ſhew of greater delicacy and refinement, than is ſuited either to the character or circumſtances of the perſon." *Elem. crit. vol.* i. *c.* x.

Hence Shakeſpear properly enough to our purpoſe.

"But good my brother,
Do not, as ſome ungracious paſtors do,
Shew me the ſteep and thorny way to heav'n,
Whilſt like a puft and careleſs libertine,
Himſelf the primroſe paths of dalliance treads
And recks not his own reed."—That is, regards not his own doctrine. *Hamlet.*

"Fre-

tion, either on account of the importance of the matter, the ſolemnity of the day, the ſtate of the church, or, in ſhort, of any other particular occaſion: but it muſt not be done often, for then it would never be minded, and when it is done the fewer words the better. (1)

The

" Frequentiſſime vero procemium decebit et ſententiarum, et compoſitionis, et vocis, et vultus *modeſtia:* adeo ut in genere cauſæ etiam indubitabili, fiducia ſe ipſa nimium exerere non debeat. Odit enim judex fere litigantis ſecuritatem. cumque jus ſuum intelligat, tacitus reverentiam poſtulat."—*Quint. lib.* iv. *c.* i.

Μύθων τε ῥητῆρ' ἔμεναι, πρηκτῆρά τε ἔργων.
Verborum que orator ut eſſes, actor que rerum.
Hom. Iliad. ix. *l.* 443.

(1) *You may ſometimes aſk for attention.* A prudent preacher will ſoon obſerve when this is proper. *He, that hath ears to hear, let him hear.* Mat. xi. 15.—*Hear, and underſtand.* Mat. xv. 10.—*Hear the word of the Lord, ye ſcornful men.* Iſaiah xxviii. 14.—*Hearken, O Iſrael, to the ſtatutes I teach you.* Deut. iv. 1. —*Hearken, O people, every one of you.* 1 Kings xxii. 28.—*Men, brethren, and fathers, hearken.* Acts vii. 2. The moſt uſual, eaſy, and natural method ſeems a brief *allocution.* Thus the Athenians Ανδρες Αθηναιοι, uſed alſo by S. Paul in the Areopagus, Acts xvii. 22.—So the Romans, *Quirites*—and ſo the Jews, *Ye men of Judea*—We have ſpoken of theſe before. Page 172, 173.

The fathers, about the time of Chryſoſtom, made uſe of what ſome have called *præexordia,* and, they thought, they derived the cuſtom from the apoſtles. Paul begins his epiſtles with *Grace and peace be with you from God the Father, and our Lord Jeſus Chriſt.* In imitation of this, when a father aſcended the pulpit, he uſed to pauſe a moment, and then ſay, *Peace be with you all!*—or *The grace of our Lord Jeſus Chriſt be with you all!* or ſomething of this kind. In return the people anſwered, *And with thy ſpirit!* And then he entered on his ſermon. "Non incipit aliquid epiſcopus ad populum dicere, niſi prius in nomine Dei populum ſalutaverit."—*Optat. Milev. Append. lib.* vii.—*Niceph. Hiſt.* xiv. 23.—*Chryſoſt. ad Coloſſ. Hom.* iii.

The *principal uſe* of an Exordium is to *prepare* the hearer's mind for the particular matters you have to treat of, and inſenſibly to conduct him to it. If this end be not obtained, the Exordium cannot but be impertinent; and, on the contrary, if this end be anſwered, the Exordium cannot be improper.

When I ſay, the hearer's mind muſt be prepared for, and conducted to the matter, I mean to ſay, theſe are two different things. You *prepare* the hearer for the matter, when you ſtir up in him ſuch *diſpoſitions* as he ought to have to hear well, and to profit much. You inſenſibly *conduct* your hearer to the matter, when by the natural connection of the ſubjects of which you ſpeak, you lead him from one thing to another, and enable him to enter into the doctrine of your ſermon.

Let us advert a moment to each. The *preparation* muſt be determined by the ſubject, of which you are going to ſpeak; for if it be a ſad and afflicting ſubject, in which you aim to excite the compaſſion, the grief, and the tears of your audience, you muſt begin the Exordium by imparting ſuch a diſpoſition. (2)

If

(2) *Impart the diſpoſition which you would excite.* Would you affect your auditors? be affected yourſelf. Would you excite their grief? weep yourſelf. Nothing can be more natural than this method, yet nothing requires greater delicacy. Theſe emotions muſt not be acted, they muſt be free and natural. They cannot be acted, they may be affected: but the affectation will be diſcovered, and it will excite the contempt of the hearers, they will think the preacher a hypocrite, who aims to impoſe on them.

The beſt method ſeems to be that, which the moſt popular and pious preachers uſe. They ſtudy till they thoroughly underſtand the ſubject. They habitually feel it. They retire ten minutes

before

If you have to treat of a profound and difficult myſtery, aim to diffuſe elevation and admiration among the hearers. If ſome terrible example of God's juſtice be the ſubject, endeavour to ſtir up fear. If ſome enormous crime, prepare the mind for horror by a meditation on the enormity of human corruption. If you have to treat of repentance, and in an extraordinary manner to intereſt your hearers in it, you muſt begin to diſpoſe them to it by general ideas of God's wrath, which we have deſerved —of the little fruit we have borne to his glory—or ſomething of a like nature. If, on the contrary, the matter you have to treat of be common and tranquil, aim in your Exordium to place the mind in its natural ſtate, and only endeavour to excite honeſt and chriſtian tempers, which we all ought always to have. In a word, the Exordium muſt always participate the ſpirit of the ſubject, that you mean to diſcuſs, in order to diſpoſe your hearers for it. Not to uſe in this manner, is to loſe all the benefit of an Exordium: and to uſe it to an oppoſite purpoſe would be to renounce common ſenſe, and to act like an idiot. (3) The

before preaching, and in fervent prayer to God, poſſeſs their ſouls with a full idea of the importance of the matter, of which they are going treat. They go from prayer to the pulpit, as Moſes went down from the mount from God to ſpeak to the people. This was the primitive uſe of one of thoſe little rooms, which were always added to places of worſhip. The *ſacriſty* was that, in which the utenſils of divine worſhip were kept. The *veſtry* was that, in which the miniſters veſtments were kept. Where there is only one veſtry, and the preacher has no other convenient room at hand, this ſhould be left free for his uſe before worſhip begins.

(3) *An Exordium is intended to prepare the hearers.* It may happen, the hearers may be *previouſly* prepared, by ſome awful, or pleaſing circum- ſtances,

The ſecond uſe of an introduction is to *conduct* the hearer gradually to the ſubject, of which you are about to treat. This (as I have ſaid) depends on the connection between the ſubjects of the Exordium with themſelves, and with the matter of the diſcuſſion. I ſay firſt with *themſelves*, for they muſt, as it were, hold each other by the hand, and have a mutual dependence and ſubordination, otherwiſe the auditor will be ſurprized to find himſelf ſuddenly tranſported from one topick to another. I ſay alſo with the *diſcuſſion*, for the Exordium is principally intended to introduce that.

The firſt quality of an Exordium is *brevity*. This, however, has a proper meaſure, for as it ought not to be exceſſively long, ſo neither ſhould it be too ſhort, the middle way is beſt. The longeſt exordium may have ten or twelve periods, and the ſhorteſt ſix or ſeven, provided the periods be not too long. The reaſon, is, that on the one hand, proper time may be given the hearer to prepare himſelf to hear you with attention, and to follow you in the diſcuſſion of the matter; and, on the other, that in giving time ſufficient for that, you may prevent his wandering out of the ſubject, wearying himſelf, and becoming impatient. If the Exordium were too ſhort, it would oblige the hearer to enter too ſoon into the matter without preparation enough; and exceſſive length would weary him, for it is with an auditor, as with a man who viſits a palace, he does

ſtances, ſome publick event, or ſome particular caſe known to the auditors; then there is no need of an exordium to prepare.

does not like to ſtay too long in the court, or firſt avenues, he would only view them tranſiently without ſtopping, and proceed as ſoon as poſſible to gratify his principal curioſity. (4)

2. An Exordium muſt be *clear*, and conſequently diſengaged from all ſorts of abſtruſe and metaphyſical thoughts. It ſhould be expreſſed in natural and popular terms, and not overcharged with matter. Indeed, as the auditors are neither enlivened nor moved yet, you muſt not expect of them at firſt a great degree of penetration and elevation, nor even a great attempt towards theſe, though they may be capable of them, when they are animated. You muſt, therefore, in an Exordium, avoid all that can give pain to the mind, ſuch as phyſical queſtions, long trains of reaſoning, and ſuch like. However, do not imagine that, under pretence of great clearneſs, an Exordium muſt have only theological matter, or conſiſt rather of words than things. This would be falling into the other extreme. An Exordium, then, muſt contain matter capable of nouriſhing and ſatisfying the mind, to do

(4) *Exordiums muſt be of moderate length.* "Ridendi vero, qui velut leges proœmiis omnibus dederunt, ut intra quatuor ſenſus terminarentur. Nec minus evitanda eſt immodica ejus longitudo, ne in caput excreviſſe videatur, et quo præparare debet, fatiget."—*Quint. l.* iv. *c.* i.

"In particular, long periods ought to be avoided till the reader's attention be thoroughly engaged, and therefore a diſcourſe, eſpecially of the familiar kind, ought never to be introduced with a long period.—An example of this fault is in the commencement of Cicero's oration, *pro Archia poeta*."—*El. of Crit. c.* xviii.

It is impoſſible to inſert examples at length here: but there are abundance of very beautiful ones in many modern Engliſh ſermons, in every body's hands.

do which they muſt be clear, eaſy to comprehend, and expreſſed in a very natural manner. (5)

3. An Exordium muſt be *cool and grave.* Conſequently no grand figures may be admitted, as apoſtrophes, violent exclamations, reiterated interrogations, nor, in a word, any thing that tends to give vehement emotions to the hearers; for, as the diſcourſe muſt be accommodated to the ſtate of the hearer, he in the beginning being cool, and free from agitations, the ſpeaker ought to be ſo too. (6) No

(5) *Exordiums muſt be clear.* "In cæteris artibus id maxime excellit, quod longiſſime ſit ab imperitorum intelligentia ſenſuque disjunctum; in dicendo autem vitium vel maximum eſt, a vulgari genere orationis atque a conſuetudine communis ſenſus abhorrere."—*Cic. de Orat. l.* i.

Quintilian from Livy ſpeaks of a maſter, who uſed to direct his pupils to render their compoſitions difficult, and when they complained, they were obſcure and unintelligible, *So much the better,* ſays he, *I don't underſtand them myſelf.*

(6) *An Exordium muſt be cool.* Mr. Claude's rule is undoubtedly good in general, and his reaſon weighty. An author, often quoted in theſe notes, agrees with him. "Vida, following Horace, recommends a modeſt commencement of an epic poem; giving for a reaſon, that the writer ought to huſband his fire. This reaſon has weight, but there is a reaſon ſtill more weighty: bold thoughts and figures are never reliſhed till the mind be heated and thoroughly engaged, which is not the reader's caſe at the commencement. Homer introduces not a ſingle ſimile in the firſt book of the Iliad, nor in the firſt book of the Odyſſey."—*Elem. Crit. vol.* ii. *c.* 21.

This, however, is a rule ſometimes diſpenſed with. Cicero begins one oration thus. "Jamne vides, bellua, jamne ſentis, quæ ſit hominum querela frontis tuæ?" Another thus. "Quonam meo fato, P. C. fieri dicam, ut nemo his annis viginti reipublicæ hoſtis fuerit, qui non bellum eadem tempore mihi quoque indixerit?" Another thus. "Quouſque tandem abutere, Catalina patientia noſtra? Quamdiu etiam furor

No wiſe man will approve Exordiums full of enthuſiaſms, and poetical raptures, full of impetuous or angry emotions, or of bold interrogations, or ſurprizing paradoxes to excite admiration. (7) You

furor iſte tuus nos illudet? Quem ad finem ſeſe effrenata jactabit audacia?" &c. He therefore wiſely varied his method as he ſaw reaſon. Thus himſelf expreſſes it. "Etſi, Quirites, non eſt meæ conſuetudinis, initio dicendi rationem reddere qua de cauſa quemque defendam—tamen in hac defenſione," &c.—*Ciceron. Orat. in Piſo—in Ant. Phil.* 2.—*in Cat.* 1.—*pro Rabirio.*

Flechier begins a funeral oration thus. "With what deſign, Sirs, are you aſſembled here, and what idea have you of my miniſtry? Am I come to dazzle you with the glory of terreſtrial honours and dignities? Do you come to interrupt your attention?" &c. —*Flechier Oraiſ. Funeb. de M. Le Tellier.*

Fenelon thus. "Bleſſed be God, my brethren, who has this day put his word into my mouth to bleſs and praiſe the work which he accompliſhes in this houſe. I own I have long wiſhed to pour out my heart before theſe altars—It is then in a tranſport of joy that I ſpeak."—*Oeuvres phil. tom.* ii. *ſer.* 1.

Saurin thus. "Can you have patience with us once more, if we proceed in drawing the ſad picture of your miſeries?"—*Saur. Ser. tom.* iv. *ſer.* 9.

None of theſe are cool exordiums, yet none of them appear improper. Mr. Claude's rule is good in general, on particular occaſions, it ſeems, it may be laid aſide.

(7) *Enthuſiaſms.* Mr. Claude means all violent tranſports of paſſion, ſuch as thoſe, with which the poets and Delphian prieſteſſes were inflamed, which violently agitated the bodies of the latter in delivering their oracles; and which ſo powerfully animate the deſcriptions of the former. Plato ſpeaks of the firſt. Ὁυτω δε και η μουσα ενθεους μεν ποιει αυτη, δια δε των ενθεων τουτων αλλων ενθουσιαζοντων, ορμαθος εξαρταλαι. *Plat. in Ione.*

Virgil of the laſt,

Ventum erat ad limen, cum virgo: poſcere fata
Tempus ait: Deus, ecce, Deus. Cui talia fanti
Ante fores, ſubito non vultus, non color unus,

Non

You muſt in the beginning ſpeak gently, remembering that your auditors are neither yet in heaven, nor in the air, nor at all elevated in their way thither, but upon earth, and in a place of worſhip. (8)

4. An

Non comptæ manſêre comæ: ſed pectus *anhelum*,
Et rabie fera corda tument; *majorque* videri,
Nec mortale ſonans: *afflata* eſt numine quando
Jam propiore Dei. *Virg. Æneid.* v. 45.

Very likely, the heathens, uſed long to conſider diſtortions as evidences of inſpiration, and obſerving that convulſions were common at the approach of death, conceived the notion of men's propheſying juſt before their departure. However that be, this we may depend upon, twang, and tautology, diſtortions, and convulſions, are no certain indications of divine aſſiſtance. Scripture-enthuſiaſm is conformity to the bleſſed God. 1 John iv. 12, 13. It is eſpouſing God's intereſt (if I may ſo ſpeak) in God's own way. Had truth always been propagated by love, the word enthuſiaſm would have have retained its primitive idea, that is, it would always have been taken in a good ſenſe: but now, its friends have miſtaken the thing, and its enemies the name.

For example, A pamphlet publiſhed in 1655 by ſome, who were impriſoned at Norwich for matters of conſcience, in anſwer to a clergyman of that city, who printed againſt them, is intitled, "*Iſhmael and his mother caſt out into the wilderneſs, among the wild beaſts of the ſame nature.* Or a reply to a book put forth by one of Iſhmael's children, who calls himſelf a miniſter of the goſpel, but is clearly made manifeſt by *the light of God in his ſervants* to be a ſcoffer, and enemy of the goſpel, which *the ſaints of God* ſuffer for.—*Given forth from the ſpirit of the Lord in us*—whoſe names in the fleſh are." &c.—This child of Iſhmael is addreſſed by theſe *inſpired* ſaints thus, *Shame cover thy face thou full of rottenneſs and filthy dreams, what haſt thou to do, thou dreamer, to profeſs thyſelf a miniſter of the goſpel, who art but yet in thy mediate natural conceivings.*"——God forbid, we ſhould juſtify the impriſonment of men for conſcience-ſake: but, in good earneſt, do ſuch men think themſelves inſpired?

(8) *If you are in the clouds,*

your

4. An Exordium, however, ought not to be ſo cool and grave, as not to be at the ſame time *engaging and agreeable.* (9) There are three principal ends, which a preacher ſhould propoſe, to inſtruct, to pleaſe, and to affect: but, of theſe three, that which ſhould reign in an Exordium is to pleaſe. I own, you ſhould alſo aim to inſtruct and affect: but leſs to inſtruct than to pleaſe, and leſs ſtill

your auditors are upon earth. Our author rallies the enthuſiaſt. Salluſt's remark is very juſt on this occaſion as well as on writing *hiſtory*; the hearers, obſerving the preacher's vehemence, and deſpairing of attaining the like, will condemn him, and perhaps diſtreſs themſelves. "Ac mihi quidem, tametſi haudquaquam par gloria ſequatur ſcriptorem, et actorem rerum: tamen in primis arduum videtur, res geſtas ſcribere: primùm quòd facta dictis exæquanda ſunt; dein quia plerique, quæ delicta reprehenderis, malevolentia et invidia, dicta putant, ubi de magna virtute, atque gloria bonorum memores; *quæ ſibi quiſque facilia factu putet, æquo animo accipit; ſupra, veluti ficta pro falſis ducit.*" *Sal. Bel. Catal. exord.*

(9) *Exordiums muſt be agreeable.*——What Quintilian ſays of narration agrees exactly with Mr. Claude, "Quantum opus eſt autem, non ita ſolum accipi volo, quantum ad indicandum ſufficit, quia *non inornata debet eſſe brevitas,* alioqui ſit indocta: nam et fallit voluptas, et minus longa quæ delectant videntur: ut amænum et molle iter, etiamſi eſt ſpatii amplioris, minus fatigat quam durum arduumque compendium. Nec enim mihi unquam tanta fuerit cura brevitatis, ut non ea quæ credibilem faciunt expoſitionem, inſeri velim. Simplex enim, et undique præciſa, non tam narratio poteſt vocari, quam confuſio." *Quint. inſt. lib.* iv. *cap.* 2.

"Altum aliis aſſurgat opus; tu nocte dieque
Exiguum meditator; ubi ſint omnia culta,
Et viſenda novis iterumque iterumque figuris.
Quod ſi longarum cordi magis ampla viarum
Sunt ſpatia, anguſtis cum res tibi finibus arcta,
In longum trahito arte; viæ tibi mille trahendi,
Mille modi:" &c. *Vida de art. poet. l.* ii. *c.* 339.

ſtill to affect than to inſtruct. Indeed, if you can judiciouſly and properly introduce any thing tender into an Exordium (eſpecially on extraordinary occaſions) you may to good purpoſe: but, be that as it may, the agreeable ſhould reign in this part. You eaſily ſee by this that you muſt baniſh from the Exordium all ill-natured cenſures, terrible threatenings, bitter reproaches, and in general all that ſavours of anger, contempt, hatred, or indifference, and in ſhort every thing that has the air of quarrelling with the hearers. (1) Their attention

(1) *Avoid every thing that has the air of quarrelling with the hearers.* It muſt be allowed, ſome weak paſſionate men have grievouſly offended their auditors in this way, and a great imprudence it is. It is unmanly to accuſe where decency forbids the accuſed to anſwer. It never produces any good effects, either in the accuſed, or in other hearers; and it always ſinks the preacher's reputation with both. The former are provoked, the latter are filled with pity or contempt. It betrays a total want of ſelf-government, and exhibits nothing but paſſion and revenge, and theſe in a place, from whence, of all others in the world, they ought to be for ever excluded. However, where theſe ſad caſes have happened, the good people ſhould overlook them, and remember their miniſter is but a man.

There is a ſort of looſe living hearers, whoſe ill-turned minds give an ugly caſt to all the diſcourſes of the moſt undeſigning preacher. Theſe people know they deſerve reproof, and they imagine every reproof given in the courſe of a man's labours is pointed at them. What is the good miniſter to do? There is a method to avoid giving offence to this ſort of people, but a faithful preacher dare not uſe it. What ſhould we think of a paſtor, who ſhould give publick notice, that, as he deſired to give offence to none, and as he had reaſon to believe many of his congregation lived in ſome practices, which they would not chooſe to hear reproved, he would oblige them by omitting to cenſure all ſuch practices; and that, in order to aſcertain theſe, he would always ſit in the veſtry half

tion muſt not only be excited, you may ſufficiently do ſo by cenſures and reproaches: but you muſt ſoftly inſinuate yourſelf into their eſteem, ſo that they may not only not oppoſe what you ſay, but be well ſatisfied you are an honeſt and well-meaning man. (2)

5. *The whole of the exordium muſt be naturally connected with all the matter of the text.* I ſay firſt the *whole* of the *exordium*, for great care muſt be taken to put nothing there foreign to your ſubject: therefore the beſt exordiums are thoſe, which are compoſed of two propoſitions, the firſt of which is naturally and immediately connected with the ſecond, and the ſecond naturally and immediately with the text. Each of theſe propoſitions may be either proved, or amplified: but the laſt muſt always conduct you with eaſe to the ſubject in queſtion, nor

half an hour before preaching to receive ſuch liſts of errors and vices as they would pleaſe to have ſpared? Could honeſt Micaiah have done ſo, even Ahab would not have exclaimed, *I hate him, for he never propheſieth good unto me.* 2 Chron. xviii. 7.

(2) *Satisfy your hearers, that you are a well-meaning man.* Hence Quintilian ſo much inſiſts on his orator's being a *good* man. The whole firſt chapter of his twelfth book is ſpent in proving the neceſſity of this; and, if this be ſo needful at the bar, how much more ſo is it in the pulpit! His concluſion is enough to make a chriſtian miniſter bluſh. "*Men had better be born dumb, and even deſtitute of reaſon, than pervert thoſe gifts of providence to pernicious purpoſes.* Mutos enim naſci, et egere omni ratione ſatius fuiſſet, quam providentiæ munera in mutuam perniciem convertere." *Quint. l.* xii. *c.* i.

"Ad docilitatem autem reducere *hæc* omnia poterit ſi quis velit atque illud etiam ut quis vir *probus appareat.* Iſtiuſmodi enim viris libentius attendere conſueverunt." *Ariſt. Rhet. lib.* iii. *cap.* xiv. *de proœmio.*

nor muſt the firſt be very diſtant. According to this maxim, all exordiums muſt be condemned, which, inſtead of leading you into the text, make you as it were tumble from a precipice into it, which is intolerable. Thoſe alſo are to be condemned, which conduct to the text by many long circuits, that is, by many propoſitions chained together, which is certainly vicious, and can only fatigue the hearer. I add in the ſecond place, the exordium muſt be connected with the *whole* matter of the *text*. It ought not merely to relate to one of its parts, (or to one view only, if you intend to conſider it in different views) but to all. One of the principal uſes of an exordium is to prepare the mind of the hearer for the matter to be diſcuſſed. If, therefore, the exordium refer only to one of its parts, or to one view only, it will prepare the mind of the hearer for that one part, for that one view only, and not for the reſt. (3)

6. An

(3) *Your whole exordium muſt be connected with the whole text.* "We are framed by nature to reliſh order and connection. When an object is introduced by a proper connection, we are conſcious of a certain pleaſure ariſing from that circumſtance.——Every work of art that is conformable to the natural courſe of our ideas, is ſo far agreeable; and every work of art that reverſes that courſe is ſo far diſagreeable. Hence it is required in every ſuch work, that, like an organic ſyſtem, its parts ſhould be orderly arranged and mutually connected, bearing each of them a relation to the whole, ſome more intimate, ſome leſs, according to their deſtination: When due regard is had to theſe particulars, we have a ſenſe of juſt compoſition, and ſo far are pleaſed with the performance.—The two prefaces of Salluſt, look as if they had been prefixed by ſome blunder to his two hiſtories: they will ſuit any other hiſtory as well, or any ſubject as well as hiſtory. Even the members of theſe prefaces are but looſely connected:

6. An Exordium *muſt be ſimple.* We would not entirely baniſh figures: on the contrary, we would always employ ſuch as may render the diſcourſe pleaſant and agreeable: but pompous and magnificent expreſſions muſt be avoided, as far as the things ſpoken will permit. Do not uſe a ſtyle too elevated, bordering on bombaſt—nor periods too harmonious—nor overſtrained allegories—nor even metaphors too common or too bold, for indeed the hearer's mind, yet cool and in its natural ſtate, can bear nothing of this kind. (4)

7. An exordium muſt *not be common.* As this is a rule much abuſed, it will be needful to explain it. By a common exordium, I do not mean an exordium,

nected: they look more like a number of maxims or obſervations than a connected diſcourſe." *Elem. of crit. vol.* i. *c.* i.

(4) This direction of Mr. Claude's is ſo nearly allied to what he ſays on the *third* property of an exordium, that is, that it ſhould be *cool and grave,* that I ſhall refer the reader to that, only begging leave to ſay a word on *harmonious periods,* about which he adviſes not to be too nice.

The harmony of a period flows from the proper arrangement of the words and ſentences, of which the period is compoſed. This art was invented by the Greeks, carried to a great degree of perfection by the Romans, abuſed awhile, and at length quite loſt: till, after the reformation, with other branches of ancient polite learning it revived; but it has not been carried to any great perfection with us. Our faſhion is the *clear,* and not the muſical.

Wonderful are the prejudices of ſome againſt it, it is thought too trifling for a grave mind, and it is ſaid, a good ear is worth a thouſand rules.

Indeed, it ſhould ſeem, it is an art too trifling for the *pulpit;* but in all other productions, and even in ſome *printed* ſermons, it has inconceivable charms. In *poetry,* it is intolerable not to attend to it. Pronounce the two following, and try the contraſt;

exordium, which will ſuit many texts; for, if the texts are parallel, and the ſubject be managed with the ſame views, and in the ſame circumſtances, what occaſion is there to compoſe different exordiums? By a common exordium, I mean, in the firſt place, one taken from trivial things, and which have been ſaid over and over again; theſe the people already know, and your labour will be infallibly thrown away. Such are exordiums taken from compariſons of the ſun—of kings—of conquerors—of the ancient Romans, &c.—or from ſome hiſtories of the Old Teſtament, which have

"I'll caſt him down as deep
As Tartarus (the brood of night) where Barathrum doth ſteep
Torment in his profoundeſt ſinks; where is the floor of braſs
And gates of iron: the place for depth as far doth hell ſurpaſs,
As heaven for height exceeds the earth."

This is inſufferably harſh. The following is as ſoft:

"Teach me to feel another's woe,
To hide the fault I ſee;
That mercy I to others ſhow
That mercy ſhow to me.
If I am right, O teach my heart
Still in the right to ſtay;
If I am wrong, thy grace impart
To find that better way."

Can any man be inſenſible to the majeſtick and melodious gravity of the firſt verſes of St. John? (Mr. Maſon, in his *Eſſay on the Power and Harmony of Proſaic numbers*, has thus meaſured them. *chap.* viii.)

Īn thĕ bĕ|gīnnĭng wăs | thĕ wōrd, | ănd thĕ wōrd | wăs wĭth Gōd, | ănd thĕ wōrd | wăs Gōd. | Thĕ sāme | wăs ĭn thĕ | bĕgīn|nĭng wĭth Gōd.

Every ear muſt feel a difference, and though true wiſdom may be conveyed under very diſagreeable ſounds, yet how deſirable is it to have ſound and ſenſe agree!

With us, this kind of knowledge is moſt uſeful in reading the ſcriptures in publick, or in giving out the pſalm or hymn. There are ſome lines in our pſalms and hymns, in which the reader muſt either ſacrifice

have been often repeated—or of ſome well-known types, as the Iſraelites paſſage through the Red Sea—and many more of the ſame kind. In the ſecond place, I mean, by a common or general exordium, one, which may be alike applied to two texts of different matter, or to two contrary interpretations

ſacrifice *ſound* or *ſenſe*, for he will find he cannot preſerve both. A good reader of a hymn in publick worſhip will edify the people by giving out line by line, for he will ſound ſo as to explain and enforce the ſenſe: but unleſs the hymn can be well ſounded by him, who gives it out, it would be better only to name the pſalm to be ſung, read only the firſt line, and let the people ſing on. This is the method uſed in foreign churches: but they, who cannot read, old people, whoſe eyes are dim, and the poor, who have no books, cannot ſing. If, then, the hymn be read line by line, great care ſhould be taken to chooſe expreſſive ones, and great decency and propriety ſhould be regarded in giving them out. They ſay, had David heard ſome men read ſome of his pſalms, he would have gone mad.

"Expreſſion is the dreſs of thought, and ſtill
Appears more decent as more ſuitable:
A low conceit in pompous *words* expreſs'd,
Is like a clown in regal purple dreſs'd,
For different *ſounds*, with different ſubjects ſort,
As ſev'ral garbs with country, town, and court."

Pope on Critic.

This ſubject is handled with great accuracy by Mr. Maſon in the above quoted piece, and many eaſy and excellent rules given to publick ſpeakers in his *Eſſay on Elocution*, which, however inſignificant they may appear to ſome called preachers, are not beneath the notice of any man, learned, or unlearned, who would be heard with pleaſure.

"If this ſcience (ſays he) be ſubject to abuſe, (and what is not?) does it therefore deſerve contempt? If fools and fops ſometimes appear in rich and gay attire, that is no reaſon that a man of ſenſe ſhould be a ſloven." *On the power of proſaic numb. chap.* x.

interpretations of the ſame text. It is in this ſenſe that common exordiums are vicious and diſtaſteful.

8. Even in metaphorical or figurative texts, it is quite puerile to make an exordium join the text by a metaphor; for, whatever ingenuity there may ſeem to be in it, it is certain, there is no taſte, no judgment diſcovered in the practice, and, however it may paſs in college-declamations, it would appear too trifling in a goſpel-pulpit. The exordium, then, muſt be connected with the text by the matter itſelf, that is, by the *ſubject* intended to be conveyed by the figure, and not by the figure. I would not, however, forbid the joining of the exordium to the text ſometimes by the figure, provided it be done in a chaſte and prudent manner.

Let us give one example. *He that eateth my fleſh, and drinketh my blood, hath eternal life.* John vi. 54. An exordium to a ſermon from this text may be taken from the idea, which holy ſcripture teaches us to form of our converſion, as if it were a NEW *birth*, which begins a new life—that for this purpoſe, it ſpeaks of a new *man*, a new *heaven*, which illuminates, and a new *earth*, which ſupports him—that, attributing to this new man the ſame *ſenſes*, which nature has formed in us, as ſight, hearing, feeling, ſmelling, taſting; it attributes alſo to him *objects* proportioned to each of theſe myſtical ſenſes, and aſcribes to them *effects* like thoſe, which our ſenſes produce by their natural operations.—It tells us—that our *eyes* contemplate the cæleſtial *light*, which illuminates and guides us in the ways of righteouſneſs—that our *ears* hear the *voice* of God, who calls us, and who

by

by theſe means makes us obey our vocation.—It tells us that the goſpel is a *ſavour* of life, which communicates ſalvation to us.—And finally, it attributes to us a *mouth* to eat the *fleſh*, and drink the *blood* of the Son of God, in order to nouriſh us to life eternal. It is this laſt expreſſion, which Jeſus Chriſt has made uſe of in the ſixth of John, and which ſays in my text, *he, that eateth my fleſh and drinketh my blood, hath eternal life.*

This exordium joins itſelf to the text by the figure made uſe of in the text, but in ſuch a manner as not to be chargeable with affectation, or witticiſm; for it is by a ſerious reflection on the *ſcripture uſe* of the figure, acknowledging it to be a figure, and *preparing* the hearer to attend to the explication.

To theſe rules, I ſubjoin a word or two on the *vices* of exordiums. 1. There are ſome preachers, who imagine it a fine thing to take exordiums from the perſons of their hearers, or the circumſtances of times, places, general affairs, or news of the world: but I believe this is altogether a vicious method, and ſhould never be uſed but on extraordinary occaſions. Firſt, there is too much *affectation* in it. Is it not a vain parade to begin a diſcourſe with things, which have no relation to the matter? It is certainly contrary to the chaſtity and modeſty of a chriſtian-pulpit. Secondly, exordiums of this ſort are uſually pulled in by head and ſhoulders. How ſhould it be otherwiſe, when the articles, of which they are compoſed, have, if any, only a very diſtant relation to the text? By ſuch means you defeat the principal deſign of an exordium, which is to prepare the hearers minds, and to conduct them inſenſibly to the

the ſubject. And finally, it is very difficult in ſuch exordiums to avoid ſaying impertinencies; for what in a publick diſcourſe can be more indelicate than to ſpeak of yourſelf, or hearers, or times, or news? In my opinion, ſuch exordiums ought to be entirely rejected. (5)

2. You muſt alſo, for the moſt part, reject exordiums taken from profane hiſtory, or what they call the apothegms of illuſtrious men. (6) This method ſavours too much of the college, and is by no means in the taſte of pious well bred men. Alexander, Cæſar, Pompey, all the great names of antiquity have no buſineſs to aſcend a goſpel-pulpit, and, if they are not ſuffered now-a-days, either in orations in the ſenate, or in pleas at

(5) *By vicious exordiums the principal deſign of an exordium is defeated.* "Nec minus diligenter, ne ſuſpecti ſimus in ulla parte, vitandum; propter quod minime oſtentari debet in principiis cura, quia videtur ars omnis dicentis contra judicem adhiberi. Sed ipſum eſt evitare, ſummæ artis." *Quint. lib.* iv. *de Exord.*

(6) *The apothegms of illuſtrious men ſhould ſeldom appear in a ſermon.* We may venture to add, they ſhould never appear without peculiar diſcernment in the choice, and peculiar propriety in the application. A famous Jeſuit expoſitor relates a remarkable ſaying of Auguſtus, applies it to S. Peter, and thus ſpouts away. "Urbem Romam ita excoluit Auguſtus, ut jure ſit gloriatus, *marmoream ſe relinquere, quam lateritiam accepiſſet.* Meliori jure gloriari poteſt multo Auguſtior Auguſto Petrus, cœleſtem ſe feciſſe Romam, quam Tartaro addictam invenit. Petri enim in terris Dei vices gerentis, cœleſti cathedra, cœleſtibuſque clavibus, ita eſt adornata, ut cœleſtis, potius urbs, quam terreſtris merito debeat appellari. Dabat olim orbi jura terrena, nunc jura dat cœleſtia; in corpora dominatum olim obtinebat, nunc obtinet in ipſos etiam animos; ligabat olim, ac ſolvebat ferreis compedibus carnem, nunc ligat ſolvitque ſpiritalibus vinculis ſpiritus. Lateritiam Romam

at the bar; much leſs ought they to be allowed in chriſtian ſermons. It may not be amiſs, if they appear now and then in the diſcuſſion, or in the application: but even there we ought to ſee them but ſeldom, not oftener than once a year at moſt: but to introduce them at the beginning of a ſermon

Romam accepit, marmoream, immo auream reddidit Petri cathedra." Ah Father! were an acute proteſtant to call you *ad examen* on theſe articles, at the tribunal of hiſtory,—ſcripture—reaſon, or conſcience, he would excite in your ſoul ſuch an idea of turpitude, that your reverence would bluſh for thus declaiming! Yes! you have obtained the city——the ſee——and the keys: but you have dethroned princes——traduced the apoſtle—butchered his defenders—and betrayed his maſter to obtain them! *Sebaſt. Barradii comment. tom.* xi. *lib.* i. *cap.* 1.

Almoſt every vice has been at one time or other in faſhion, and this vicious way of preaching had once a great run. It was accounted learned, pious, and ingenious: but it was unnatural and unedifying, and ſoon fell firſt into diſuſe, and then into diſgrace.

We will ſubjoin an example or two. "Brutus, conſulting the oracle, who ſhould be conſul, received this anſwer, that he ſhould be conſul, who firſt kiſſed his *mother*; he by and by fell on his face, kiſſed the *earth*, returned home, and was created conſul. Thus men of the world do," &c. "Cyrus and Diogenes lived both but for a time, and both in a time, though not both in a tub; and, Plutarch ſays, they both died in one day. Death, you ſee, makes no difference." &c. &c. *Geo. Hall's ſermons*, 1641, *on Gen.* iii.

"As Pompey ſaid, when going on a publick, but dangerous expedition, *Neceſſe eſt ut eam, non ut vivam*, ſo muſt we," &c. . . "As Juvenal ſaid of children, *Maxima debetur pueris reverentia*, ſo I may ſay, in ANOTHER ſenſe of the holy ſcriptures." *Dr. Reynold's ſer. bef. the aſſembly of divines*, 1652, *Self-denial.*

"Cæſar was wont to command his ſoldiers *faciem ferire*, to ſtrike at the *face*: the laws of our ſpiritual warfare give us another rule." "Pythagoras ſaid, Above all things, be ſure to make yourſelf maſter of your belly." &c. *Hale's golden remains, Ser.* i. 1 *Cor.* vi. 13.

mon is intolerable. I ſay much the ſame of citations from profane authors, they muſt be forborne, unleſs it be ſomething ſo particular, ſo agreeable, and ſo apt to the text, as to carry its own recommendation along with it. Of this kind, I think, was the exordium of a ſermon on this text. *So teach us to number our days, that we may apply our hearts unto wiſdom.* It was taken from Plutarch, who relates, that Alcibiades called one day to ſee Pericles, and was told by his domeſticks, that their maſter was buſy in preparing his accounts to lay before the republick: to which he immediately replied, Inſtead of labouring to make up his accounts, it would be incomparably better to render himſelf not accountable to them at all. It was added—that this is the notion of almoſt all wicked men, who, being ignorant of God their governor, and feeling their conſciences charged with a thouſand crimes, think only of eluding the judgment of God, and of avoiding that account, which they will one day be obliged to give to the maſter of all creatures—that if only one man, or two men were in queſtion, the attempt of Alcibiades might ſucceed: but as it was God, with whom they had to do, it muſt be worſe than fooliſh to imagine, his tribunal could be avoided—that there was no other way to take than to prepare to give an account to God, nor any advice more reaſonable than to labour continually to do it well—and that, for this purpoſe, even ſelf-intereſt ſhould oblige us to have recourſe to God to aſſiſt us by his grace—this is what the church aims to teach us in the words of the prophet, *So*

teach

teach us to number our days, that we may apply our hearts unto wiſdom. (7)

In general, the beſt exordiums are taken from *theology*; for, as on the one hand, they have always more relation to the matter of the text, ſo, on the other, they much better prepare the hearers' minds, being more grave, and free from the puerile pedantries of the college.

In order to compoſe an exordium, after you have well conſidered the ſenſes of the text, and obſerved what are the principal matters, which ought to enter into the diſcuſſion, and after you have made the diviſion, endeavour to reduce the whole to one common idea, and then chooſe ſome other idea naturally connected with that common idea, either immediately, or by means of another. If it be immediately connected with the ſubject, endeavour to reduce it to one propoſition, which may be cleared and proved as you go on, or if it have parts, which require ſeparate explications and proofs, it muſt be managed ſo as to include them, and finally, by the natural connection of that propoſition with the diſcuſſion, enter into the text. If the propoſition be connected with the text only remotely, then eſtabliſh the firſt, paſs on to the ſecond, and ſo proceed from the ſecond to the text. (8)

Exordiums

(7) *Citations from profane authors may be uſed, when they are pertinent, and carry their own recommendation with them.* Mr. Claude is to be underſtood here, as almoſt every where elſe, as reprobating only improprieties. He wiſely obſerves, that circumſtances may render every thing proper, and every thing improper. A fitting of compoſition to theſe circumſtances is the true art of compoſing.

(8) *Connect the parts of the exordium with the ſubject of the diſcourſe.* "Quoties autem procemio fuerimus uſi, tum ſive

Exordiums may be *taken from* almoſt all the ſame topicks as obſervations, that is from *genus*, *ſpecies*, *contraries*, *&c.* For there are but few good exordiums, which might not go into the diſcuſſion, under the title of general obſervations. Of ſuch obſervations that muſt be choſen for an exordium, which is leaſt eſſential, or leaſt neceſſary to the diſcuſſion, and which beſides is clear, agreeable, and entertaining. (9) A *compariſon* may ſometimes be employed in an exordium: but not often, nor muſt trivial compariſons be uſed, which all the world know, or which are taken from any thing mean, nor muſt they be embarraſſing, taken from things unknown to the people, as thoſe are, which are borrowed from mechanicks, aſtronomy, &c. of which the people know nothing at all.

Bible-hiſtory may be uſed: but ſparingly; and the application muſt be always juſt, agreeable, and in ſome ſort new and remarkable.

Types may alſo be employed: but with the ſame precautions, always conſulting good ſenſe, and taſte.

The

ſive ad expoſitionem tranſibimus, ſive protinus ad probationem, id debebit in principio poſtremum eſſe, cui commodiſſimè jungi initium ſequentium poterit. Ut non abruptè cadere in narrationem, ita non obſcurè tranſcendere eſt optimum. Si verò longior ſequetur, ac perplexa magis expoſitio, ad eam ipſam præparandus judex erit: ut *Cicero* ſæpius, ſed hoc præcipuè loco fecit: *Paulo longius exordium rei demonſtrandæ petam; quod quæſo, judices, ne moleſtè patiamini. Principiis enim cognitis, multo facilius extrema intelligetis.*"——*Pro Cluent. Quint. inſt. lib.* iv. *de exordio.*

(9) *Exordiums muſt be agreeable and entertaining.* "Verum quoniam non eſt ſatis demonſtrare diſcentibus, quæ ſint in ratione prooemii, ſed dicendum etiam quomodo perfici facillimè poſſit: hoc adjicio, ut dicturus intueatur, quid, apud

The beſt method is to compoſe ſeveral *exordiums for the ſame text*, by turning your imagination divers ways, by taking it in all its different relations, for by ſuch means you may chooſe the moſt proper. But after all theſe general precepts, which indeed ought to be known, and by which exordiums muſt be regulated, it is certain, *the invention and compoſition of an Exordium can only become eaſy by practice.* (1) A young preacher ought not

apud quem, pro quo, contra quem, quo tempore, quo loco, quo rerum ſtatu, qua vulgi fama dicendum ſit, quid judicem ſentire credibile ſit antequam incipiamus: tum quid aut deſideremus, aut deprecemur, ipſa illum natura eò ducet, ut ſciat quid primum dicendum ſit." *Quint. ut ſupra.*

(1) *Practice makes compoſition eaſy.* The very ingenious author of *Elements of criticiſm* ſays, "*Taſte muſt be improved by education, reflection, and experience,*" and adds the following note. "That theſe particulars are uſeful, it may be ſaid neceſſary, for acquiring a diſcerning taſte in the fine arts, will appear from the following facts, which ſhew the influence of *experience ſingly*. Thoſe who live in the world and in good company, are quick ſighted with reſpect to every defect or irregularity in behaviour: the very ſlighteſt ſingularity in motion, in ſpeech, or in dreſs, which to a peaſant would be inviſible, eſcapes not their obſervation. The moſt minute differences in the human countenance, ſo minute as to be far beyond the reach of words, are diſtinctly perceived by the plaineſt perſon: while, at the ſame time, the generality have very little diſcernment in the faces of other animals to which they are leſs accuſtomed. Sheep, for example, appear to have all the ſame face, except to the ſhepherd, who knows every individual in his flock, as well as he does his relations and neighbours. The very populace in Athens were critics in language, in pronunciation, and even in eloquence, harangues being their daily entertainment. In Rome at preſent the moſt illiterate ſhopkeeper is a better judge of ſtatues, and of pictures, than perſons of the higheſt education in London. Theſe facts afford convincing evidence, that a diſcerning taſte depends ſtill more on experience than on nature." *Chap.* xxv. *on taſte.*

not to complain of trouble, nor to be any way negligent in the matter, for he may be ſure of ſucceeding by attention and application.

CHAP.

CHAP. X.

Of the Concluſion. (1)

THE Concluſion ought to be lively and animating, full of great and beautiful figures, aiming to move chriſtian affections—as the love of God—hope—zeal—repentance—ſelf-condemnation—a deſire of ſelf-correction—conſolation—admi-

(1) *Concluſion.* This in a ſermon anſwers to what in an oration is called the *peroration.* "It recapitulates, or ſums up the ſtrongeſt and chief arguments, and by moving the paſſions, endeavours to perſuade the hearers to *yield* to the force of them."—*Ariſt. Rhet.*

The fire of the preacher ſhould blaze here, he ſhould collect the ideas of his whole ſermon into this part, as rays are collected in the focus of a burning glaſs, and inflame the hearts of his auditors. The three following general rules ſeem very proper. "1. Let the peroration, or concluſion, be ſhort.—2. Let it be bold and lively.—3. Let ſome one or more ſtriking idea, not mentioned before in the diſcuſſion, be reſerved for this part, and let it be applied with vigour. Bucholtzer uſed to ſay, *A good preacher was known by his concluſion.* He often cloſed his ſermons deſignedly in a curt, terſe, abrupt manner.—Here, my brethren! I ſtop, and I leave the holy ſpirit to preach to you.——Now, chriſtians! I have done my part. May the Lord condeſcend to do his in your hearts!—I have planted, and watered. May God give the increaſe!—I have been preaching to you, and ſetting before you the goſpel of ſalvation.

admiration of eternal benefits—hope of felicity—courage and conſtancy in afflictions—ſteadineſs in temptations—gratitude to God—recourſe to him by prayer—and other ſuch diſpoſitions. (2)

There

vation. May the Lord God apply it to your hearts, for his glory, and for your eternal felicity!—May the Lord ſet home to your hearts what I have been preaching! For my part, I am only his meſſenger to you. He is the ſhepherd and biſhop of your ſouls!—With ſome one ſuch ſentence he frequently concluded his diſcourſe." *The words of the wiſe are as goads, and as nails faſtened by the maſters of aſſemblies.* Eccl. xii. 11.—*Keckermanni Rhet. Eccl. lib.* i. *cap.* x.

(2) *A concluſion ſhould excite chriſtian diſpoſitions.* Biſhop Burnet ſays, " A ſermon, the concluſion whereof makes the auditory look pleaſed, and ſets them all a talking with one another, was certainly either not rightly ſpoken, or not rightly heard; it has been fine, and has probably delighted the congregation rather than edified it: but that ſermon that makes every one go away ſilent, and grave, and haſtening to be alone to meditate, and pray the matter over in ſecret, has had a true effect."—*Paſt. Care, ch.* ix.

The publiſher of Maſſillon's ſermons deſcribes in the preface, the biſhop's method of preaching, by ſaying that " What formed the diſtinct character of Father Maſſillon's eloquence was, that all his ſtrokes aimed directly at the *heart*, ſo that what was ſimply reaſon, and proof in others, was feeling in his mouth. He not only convinced, he affected, moved, and melted his hearers. He did not confine himſelf to diſcover only the injuſtice, and unreaſonableneſs of vice, he ſhew it in ſuch a hideous, and hateful light, that you could no longer ſuffer yourſelf to be under the empire of ſuch a cruel tyrant; you could no longer conſider it in any other light than that of a ſworn enemy of your felicity. Entering into an holy indignation againſt yourſelf, you would appear to yourſelf ſo blind, ſo unjuſt, ſo miſerable, that you would ſee no other remedy than that of falling into the arms of virtue." After this deſcription he ſubjoins, " Sermons compoſed in this taſte cannot fail of being heard with extreme attention, every one ſees himſelf in the lively, and natural pictures in which the preacher paints

the

There are three ſorts of diſpoſitions, or emotions, the violent—the tender—and the elevated. The *violent* are, for example, indignation, fear, zeal, courage, firmneſs againſt temptations, repentance, ſelf-loathing, &c. (3)

The

the human heart, and diſcovers its moſt ſecret ſprings of action. Every one imagines, the diſcourſe is addreſſed to him, and thinks the orator meant him only. Hence the remarkable effects of his inſtructions: nobody after hearing him ſtopped to praiſe, or criticiſe his ſermon. Each auditor retired in a penſive ſilence, with a thoughtful air, downcaſt eyes, and compoſed countenance, carrying away the arrow, which this chriſtian orator had faſtened in his heart. Theſe ſilent ſuffrages exceed the loudeſt applauſes. When Father Maſſillon had preached his firſt advent at Verſailles, Lewis the XIVth ſaid theſe remarkable words to him, *Father, I have heard many fine orators in my chapel, and have been much pleaſed with them: but as for you, always when I have heard you, I have been very much diſpleaſed with myſelf.* A finiſhed encomium, which does equal honour to the taſte and piety of the monarch, and the talents of the preacher." —*Serm. de Maſſillon. pet. car. pref.*

(3) *Some emotions are violent, and muſt be excited by violent concluſions.* Example of the violent from Saurin's ſermon on the *ſeverity of God.* The text is Heb. xii. 29. *For our God is a conſuming fire.* Having ſpoken of ſudden unprepared deaths, and the uncertainty of ſick-bed repentances, he adds, " *God's thoughts are not as our thoughts.* True, we have ſeen ſome few examples of people, who have proved after their recovery, that they were converted in their ſickneſs; and who make us preſume that ſome dying people may alſo be converted in the ſame manner: but yet, *Our God is a conſuming fire.* How rare are theſe examples! Need we prove it? Need we demonſtrate it? You are our proofs, you are our demonſtrations. Which of us has not been ſick, and (I ſpeak of perſons of a certain age) which of us has not ſeen himſelf ſometimes at the brink of death? Who has not made reſolutions in that terrible moment, who has not promiſed to reform himſelf? The laws of theſe exerciſes forbid

The *tender* emotions are joy, conſolation, gratitude; tender ſubjects are pardon, pity, prayer, &c.

forbid me certain details, it is not allowable to name ſuch of you as hear me: but I appeal to your conſciences, and if your conſciences be aſleep, I appeal to the immortal God. How many perſons are there amongſt you, who have made us the depoſitaries of your reſolutions, who engaged ſolemnly to renounce the world and its maxims? How many of you by theſe appearances of converſion have impoſed on us, and impoſed on yourſelves too? How many, whom we ſhould have alledged as new examples of people converted on a death-bed, if God had not reſtored you to life? Are you converted indeed? Have you renounced the world, and its maxims? Ah! when we would judge by the conduct of thoſe, who are raiſed from ſickneſs, of the fate of thoſe, who are are dead . . . My brethren, I dare not examine this matter to the bottom, and I leave it to your meditation.

" *God's thoughts are not as our thoughts.* It is true, there is nothing in our ſcriptures, which authorizes us to ſhut the gates of heaven againſt a dying man, who diſcovers tokens of repentance: Nor is there any thing, which authorizes us to tell him, There is no hope for you, you are loſt without remedy: but yet, *Our God is a conſuming fire*, and there are hundreds of paſſages in ſcripture, which authorize, What do I ſay? There are hundreds of paſſages which forbid us, under pain of being puniſhed with all the judgments reſerved for the crimes, to conceal any thing from the criminal; there are hundreds of paſſages, which command us to tell you, you who are fifty years of age, you who are ſixty, you who are fourſcore, you who after this put off your converſion, that it is a madneſs, an exceſs of hardneſs, and indolence, which all the flames of hell can never expiate.

" After all, this is an article, of which your paſtors hope to render to God a faithful account, how undeſerving ſoever we acknowledge ourſelves of his patience. How often have we repreſented to you the dreadful conſequences of your delays? We would take you to witneſs, walls of this church! if you were capable of giving evidence. But you ſhall be our witneſſes, ye diſcourſes preached in theſe aſſemblies! a remembrance of which ſhall be awakened in that great day, when our hearers ſhall give an account

&c. (4) The *elevated* are admiration of the majeſty of God, the ways of providence, the glory of

of the uſe they have made of them. Conſciences! you ſhall be our witneſſes, you have heard our directions. You yourſelves ſhall be our witneſſes, gainſayers! you, who have ſo often pretended, by reverſing the ideas, which the goſpel gives us of the mercy of God, to obſcure others, which it gives us of his juſtice and vengeance—*We are innocent of your blood, we have not ſhunned to declare to you the whole counſel of God*——and though, when called before his tribunal, we muſt ſay to him under a ſenſe of the weakneſſes, with which our miniſtry was accompanied, *Enter not into judgment with thy ſervants, O Lord*; yet will we even then venture to ſay, when we recollect the overtures we have made, and the intreaties we have uſed to ſtir you up to improve the preſent moment, *I have preached righteouſneſs in the great congregation. Lo, I have not refrained my lips, O Lord, thou knoweſt, and though I have laboured in vain, and ſpent my ſtrength for nought, yet my judgment is with the Lord, and my work with my God.*

"Ah! May God animate us with nobler motives! God grant, not that the torments inflicted on our hearers in the œconomy of eternity may be the apology of our miniſtry, but rather may God make you *our crown and joy in the day of the Lord!* Amen."—*Saur. Ser. tom.* vi. *ſer. quatrieme.*

(4) *Tender concluſion.* Example of a tender concluſion, from a ſermon of Bp. Maſſillon to his clergy. "And indeed, my brethren, can a paſtor live either without prayer, or can he pray but ſeldom, or can he pray without fervour, and zeal, or can he confine all his prayers to a cold, inattentive, and haſty rehearſal of his breviary, while he paſſes his life amongſt his pariſhioners, and ſees the greateſt part of them living in ſin, and periſhing every day before his eyes? When the high-prieſt Aaron ſaw a part of his people ſmitten by the hand of God, and expiring before him, he ran between the dead, and the living—he lifted his hands to heaven—he wept for the miſery of ſuch as fell before his eyes—he cried—he wreſtled—and his prayer was heard, the plague was ſtopped, and the ſword of God's anger retired. A good paſtor never prays for his people in vain. *And Aaron ſtood*

of Paradiſe, the expectation of benefits, &c. (5.)

There

between the dead, and the living, and the plague was ſtayed.

" This, my brethren, is the image of a good paſtor. Amongſt his people, (as I may ſay) he walks between the dead, and the living; he ſees by his ſide ſome of his flock dead, and others ready to expire, having only ſome flattering ſigns of life. He ſees the inviſible ſword of God's wrath hang over theſe people, he ſees reigning crimes, and haſtening death. All this he beholds, and it is a ſpectacle, which he has every day before his eyes. If he is not affected with this: he is not a paſtor, he is a mercenary wretch, who ſees in cold blood the deſtruction of his flock. He is either a miniſter fallen from the grace of the prieſthood, or one who has never received it. But if this affects him, ah! what muſt the firſt motion of his grief and zeal be? He will addreſs himſelf to God, who wounds and heals—he will offer to him ſecret tears of grief and love for his people—he will remind an angry God of his ancient mercies—he will move his paternal heart by his ſighs—and offer himſelf to be accurſed for his brethren.——*Aaron ſtood between the dead, and the living, and the plague was ſtayed.*

" No, my brethren, a prieſt, a paſtor who does not pray, who does not love prayer, does not belong to that church, which *prays without ceaſing*. He is not united to the ſpirit of prayer, and love. He is a dry and barren tree, which cumbers the Lord's ground. He is the enemy, and not the father of his people. He is a ſtranger, who has uſurped the paſtor's place, and to whom the ſalvation of the flock is indifferent. Wherefore, my brethren, be faithful to prayer, and your functions will be more uſeful, your people more holy, your labours will ſeem much ſweeter, and the church's evils will diminiſh." *Maſſil. diſc. ſynodaux, tom.* ii. *diſ.* x.

(5) *Elevated concluſion.* Example of an elevated concluſion from Saurin. " I am God's (thus ſpeaks the believer) I am God's, not only becauſe he has a ſovereign empire over me as a creator; not only becauſe as a redeemer he has the right of a maſter over a ſlave, whom he has purchaſed; but I am God's, becauſe I love him, and becauſe I know God is worthy

of

There are ſome chriſtian paſſions which may be excited either by a tender, or violent method. Repentance

of my love. The lively impreſſions, which his adorable perfections have made on me, make me impatient with every thing, that intercepts my view of him. I could not be content to be any longer upon earth, except his law, which is the rule of my conduct, ordained it: yet the law, which ordains me to live, does not forbid my deſiring to die. Death I conſider as the ſummit of my deſires, and as the conſummation of my happineſs. While I am *in the body, I am abſent from the Lord.* But it is incomparably better for me to be *abſent from the body, and preſent with the Lord*, and what ſhould ſtay me upon earth, when God ſhall pleaſe to call me to himſelf!

"It ſhall not be you, *criminal* objects. You I never loved, and, if I have ſometimes ſuffered myſelf to be ſeduced by your deceitful delights, I have been ſo puniſhed by the griefs you have cauſed me, by the confuſion the remembrance has made in my conſcience, that I have no fear of your entering into the plan of my felicity.

"It ſhall not be you, *lawful* objects, how tender ſoever the bonds, which unite me to you are; you are only rills of happineſs to me, and I go to the ſpring of felicity; you are only emanations of goodneſs, and I go to the *bleſſed God.*

"Nor ſhall it be you, objects of *religion.* You are only means, and death will conduct me to the end. You are only the way, and death will bring me home. True, I ſhall read no more excellent books, in which ſuperior geniuſſes have drawn the truth from an abyſs of prejudices, and darkneſſes, where it was buried. I ſhall no more hear diſcourſes in which the preacher, animated by the ſpirit of God, endeavours to raiſe me above the preſent world: but I ſhall contemplate, I ſhall hear the eternal wiſdom, and therein diſcover the views, deſigns, and plans of my creator; and I ſhall learn more in one moment of that union, than all books and all religious diſcourſes could poſſibly teach me.

"True, I ſhall no more give myſelf up to you, Cloſet-exerciſes, holy meditations, efforts of a ſoul, that ſeeks its God, and which cries to him, *Lord, ſhew me thy glory*, Lord diſſipate theſe clouds, and darkneſſes,

pentance is of this kind, for which extremely tender motives may be employed, as the love, and bounty of God, which we have ſo unworthily treated. Violent motives may alſo be uſed, as cenſure, an enumeration and deſcription of the enormity of the ſins reigning amongſt us, the horror of our ingratitude, the fear of God's judgments, the juſtice of his ſcourges, and chaſtiſements, &c. (6)

In

darkneſſes, which hide thee from my ſight; let that light approach me, which has hitherto been inacceſſible: but this light will be approached, theſe clouds and darkneſſes will be diſſipated, I ſhall be no more in the cloſet: but I ſhall be like the ſeraphims at the foot of the throne of God, and the lamb.

"True, I ſhall no more know you holy ſacraments, auguſt ceremonies which have ſo often filled my ſoul with conſolation, which have ſo much contributed to unite my heart to God, and which have ſo often been to me a heaven upon earth: but I ſhall receive you immediately, effuſions of divine love! Pleaſures at God's right hand! Fulneſs of joy! I ſhall . . . . Alas! Perhaps your hearts eſcape me, my brethren, perhaps theſe diſpoſitions, ſuperior to your piety, are no longer the ſubjects of your attention. I have however no other direction to give you, and the abridgment of all this diſcourſe, of all my preaching, and of all my whole miniſtry is, Love God, be to God by inclination what you are by condition and engagement, then the miſeries of this life will be ſupportable, and then the approaches of death will be delightful. God grant you this grace, to him be honour, and glory for ever, amen." *Saur. ſer. tom.* viii. *ſer.* ii. *ſur l'empire de Jeſus Chriſt.*

(6) *Concluſion may be mixed.* Example of a mixed concluſion from Maſſillon. "The annihilation of the ſoul is the laſt reſource of impiety. But what puniſhment would it be for a wicked man to be no more? He wiſhes for annihilation, and propoſes it as his higheſt hope. He lives tranquil in the midſt of his pleaſures in this agreeable expectation. What! Will the juſt God puniſh a ſinner by giving

him

In like manner, firmneſs againſt temptations may be diſcuſſed; for tender motives may be uſed, as the vanity of the promiſes and hopes of this world,

him what he deſires? Ah! It is not thus that God puniſhes. For what can the wicked find ſo very bad in annihilation? Would it be the privation of God? But a wicked man does not love him, he does not know him, he will not know him, for his god is himſelf. Would it be annihilation? But what more pleaſing to ſuch a monſter, who knows that if he lives after death it is only to ſuffer, and expiate the horrors of an abominable life. Would it be the loſs of worldly pleaſures, and of all the objects of his paſſions? But when he ceaſes to be, he muſt ceaſe to love. Imagine if you can a more deſirable lot for the wicked, and ſhall this after all be the ſweet end of his debaucheries, horrors, and blaſphemies!

" No, my brethren, *the hope of the wicked ſhall periſh:* but his crimes ſhall not periſh with him. His torments will be as endleſs as his pleaſures would have been, if he had been maſter of his fate. He would fain perpetuate upon earth his ſenſual pleaſures. Death limits his crimes: but does not limit his criminal deſires. The juſt judge who ſearches the heart will proportion then the ſuffering to the offence, immortal flames for intentionally immortal pleaſures, and eternity itſelf will be only a juſt compenſation, and an equality of puniſhment. *Theſe ſhall go away into everlaſting puniſhment.*

" What is the concluſion of this diſcourſe?——That a wicked man is to be pitied for placing his higheſt hope in a frightful uncertainty about revealed truths.—He is to be pitied, in that he is not able to live peaceably, unleſs he lives without faith, without worſhip, without God, without hope—that he is to be pitied if the goſpel muſt be a fable, the faith of all ages credulity, the conſent of all men a popular error, the firſt principles of nature and reaſon childiſh prejudices, the blood of ſo many martyrs, whom the hope of a futurity ſupported in torments, a concerted game to deceive mankind; the converſion of the univerſe a human enterprize, the accompliſhment of prophecies a lucky hit, in one word, if all that is beſt eſtabliſhed in the univerſe muſt be found falſe, ſo that he may not be eternally miſerable. What madneſs to be able

world, which are only falſe, and deluſive appearances—the conſideration of the miſerable ſtate of backſliders and apoſtates—the dignity to which God calls his children—the eternal rewards which attend perſeverance—the joy of a good man when he has gained a ſignal victory over temptations—Violent methods may alſo be employed, as—inſpiring an holy ambition to defeat the deſigns of the world—a contempt of the plots, and powers againſt us—the hope, or rather the inviolable aſſurance we have that all the powers of earth joined together cannot ſhake us. St. Paul uſes mixed motives at the end of the eighth of Romans. *Who ſhall ſeparate us from the love of Chriſt? Shall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword? Nay, in all theſe things, we are more than conquerors through him that loved us. For I am perſuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature ſhall be able to ſeparate us*

able to contrive a kind of tranquility made up of ſo many fooliſh ſuppoſitions!

"O man! *I will ſhew you a more excellent way.* Fear this futurity, which you force yourſelf to doubt. Aſk us no more what paſſes in that other life, of which we ſpeak: but aſk yourſelf frequently what you are doing in this. Calm your conſcience by the innocence of your manners, and not by the impiety of your ſentiments. Set your heart at reſt by calling upon God, and not by doubting whether he ſees you. The peace of the wicked is only a frightful deſpair; ſeek your happineſs, not in ſhaking off the yoke of faith, but in taſting how ſweet it is. Practiſe the maxims it preſcribes, and your reaſon will no longer refuſe to ſubmit to the myſteries it propoſes. Futurity will ceaſe to be incredible to you, when you ceaſe to live like thoſe that confine all their felicity within the narrow bounds of life. Then far from

us from the love of God, which is in Jeſus Chriſt our Lord. (7)

A concluſion ſhould be *diverſified.* I mean, we ſhould not be content to move one ſingle chriſtian paſſion, many muſt be touched, and a proper length of diſcourſe aſſigned to each, in order to ſtir up the paſſion. Too long time, however, muſt not be ſpent: but, when the effect is evidently produced, paſs to another paſſion. As the concluſion ought to be compoſed at leaſt of four, or five reflections (naturally ariſing from the text, either general, from the whole text, or particular, from ſome of the parts, into which it is divided) ſo if poſſible theſe reflections muſt be placed in prudent order, ſo that the weakeſt and leaſt powerful may be the firſt, and the ſtrongeſt laſt, and ſo that the diſcourſe may become more rapid as it runs.

I think, however, it would be vicious to finiſh with motives too violent, as ſubjects tending to horror—indignation—or heavy cenſure. It would be much better in general to cloſe with a tender, or even with an elevating motive. Different motives may be (and indeed they ought to be) mixed in the ſame concluſion, that is, violent, tender, and elevated, in order to ſtir up many paſſions of different kinds.

Concluſion ſometimes delights in examples, ſimilitudes, ſhort and weighty ſentences, the inventions

from fearing this futurity, you will haſten to it in deſire, you will ſigh after the happy day, when the ſon of man, the father of the world to come, will appear to puniſh infidels, and to receive into his kingdom all ſuch as have lived in expectation of a bleſſed immortality." *Maſſil. ſer. Car. tom.* i. *pour le lundi de la* 1. *ſem.*

(7) *St. Paul concludes with mixed motives.* We cannot

tions of a fine imagination, and, in one word, it need not be either ſo chaſte or ſo regular as the body of the ſermon, where more accuracy muſt be obſerved. There is no danger when a preacher in a concluſion gives himſelf up to the (8) fire of his

omit this opportunity of obſerving the beauty of that fine method of concluding publick worſhip, uſed after apoſtolical example in chriſtian churches. The preacher ſhuts up all by lifting holy hands in prayer to God, by ſpreading them over the people, and by ſaying, *The grace of our Lord Jeſus Chriſt, the love of God, and the fellowſhip of the Holy Ghoſt be with you all. Amen.* Some add other words of their own—the *ſaving* grace of our Lord Jeſus—the *everlaſting* love of God *the father*—the *ſweet* and *comfortable* communion of the Holy Ghoſt be, *and remain* with you, and ſo on. When ſhall we ceaſe to be wiſe above what is written! When ſhall we be content with the ſimplicity of revelation! This, though ſhort, is a fine ſignificant part of ſacred worſhip, and the people ſhould be taught to avoid that hateful cuſtom of hurrying out before it is completed. It ſhould be uttered gravely, deliberately, affectionately, and kindly by the preacher, and it ſhould be attended to in a ſimilar manner by the people.

(8) *A preacher may give himſelf up to the fire of his genius.* The Archbiſhop of Cambray, that fine cool reaſoner in his other works, is remarkable for this fire in his ſermons, particularly in the concluſions of them. The following ſpecimen is from a ſermon of his on the feaſt of St. Bernard.

"Who are you, you profane men, who laugh when you ſee a renewed ſinner following Jeſus Chriſt, and counteracting the torrent of all his paſſions? What then, you cannot endure that we ſhould declare ourſelves openly for the God, who created us? According to you, it is a weakneſs to fear his eternal and almighty juſtice, and not to be ungrateful to his goodneſs. According to you, it is a folly to live by faith, in hope of eternal life. Who then are you, you that make game of religion, as well as of the religious? Are you of another religion? Do not you believe any? Go then out of our

his genius, provided he ſay nothing extravagant,

our churches, be gone from our myſteries, go live without hope, without Chriſt, without God in the world. Go where your impious, and brutal deſpair would hurry you. But alas! who would believe it? You are chriſtians, and you have promiſed to renounce the world, and its pomps, to carry the croſs after Jeſus Chriſt, to deſpiſe all you ſee, and to aſpire after inviſible realities. You have promiſed, you dare not deny your promiſe, you dare not renounce your ſalvation, you tremble when approaching death ſhews you the abyſs that opens under your feet. Miſerable wretches! fooliſh people! You would have us think you wiſe, and you treat thoſe as fools, who, hoping for benefits which you pretend not to have renounced, labour to obtain them. O deſtruction of common-ſenſe! O monſtrous folly! O devils, you poſſeſs them, it is not they that ſpeak, it is you who blaſpheme in them. We want, my brethren, another Bernard, though I know not whether the impiety, unknown in his age, but faſhionable in ours, would not reſiſt all his doctrine, and all his miracles. Does he not ſpeak to you every day by his writings, and by hiſtories of his times which atteſt what he did? Let us hear him, my brethren; at leaſt, at leaſt in this day harden not your hearts. O my children, (Thus he ſpeaks, and thus he has a right to ſpeak to you) O my children! Muſt I then riſe up in judgment againſt you? The light which your fathers ſaw, and which from generation to generation has been reflected even on you, does it only ſerve to diſcover your iniquities? What have I not ſuffered that I might preſent you all together as a virgin without ſpot to the holy bridegroom? But what do I ſee amongſt you! O my children! I have offered you a bleſſing, and you have rejected it. The curſe will come, it will come, and you will be overwhelmed with it. It will diſtill on your heads drop by drop to the end. No, I will no longer be your father. I will harden my heart, and my ſoul ſhall reject you for ever. I will forget you, I will be aſhamed of you at the coming of Jeſus Chriſt, and I will demand of him vengeance for my words, or rather for his which you have ſo often deſpiſed." *Fen. Oeuvres philoſ. tom.* ii. *p.* 270.

 I con-

gant, or capricious, nothing that ſavours of en thuſiaſm, or declamation.

I conclude theſe notes with one word of Bp. Burnet's, and one of Bp. Wilkin's. The former ſays, "Artificial eloquence without a flame within, is like artificial poetry, all its productions are forced, and unnatural, and in a great meaſure ridiculous. Art helps, and guides nature: but if one was not born with this flame, art will only ſpoil, and make him redundant. A man muſt have in himſelf a deep ſenſe of the truth and power of religion. He muſt have a life and flame in his thoughts with relation to theſe ſubjects. He muſt have felt in himſelf thoſe things, which he intends to explain, and recommend to others. There is an authority in the ſimpleſt things that can be ſaid when they carry viſible characters of genuineneſs in them." *Paſt. care, chap*. ix.

Bp. Wilkin ſays, "As the milder affections τα ἤθη, do beſt ſuit with the introduction, which inſinuates into the love, and attention of the hearers; ſo τα παθη, the more eager, and vehement affections will beſt become the concluſions." "But (adds he from Luther) bene oraſſe, eſt bene ſtuduiſſe." And this indeed is the ſoul of all. *Wilk. Eccleſiaſtes.*

Give attendance to reading, exhortation, and doctrine. Neglect not the gift that is in thee, meditate upon theſe things, give thyſelf wholly to them. Take heed to thyſelf, and to thy doctrine, continue in them; for in doing this, thou ſhalt both ſave thyſelf, and them that hear thee. Paul to Tim.

THE END.

INDEX

INDEX

TO THE

SECOND VOLUME.

A

ABRAHAM, his character, 57.
His covenant nothing to do with baptiſm, 423.
Abbot, Bp. read Greek to awake ſleepers, 384.
Abſolution, its influence in monkery, 46.
Abſurdities, what gives them currency, 36.
Some monſtrous ones laid down by ſome epiſcopalian divines, 69.
Abuſe, of topicks, examples of, 103, 104.
Every ſyſtem of religion ſubject to, 411.
Accents belong to grammarians: not to expoſitors, *205*, &c.
Accuracy of compoſition, what, 249.
Action, proper pulpit, 335.
Violent, no ſign of eminent zeal, 472.
Activity, a property of divine love, 55.
Actors, religious, who, 236.
Adam, an aukward heretick in Tertullian's eye, 312.
Adam, Melchior, his high encomium on Bucholtzer, 134.
Adams, Dr. example from him, 23.
Adam, how he paraphraſes Rom. iii. 25. 377.
Addiſon, his remark on the partiality of thoſe, who judge of ſtyle, 83.
Reproves raillery in religion, 112.
Additions, human, to divine ordinances, dangerous, 318.
Admiſſion of members of churches, various methods of, 139.
Affectation, univerſally diſliked, 464.
Hurts a preacher, 466.
Affection, eſſential to a good preacher, 340.
Affections, religious, what ſhould be done to excite, 148, 149.
Wiſely treated of by Edwards, 361.
Age, a topick, or a principle of perſuaſion, 103.
Agency, free, how ſome reconcile it with neceſſity, 242.
Agoniſtical games, frequently alluded to in ſcripture, 123.
Αγωνιζομαι, what, 346.
Agricola, the reputed parent of Antinomianiſm, 260.
Alexandria, who founded the church there, 160.
Succeeded to the trade of Tyre, 49.

Allegoriſts,

Allegoriſts, the fathers were great, 174.
Modern do great injury to religion, 87.
Allegories ſhould be governed by ſcriptural explication, 142, 143.
How thoſe in the Old Teſtament are quoted in the New, 164.
Alliance between church and ſtate, what it reſembles, 202.
Allocutions, various, 172.
Alois, Abbot, his extravagant myſticiſm, 52.
Alvarez, his myſticiſm, 52.
Amalarius took the Pelagian ſide in the controverſy concerning grace, 153.
Ambition, clerical, how it operates in ſome communities, 27.
Ames, Dr. how he pleaded the puritan cauſe, 166.
Amplification, where neceſſary, 175.
Amſterdam ſucceeded to the virtues and the trade of Antwerp, 49.
Ananias and Sapphira, their puniſhment no precedent, 251.
Anarchy, whence, 352.
Anaximenes, how he ſtooped to obtain attention, 129.
Andrews, ſee *Ely*, vol. i.
Ann, Queen, how her clergy ſettled her eccleſiaſtical accounts, 72.
Her bounty to refugees, 209.
Anonymous orations bound up with the fathers, what probably, 170.
Anſelm, his blaſphemy concerning the Virgin Mary, 267.
Anſon, Lord, what fault ſome divines find with the hiſtory of his voyage, 338.
Antanaclaſis, an elegant one in S. John, 27.
Anthems, in *publick worſhip*, a ſymbolizing with papiſts, 307.
Antinomians, who, 260.
How Saurin reproves them, 358.
Antitheſis, beautiful one in Acts, 238.
Antwerp ſucceeded Venice in trade, and trade virtues, 49.
Apes, Bunyan's, had long tails, 106.
Apollinarians, who, 198.
Apology, what, 276.
Apoſtles, the xii. had mean thoughts of a Meſſiah at firſt, 237.
How they underſtood their commiſſion, 186.
Whether they would be admired now, 222, &c.
Why they did not make creeds and canons, 132.
Why they did not cenſure infant ſprinkling, 132.

Apoſtles, the xii. how far their conduct is to be imitated, 250
Apoſtles, falſe, debaſed chriſtianity, 253.
How the twelve treated them, 303.
Apothegms, ſhould not be uſed often in preaching, 482.
Appello Cæſarem, the ſpirit of that vile book, 322.
Application, perſonal, ſome hearers make it and unjuſtly lay it on the preacher, 474.
Appliation, the uſual *cloſing* part of a ſermon, 30.
Abuſed by ſome, and rejected by others, 327, &c.
One common fault of, 8.
Sometimes compoſed of concomitants, 30.
Application, *continual*, what, 325.
Perfectly conſiſtent with the doctrine of decrees, 335.
Properties of, 333, 364.
The beſt, 392.
Approbation, eſſential to mental ſin, 280, &c.
Aquinas, his definition of faith, 263.
Deſcription of fear, 40.
Of avarice, 70.
Of venial ſin, 310.
Taught Popiſh preachers the Ciceronian method of addreſſing the Virgin Mary, 172.
Archbiſhops, when their titles were ſettled, 37.
Archives, papal, precarious grounds of action, 300.
Ariſtippus, to what he likened great readers, 381.
Ariſto, Titus, his character a model, 92.
Ariſtobulus murdered by Herod, and then lamented, 304.
Ariſtocracy, to what it tends, 352.
Ariſtophanes, his buffoonery fatal to Socrates, 112, 160.
Ariſtotle, how he defines matter, 263.
Diſtinguiſhes letter from ſpirit of law, 143.
Thought appearance of integrity eſſential to perſuaſion, 475.
One of his laws of imagery cenſured, 342.
Referred to, 270, 460, 461.
Arithmetick, political, converted to a religious topick, 360.
Arminians, how they expound S. Paul's epiſtle to the Romans, 295.
Arminius, his account of the uſe of the moral law, 199.
Cenſured after his death by James I. 199.
Arnobius, a reprover of pomp in religion, 237.
Articles of faith, human, contain the ideas of the compilers of them, not neceſſarily thoſe of inſpired writers, 138.
Subſcription to any, a ſatire on ſcripture, 78.

Articles of the eſtabliſhed church, ſome unintelligible, 243.
How defended by ſome, 314.
The title of them ſpurious, 314, &c.
Aſkewe, Ann, burnt by Cranmer, 210.
Aſſembly of divines, miſrepreſented and abuſed, 99.
Aſſemblies, publick chriſtian, ſhould be accommodated, 384.
Aſſociations, fanciful ones make mirth, 78.
Of irrelative ideas produce ridicule, 85.
Aſſumptions in reaſoning, what, 149.
Examples of dangerous ones, 147.
Aſſurance, falſe notion of, 375.
Scripture doctrine of, ſadly abuſed, 169.
Aſteiſmus, what, 113.
Aſterius, or Aſturius, Bp of Amaſia, his juſt notion of merit, 318.
Aſtrology, judicial, deſtroyed by chriſtianity, 247.
Athanaſian creed, antiſcriptural, unintelligible and cruel, 283, 428.
Atheiſm, modern times ſaid to be inclined to, 337.
Atheiſts, who, in the account of ſome divines, 42.
Athenagoras, uſes the argument taken from univerſal conſent, 407.
Athens, the ſcandalous idolatry and vice of, 111.
Atonement, proved by Chriſt's agony, 195.
Attention, ſhould not be acquired by fanciful methods, 129.
How beſt acquired, 464, &c.
Atterbury, not preferred for his piety, 131.
How he proves the genuineneſs of the title to the epiſcopal articles, 315.
Attributes of God, Saurin's wiſe caution to thoſe, who diſcuſs them, 313.
Fine topicks of application, 370.
Audience, preachers ſhould try to obtain at firſt, 459.
Auditors, how they diſcover a good ſermon at their departure, 490, 491.
Audland, his reply to a ſlanderous perſecutor, 216.
Auguſtine, St. adviſes preachers to begin early, 176.
Recommends an imitation of the apoſtles, 282.
One of the firſt diſputants about grace, 153.
Not a perſecutor till ſoured by controverſy, 108.
What makes his gloſſes go for arguments, 203.
His ſenſe of 1 Cor. ii. 14. 353.
Auguſtus, a ſaying of his applied to Peter, 482.
Auſterities in religion, whence, 45.

Authority,

Authority, *church*, cannot produce faith, 135.
Submiſſion to it is no part of religion, 320.
The ultima ratio of church-tyrants, 322.
Authority, on what topicks divines may allow it, 360.
Avarice, what, 67.
Injurious to ſociety, 70.
Incompatible with chriſtianity, 71.
Its fatal influence on religion, 68.
Ayerſt, example from him, 23.

B

Bacchus, the infamous celebration of his feſtival at Athens, 111.
Backſliders, to what reſembled by ſcripture, 342.
Contraſt, a proper topick of addreſs to, 193.
Bacon, Lord, on topicks, 270.
Baius, Dr. or Michael De Bay, revived the controverſy about grace, 153.
Baker, the nonjuror, ſome account of him, 208.
B ptiſm, primitive, 422.
Cannot be explained by circumciſion, 163.
Original form of words, eſſential to the right adminiſtration of, 318.
How Tertullian wrote about it, 102.
How to be reſtored, if loſt, 184.
Practiſed by immerſion in the year ccclxxxviii, 92.
Of infants, why not cenſured by the apoſtles, 132.
Baptiſts, the ground of all their arguing for the immerſion of adults, 423.
Perſecuted by Cranmer, 211.
Abuſed by Featly, 98.
Miſrepreſented by Neal, 81.
Barbon, his ranting defence of liturgies, 319.
Barclay, his apology contains unanſwerable arguments for religious liberty, 55.
Barker, the part he took in Salter's-hall ſermons, 231.
Barradius, how he miſapplies a ſaying of Auguſtus, 482.
Barrow, Bp. directed prayer to be ſaid for his ſoul after death, 225.
Baſil, what he thought of merit, 218.
Baſtwick, his prayer, 42.
Bates, Dr. uſed anecdotes ſometimes in ſermons, 272, &c.
Far ſuperior as a divine to ſuch a man as Bp. Coſins, 131.
Baxter, Rev. Richard, a better divine than Bp. Laud, 131.

Baxter, how he defines venial ſin, 310.
His *ſaint's reſt*, an excellent book, 66.
Referred to, 134.
Bayle, his excellent remarks on reaſon, and volition, 403.
His apology for Shafteſbury, 113.
What he ſaid of Claude's *defence of the reformation*, 178.
Beads, in religion, offspring of hypocriſy, 52.
Bears, how thoſe in the hiſtory of Eliſha may be examined, 120.
Beauſobre, how he pleads for toleration, 108.
His account of Saul's converſion, 109, &c.
Exonerates miniſters from the charge of avarice, 82.
Example of mixed obſervations from him, 127.
Bebelius, complains of abuſe of the Latin tongue, 80.
Becon, applies medical and muſical images to theology, 190.
Bede, his account of Eaſter-homilies, 135.
Bel and the dragon, a ſilly fable, 455.
Bellai, Biſhop of, what puzzled him in the ſtate of preaching, 337.
Bellarmine, his marks of the true church, 75.
Belſhazzar, ſcripture does not ſay he was damned, 71.
Benediction, a fine part of publick divine worſhip, 500.
Benefices, how father Paul wrote concerning, 224.
Bennet, Dr. ill fitted to confute popery, 293.
Bentley, Dr. what he ſaid of free-thinking, 15.
Bernard, St. thought pomp injurious to religion, 237.
What he thought of good works, 437.
Bernardine, of Sienna, his blaſphemous addreſſes to the virgin Mary, 266.
Bertheau, example from him, 258.
Beveridge, Bp. his wild reaſoning for the liturgy, 18.
Example of diſcuſſing a ſermon from him, 24.
Beyerlinck, his deſcription of hope, 64.
Of fear, 40.
Beza diſliked kneeling at the ſacrament, 77.
On Rom. viii. 31.
Bible, preſent Engliſh, ill divided, 378.
Court influence uſed in tranſlating it, 101.
Bielfeld, Baron, what he ſays are the properties of a good ſyſtem of religion, 396.
Bigots, mercenary, contemptible animals, 72.
Bigotry, the national ſin of the Jews, 187.
Birkenhead, Sir John, a hiſtorical ſharper, 99.
Biſhops, Engliſh, the incongruity of the form of their ordination, with their practice, 141.

Biſhops, the pliableneſs of Q. Ann's, 210.
Biſſe, how he pleads for epiſcopacy, 17.
Blackwall, his encomiums on the ſtyle of the apoſtles commiſſion, 186.
Cenſures the preſent diviſion of the bible, 379.
Blair, Rev. Robert, his method of preaching, 364.
Blandford, Bp. prayed for the dead, 225.
Βραϐευς, in the Grecian games, who, 39.
Bradbury, had an excellent talent for irony, 113.
Bradford, Bp. example from him, 29.
Bribes, prevalent arguments with bad men, 81.
Benefices are often church, 224.
Britain, proteſtant ſucceſſion to the crown of, favourable to primitive religion in Whiſton's account, 66.
Brochmand, his account of Chriſt's kingly office, 4.
Brown, how he anſwered Shafteſbury, 112.
Bona, Cardinal, a profound myſtick, 44. 52. 264.
Makes divine love the principle of all ſciences, 58.
Bonner, Bp. what he ſaid of the reformers retaining popiſh ceremonies, 125.
Borromeo, Cardinal, his excellent rules of preaching, 168.
A fine contraſt of his, 197.
Example of figurative diſcuſſion from him, 189.
Boſſuet, Bp. his extravagant flattery, 462, &c.
Referred to, 126.
Boſton, how he conſiders the moral ſtate of man, 114.
Bougy, Marquis de, did not think ſo highly of the Engliſh epiſcopal church as ſome did, 212.
Bourdaloue, his reflections on venial ſin, 311.
Boxhornius, his arguments for indefeiſible right, 97.
Bozius makes out 100 marks of the true church, 75.
Buddeus, whence he thought myſticiſm came, 265.
Bucholtzer hated diſputes in religion, 134.
His method of introducing application, 326.
Thought a good preacher might be known by his concluſion, 489.
Bugg, not careſſed for his abilities or piety, 131.
Bunyan, his uſual method of preaching, 364.
Not ſlighted for his want of abilities or piety, 131.
His indictment, 228.
Burgh, Eſq. his juſt cenſure of hiſtorical aſſumption, 148.
Burnet, Bp. ſets very light by artifical eloquence in the pulpit, 502.

Burnet, Bp. his directions for applying doctrine, 333.
For concluſions of ſermons, 490.
When his *paſtoral care* was firſt publiſhed, 457.
His account of Harry VIII. injunction to his biſhops concerning preaching, 101.
Proves the title of the articles a forgery, 315.
Says the caſe of loſt ordinances was debated by the reformers, 184.
His contempt of James I. 200.
Example of diſcuſſion from him, 26.
Buſineſs and piety not at variance, 344.
Buſy-bodies, peſts of chriſtian ſocieties, 363.
Butler, Bp. his character by Dryden, 271.
An incomparable writer on the nature of evidence, 147.
Butler, Sam. proved nothing by Hudibraſs, 113.
Buxtorf on Pſal. xviii. 2. 31.
Zeph. ii. 1. 328.

C

Cæſar, referred to, 251.
Cæſarius, guards from preſumption and deſpair, 359.
Calamy, Dr. wrote well on the trinity, 13.
Uſed no exordiums in ſome of his ſermons, 458.
Too complaiſant, 180.
Calendar, Shepherd's, cenſures dominion over conſcience, 38.
Caligula, his intentional wickedneſs, 281.
Calovius, on Pſal. li. 4. 366.
Calvin abuſed, when ſet up for a maſter, 106.
Quoted, 47, 48. 237. 377. 433.
Calviniſm, preferable to other ſyſtems in regard to the unpardonable ſin, 391.
Calviniſt divines, how they conſider ſpeculative wickedneſs, 280.
Cameron, example from him, 261, &c.
Canada, ſavages of, believed a future ſtate, 406.
Candidates for orders in the epiſcopal church, obliged to profeſs themſelves moved by the Holy Ghoſt, 141.
Canons, church, a ſatire on a *perfect* code of religious law, 78.
Canoniſts, explain away their own definitions, 202.
Cant words, 90.
Canterbury, ſome account of the French church there, 212.

Caracalla,

Caracalla, like the old Phariſees in venerating the dead, 304.
Carolina, French refugees had ſome deſign of fleeing thither, 212.
Carthage, a Tyrian colony, 49.
Cartwright, a greater divine than Whitgiſt, 131.
How he was forced to plead the cauſe of religious liberty, 203.
Caſaubon, Meric, his injudicious way of accrediting ſcripture, 140.
Caſe, various ways of ſtating a, 121.
Caſſander, propoſed a re-union of papiſts and proteſtants on wrong grounds, 225.
Caſſian, the father of Semipelagians, 153.
Caſuiſts, what Saurin thought of complaiſant, 357.
Caſuiſtry, what neceſſary to it, 126. 143.
Catechiſm, epiſcopal, abſtruſe on the ſacrament, 7.
Catechumen, ſtate, the revival of it deſirable, 139.
Cenſures alone only alarm, they do not convert, 364.
Ceremonies, human, in religion, whence, 52.
No church has power to decree, 262.
It is impolitick to retain papal, 125.
Chaldeans, their national character, 57.
Chandler, Dr. his ſevere cenſure of popery, 185.
His part in Salter's-hall ſermons, 231.
Chapels, royal, and collegiate, what ſort of preaching proper in, 175.
Private, what allocutions proper in, 172.
Chaplets, the fruits of hypocriſy, 52.
Chapter and verſe, when to quote, 379.
Characters, topicks of illuſtration, 29. 57. 232.
How beſt deſcribed, 82.
A great aſſortment in ſcripture, 177.
Difference between real and fictitious, 235, 236.
Charnock, why he calls ſin deicide, 282.
Charientiſmus, what, 113.
Charles V. Emperor, ordered the *interim* to contain the religion of his empire as long as it ſuited him to have it ſo, 260.
Charles I. court-divinity in the time of, 42.
A patron of church-tyrants, 322.
His illogical declarations, 84.
Miſrepreſents the puritants, 78.
Charlevoix, Father, his account of the Canadians, 406.

Charondas,

Charondas, why he attributed his laws to a deity.
Chaſtiſement quickens religious love, 47.
Chineſe, their ignorance of chriſtianity, no argument againſt poſitive proof of the truth of it, 412.
How the catholicks accommodated chriſtianity to the old religion of the, 306.
CHRIST, a real, and inimitable character, 235.
Chriſtianity, how formed by Jeſus Chriſt, 230.
Incomparable in point of holineſs, 276. 279.
Its ſuperiority over philoſophy, 247.
Reprobates paſſive obedience and non-reſiſtance in matters of religion, 136.
The apoſtles commiſſion elucidates, 186.
When *eſſentially* corrupted, 252.
What Whiſton thought revivals of, 66.
Chriſtians, primitive, neceſſarily non-conformiſts, 178.
Taken for a ſect of Jews, 187.
Why they built no temples, 237.
Many judged for themſelves in ccclxxxiii, 92.
Chriſtiancraft, what, 236.
Chronology, a neceſſary branch of pulpit knowledge, but not popular, 13.
Chryſoſtom, angry with one, who did not own ſacerdotal authority, 37.
Whom he thought the Herodians, 256.
Deſcribes the debaſing of the goſpel, 253.
On John v. 14. 203.
On Acts i. 145.
On Romans viii. 169.
On 2 Cor. i. 24. 291.
Referred to, 465.
Church, primitive chriſtian, how it admitted members, 139.
Greek, when it adopted tranſubſtantiation, 6.
Roman, ordains ceremonies on a falſe principle, 163.
True, not known by proſperity, 178.
Epiſcopal, acts on papal principles, 307.
On what Stillingfleet placed its rites, 130.
How Trapp pleaded for it, 229.
Gained by the revolution, 72.
Whether it be a tolerant conſtitution, 202. 211. 212.
Has changed its doctrine and temper: but not its creeds, canons, and teſts, 131.
Whether it be a wealthy corporation, 62.

Church, epiſcopal, what it requires of candidates, 141.
Its jealouſy to preſerve its name, 101.
On what diſſent from it is grounded, 291.
Church-government, how defended by ſome, 160.
Hiſtory, muſt be cautiouſly examined, 210.
Power, an unmeaning phraſe, 262.
Cicero condemns obſcurity, 470.
Aſcribes pagan idolatry to popular enthuſiaſm for liberty, 51.
His account of the abuſe of philoſophy, 411.
Diſtinguiſhes letter of law from ſpirit, 143.
How he underſtood Εργον, 11.
Deſcribes Anthony's vomiting in court, 343.
Examples from him, 24. 28. 117. 120. 460. 470. 486.
His oration for Archias cenſured, 469.
Referred to, 270.
Circumciſion, impertinently urged in diſputing about baptiſm, 423.
Circumſtances, determine the nature of actions, 114 485.
Often afford evidence, 130, 243.
Vary caſes of conſcience, 126.
Innocent, may be hurtful, 152. 332.
Clarendon, Lord, his hiſtory neceſſarily partial, 41.
Miſrepreſents the puritans, 78.
What thought the ſin againſt the Holy Ghoſt, 41.
Clarke, Dr. Samuel, his excellent deſcription of moral obligation, 404.
Clarke, Rev. Mr. Samuel, his *lives* contain many improbabilities, 118.
Claude, his advice to a great reader, 381.
His diſpute with Dr. Nicolle on tranſubſtantiation, 6.
His reaſons for liberty of conſcience, 317.
His *defence of the reformation*, a golden book, 178.
His wiſe method of application, 340.
Exceedingly averſe to Engliſh intolerance, 212.
Clearneſs of ideas, how obtained, 15.
Clement of Rome, his zeal for holineſs, 278.
Referred to, 89.
Clement of Alexandria, when he ſays Gnoſticks aroſe, 301.
His advice to allegorizers, 89.
Clement XI. Pope, accommodated Chriſt to Confucius, 306.
Cleombrotus, how he abuſed the pagan doctrine of immortality, 411.

Clerc, Le. See Le Clerc.
Clergy, no countenance as a diſtinct order from ſcripture, 292.
Not fairly taxed with avarice as a body, 82.
When, and why they aſſumed titles, 37.
Romiſh, not all bad, 82. 54. 53.
Their ſervile ſtate, 63.
Slaves to intereſt, 224.
French, what they do, when hard driven, 221.
Engliſh epiſcopal, not by divine right, 293.
How they flattered James I. 200.
How they preached in the time of Charles I. 42.
How variable from the reſtoration to the death of Queen Ann, 81.
What Bunyan thought of them, 106.
Some garniſh themſelves with ſtate feathers, 211.
And yet complain of contempt, 17.
Cocceius, his ſenſe of Zeph. ii. 1. 329.
Coercion, none in religion among the diſſenters, 62.
Collect, the laſt prayer ſhould be a recapitulatory, 337.
Command, divine, eſſential to a poſitive inſtitute, 131.
Commiſſion, chriſtian miniſter's, 186.
Common places, what, 24.
Muſt not be uſed promiſcuouſly, 117.
Common place preaching, mere, ridiculous, 14.
Company, trading, proper ſubjects for ſermons to a, 375.
Compariſon, a beautiful topick, 174. 265.
Caution in the uſe of, neceſſary, 177.
Compenſation, what, 288.
Complaining, too much cheriſhed by ſome preaching, 300.
Complaint, a curious one preſented by the French prelates to their patron, 221.
Complaiſance, when a crime, 37. 55.
A publick nuiſance in matters of conſcience, 357.
Compliments, produce ill effects in religion, 179.
Offenſive in a place of worſhip, 122.
Deteſtable in preaching, 173. 462.
Compoſition, in theology, what, 290.
Of a ſermon requires taſte, 21.
The chief art lies in a conformity to circumſtances, 485.
Compoſers of ſermons, ſome would go mad to hear them delivered, 334.
Compound words, 90.
Comprehenſion, in Engliſh church hiſtory, what, 400.

Concealment, rhetorical artifice, 327.
Conceits, a favourite topick with ſome preachers, 322, &c.
Concluſion, what, 489.
Loves contraſt, 197.
Violent, tender, elevated, &c. 491, &c. &c.
Concomitants, what, and of various uſes of, 30, &c.
Condition, a vague word, 266.
Of ſalvation, an innocent phraſe with ſome, 437.
Coneybeare, his propoſitional points, 399.
His proper reply to Hobbes's noſtrums, 403.
Conference-meetings, may be very uſeful, 246.
Confucius, Chriſt made to conform to him, 306.
Confutations, how properly introduced, 155.
Connection, natural to us, and pleaſing in all addreſſes to us, 476.
Connections, worldly, neceſſary muſt be diſtinguiſhed from arbitrary, 345.
Conſcience, *publick,* an abſurdity, 68.
Doubtful, cant, as applied to diſſenters, 69.
Of a good man unpliable, 55.
Complaiſance plays the cheat with, 37.
Dominion over, a violation of the goſpel, 38.
Subject to no authority but that of God, 317.
Liberty of, England always allowed it to refugees, even while it was denied to natives, 209.
Addreſſing, a ſingular talent in ſome preachers, 126.
Conſent, univerſal, what, 405.
Conſequences, a topick, 146.
Conſtantine, his reign fatal to true religion, 37. 82. 237.
Conſubſtantiation, 7.
Contemplation, higheſt degree of moral excellence with ſome, 280.
Contradictions, ſeeming, of ſcripture, how reconciled, 129. 162. 182.
Contraſt, a fine topick, 193. 196. 369.
Controverſy, what, and how beſt managed, 215. 244.
Church, how ſadly intereſt affects it, 68.
How it might be rendered a privilege, 152.
Popiſh, what neceſſary to be ſtudied in it, 125.
Converſion, ordinary ſhould be diſtinguiſhed from extraordinary, 357.
Treated very injudiciouſly by ſome, 375.
Converts, new, to what prone, 344.
Corinth, why the Romans ſacked it, 126.

Cornelius, Bp of Rome, a plain brother, 36.
Corruption of chriſtianity, when fundamental, 252.
Various, whence, 297.
Cotelerius, the proper uſe he makes of an apothegm, 146.
Coughing, a great diſturbance in publick worſhip, 459.
Country, a topick, 103.
Court-*divinity*, what in James I. time, 159.
What in the reign of Charles I. 41.
Sermons, church-gazettes, 159.
Chaplains, Saurin thought the French publick peſts, 115.
Coverdale, far ſuperior to Cox, 131.
Cranmer, tolerant to foreigners, 209.
Bloody at home, 210.
Flattered by foreign penſioners, 211.
His piety no argument for the truth of his doctrine, 314.
Crantz, his hiſtory of Greenland referred to, 406.
Craſhaw, ridicules papal holineſs, 75.
Creduloufneſs a great blemiſh in a miniſter, 119.
Creeds, do not preſerve doctrines, 131.
Wrong rules of interpretation, 138.
Chriſtians need none, 132.
Crellius, reaſons a great point from a Greek article, 172.
Cretians, their national character, 57.
Criſp, Dr. not a practical Antinomian, 260.
Criticks, verbal, poor expoſitors, 295.
Croſby, complains of Neal's partiality, 81.
Relates what the old baptiſts thought of reviving a loſt ordinance, 184.
Croſs, where the fathers found it, 173.
Sign of, in chriſtening, where the chief evil lies, 285.
Crowley, uſed trade-images in religion, 190.
Curioſity, dangerous on ſome ſubjects, 156.
Cyprian, his fraternal epiſtolary ſtyle, 36.
How he expounds Deut. xxxiii. 17. 173.

D

Damaſus, Pope, extravagantly complimented by Jerom, 37.
Daniel, Prophet, a diſſenter in Babylon, 178.
Weeks of, not a popular ſubject, 13.
Data, ſhould be ſettled previouſly by diſputants, 247.
Philoſophical, proper grounds of reaſoning, 92, &c.
And of ſermons, 12.
Deacons, primitive, their character, 57.
Death, a fine applicatory topick, 348.
A favourite one with ſome preachers, 347.

Deception,

Deception, eſſential to the dominion of vice, 343.
Declaimers, mere, poor tools in the pulpit, 20.
Declamation, ſtyle of, no ſafe ground of fact, 170.
Decrees, two ways of ſtudying, 156.
How Saurin preached, 133.
Calviniſtical doctrine of, rational, 155.
And conſiſtent with moral ſuaſion, 335.
Dedication of the temple at Tyre, Euſebius's ſermon at the, 237.
Dedication of books, the faſhion of, in Q. Elizabeth's days, 211.
A ſingular one by James I. 200.
Of the Engliſh bible, a courtly eſſay, 101.
Defective phraſes, examples of, 378.
Defence of chriſtianity, the beſt, 231.
Definition, a topick, 260, &c.
Of terms eſſential to a miniſter, 151.
Degree, a topick, 249.
Degrees, academical, why cenſured by the reformers, 37, 38.
Deicide, what, 282.
Deiſts, enthuſiaſts, 118.
Delaune, his fine plea, unanſwerable, 63.
Delicacy, finical, to be avoided in the pulpit, 341.
Delivery, of a ſermon, ſhould be adapted to the ſubject, 334.
Dell, why he cenſured titles and degrees, 38.
Del, Rio, his ingenious turn on Eccl. vi. 3. 81.
Demetrius, intereſt made him a bully for Diana, 75.
Democracy, to what it tends, 352.
Democrates ſometimes uſed coarſe imagery, 343.
Demonax, what he ſaid to a young declaimer, 176.
Demoſthenes, an expreſſion of S. Paul's contraſted with an admired one of his, 83.
Sometimes uſed coarſe colouring, 343.
Depravity, human, very great, 419.
Deſcriptions, good ones affect, 364.
Deſign, of a writer, muſt be ſtudied, 132, &c.
Deſign of Chriſtianity, ſome account of that book, 104.
Deſpair, how precluded, 364. 389.
Deſpauterius on epithets, 100.
Deſpotiſm, the corruption of monarchy, 352.
Detracters, how they ought to be treated, 151.
Diana, Chriſt's church is not ſupported as her corporation was, 75.
Diaſyrmus, what, 113.
Dictionaries, precarious helps, 149.

Differences, of ſubjects, muſt be remarked, 175.
Of opinion, may be innocent, and ſhould be tolerated, 185.
Dignity, human, phyſical, 419.
Diogenes, what he did to obtain audience, 128.
Diotrephes, a church-tyrant, 197.
Modern, execrable, 160, &c.
Dionyſius, Monk, how he defines myſticiſm, 264.
Diſcipline, church, occaſion regulates it, 183.
Should be very cautious and tender, 308.
Diſcontent, an argument for immortality, 351.
Diſcretional power, how far allowable, 183.
Diſintereſtedneſs, eſſential to religion, 73.
The beſt qualification in a ſtudent of divinity, 255.
Diſpoſition of ſubject, various methods of, 5.
Diſpute, what, 245.
Why ſome hate it, 245, &c.
Diſputants, why ſome never ſucceed, 259.
Often do damage, 227.
Diſſent, from eſtabliſhments, when neceſſary, 136.
Diſſenters, ancient, 178.
Engliſh proteſtant, two ſorts, 230.
Their preſent ſtate in regard to religious liberty, 62.
Need not have a lord brother, unleſs they will, 161.
Diſſenters Sayings, of what ſuch books are compoſed, 84.
Diſtinction, a topick, 258.
Divine right, an obſolete plea, 42. 101. 293.
Divinity, hurt by pretendedly learned definitions, 263.
Divines, Greek and Roman not all reprobates, 218.
Foreign, ſome are penſioned by England, and not ungrateful to their benefactors, 209. 211.
Epiſcopal, what ſorry arguments ſome of them uſe to ſupport their hierarchy, 314.
Old, many of their words and phraſes now obſolete, 32.
Of what ſome complain, 154.
What ſort of preaching they loved, 271, &c.
Not very clear in the doctrine of law, 162.
Some do too much honour to pagan writers, 140.
Mercenary, what monſtrous poſitions they lay down, 68.
Fraudulent, how they ſtate objections, 229.
Why various ſorts affect candour and execrate controverſy, 244.
Why ſome moderate ones ſtate obſcure points, 227.
Some run mad with a ſpirit of panegyrizing, 210.
Why they uſe imagery, 190.
Mere doctrinal, not very conſiſtent, 328.

Doctrines, what taught in the *Jewiſh* church, 162.
Of *Chriſt*, ſublime becauſe all facts, all true, all practical, and all admit of popular proof, 233. 279. 228.
Of *grace* may be miſunderſtood, 410.
Of *popery*, encourage pride, and other vices, 298.
Doddridge, Dr. how a zealot miſunderſtood him, 150.
Dodwell, a learned man: but a wretched divine, 321.
Domeſtick principles neceſſary to a miniſter, 141.
Dominicans, took S. Auguſtine's ſide in the controverſy concerning grace, 153.
Dornavius, the proper uſe of his Sapientia joco ſeria, 99, 100. 207.
Dort, ſynod of, did no good in their attempts to ſettle controverſies, 153.
Doubts, ſhould not be cheriſhed by preachers, 300.
Concerning the hierarchy, diſſenters have none, 69.
Very dangerous to it in the account of Harry VIII. 101.
Downame, Bp. referred to, 268.
Draco, why he attributed his laws to a deity, 63.
Drawling, intolerable in a preacher, 335.
Dreams, time important to, 118.
Dreſs, of a preacher, ſhould incline to negligence, eſpecially in ſome periods, 334.
Drunkenneſs, applauded, 99.
At Athens univerſal, 111.
Druids, imperious tyrants, and the model of modern prieſts, 251.
Dryden, his uſe of the word mercy, 151.
His fine character of Bp Butler, 271.

E

Eaſe, in the pulpit, what, 16.
How acquired, 175.
Eaſter, a human invention, 284.
No ſuch word in S. Luke, 10.
Eber, Paul, improved ſynergiſm, 154.
Eccleſiaſtes, not compoſed by modern rules, 137.
Eccleſiaſtical words, K. James's care of them, 101.
Edgar, King, a curious form of confeſſion in his time, 373.
Edification, pleaded with an ill grace for the liturgy, 18.
Edward VI. England tolerated refugees in his time, 209.
His name and authority proſtituted by prieſts, 314.
Edwards, Rev. Jonath. his uſual method of preaching, 364.
What he thought of great talkers of religion, 361.

Edwards,

Edwards, wrote well on religious affections, 361.
Example of juſt inference from him, 149.
Egan, his renunciation of popery, 46.
Ελεγκος, what, 220.
Elements of Criticiſm, judicious remarks of the author of, on various ſubjects, 19. 35. 463. 464. 469. 470. 476. 487.
Eleuſis, the abominable myſteries of, 111.
Elimelech, neceſſarily a diſſenter in Moab, 178.
Eliſha, the caſe of his killing forty-two children ſtated, 120.
Elizabeth, Q. Whitgift argued from her godlineſs to her ſubjects ſervility, 203.
Tolerated refugees, 209.
And was flattered by them, and by her epiſcopalian natives, 211.
Elliot, his uſual method of preaching to the Indians, 364.
Elocution, a few hints concerning, 479.
Eloquence, *natural*, belongs to the pulpit, 250.
Affection eſſential to it, 340.
Various in various places, 175.
What does full as well in ſome places,
Artificial, excluded the chriſtian pulpit, 250.
Elymas, characterized, 57.
His puniſhment no precedent for perſecution, 108. 251.
Emotions, what, 30.
How excited, 33. 340. 491, &c.
Cannot be acted, 466.
Emphaſis, Le Clerc's neceſſary caution concerning, 43.
Fondeſs for, greatly miſleads, 173, 174.
Emulation, ſometimes miſleads, 2.
End, a topick, 158.
England, wiſely joins trade and toleration, 210.
Enthuſiaſm, what, 472.
Enthuſiaſts in all parties, 118.
Cannot excel in exordiums, 471.
Epiphanius referred to, 198.
Epiſcopacy, the divine right of, an old fable, 101.
Some hirelings ſay, it is more neceſſary than morality, 321.
With how ill a grace it ridicules puritanical gloomineſs, 77.
Should not be flattered by non-conformiſts, 179, &c.
Epiſtles of Paul, what expoſitors of them ſhould attend to, 124. 165. 294.

Epithets,

Epithets, uſe and abuſe of, 100.
What neceſſary to the diſcuſſion of, 170.
Eraſmus, his jocular preference of folly, 207.
His account of topicks, 102, &c.
His directions concerning place, 122.
How he expounds *ſpeaking to the heart*, 126.
His ſenſe of Luke xiii. 24. 346.
How ſcurrilouſly he treated Lee, 166.
Ἐργον, what, 11.
Eroteſis, a beautiful example of in Matthew, 83.
Errors, old, ſhould not be refuted in preaching, 118. 155.
Cannot be ſuppreſſed by penalties, 251.
Eſcobar, his looſe morality, 279.
Eſſenes, who, 93.
Eunomians baptized by ſingle immerſion, 92.
Euſebius, how he ranted at the dedication of a chriſtian temple, 237.
Eutychius, his old noſtrums no arguments, 160.
Evidence, a topick, 243.
Various degrees of, 247.
Probable and demonſtrative, 147.
Examination, a powerful topick of application, 329.
Excommunication, a brief hiſtory of it, 251.
Why the Pope inflicted it on Q. Elizabeth, 209.
Exerciſe, frequent, neceſſary to a young preacher, 176.
Exordium, what, 452, &c.
Experience, improves taſte, 487.
Religious, eſſential to a preacher, 125.
Miniſter ſhould uſe caution in preaching his own, 316.
The ſame in all ages, 163.
Whence the cuſtom of ſpeaking one at admiſſion to church-fellowſhip, 139.
Explication, abſolutely neceſſary to ſome obſervations, 8, &c.
And obſervation mixed, 4, &c.
Expoſitors, ſome are great triflers, 171, &c. 165, &c.
Extacy, religion does not conſiſt in, 44.
None in a good exordium. See *Exordium*
Ezekiel, happy at deſcription, 48. 342.

F.

Facility of ſpeech, how to obtain, 393.
Factory, proper ſubjects for ſermons to a, 375.
Facts, the only ſafe grounds of inference, 148.
The ſureſt grounds of preaching, 424, &c.

Facts, the ſtating of, a fine mode of preaching, 364.
Muſt not be *ſtated* rhetorically, may be *illuſtrated* ſo, 228, &c.
Should be differently diſcuſſed, 199.
Fairs, proper ſermons at, 375.
Faith, cannot be produced by power, 135.
Dominion over it inadmiſſible, 291.
Falſe, what, 375.
Familiarity, what, 16.
Familiarized, ſubjects may be, till they have no force, 347.
Family, a topick, 103.
Family-reading, how beſt conducted, 381.
Far-fetched articles, abſurd, 17. 97.
Faſts, regular church, wrongly deduced from Judaiſm, 163.
Faſt-day-ſermons, view a proper rule of compoſing, 158.
Fathers, the firſt, bent all their attention to propagate holineſs, 278.
Did not perſecute, 108.
Conſidered martyrdom as a reward, 124.
Some were great allegorizers, 87.
All loved the marvellous, 173.
Uſed ſalutation in the pulpit, 465.
How ſome ſpurious caſes came to be aſcribed to them, 170.
Fear, what, 40.
A concomitant of love, 39.
Servile generates ſuperſtition, 49.
How guarded againſt, 388.
A vague term, 390.
Featly, Dr. a perſecuting calumniator, 98.
Feelings, religious, what, 385.
Felicity, eternal, a grand object, 65.
Fenelon, in what he places the eſſence of religion, 54.
His fine ſoliloquy on the brutality of impiety, 436.
His *maxims of ſaints*, 265.
Cenſures vague noiſy preachers, 392.
Reproves too haſtily an image of Horace, 342.
Not always cool in his exordiums, 471.
His fine irregularity of concluſion, 500.
Example from him, 330.
Feſtivals, church, why they cannot be reaſoned from Judaiſm, 163.
Papal, whence, 52.
All, human inventions, 285.
Feuardentius on 1 Pet. ii. 9. 287.

Figures,

Figures rhetorical, compoſition by, 189, 124.
Filiutius, his looſe morality, 279.
Fiſher, Bp. the title of his funeral ſermon for Lady Margaret, 208.
Flattery odious in a pulpit, 462.
Flavel, what he thought of great talkers, 361.
Flechier, on the religion of the heart, 54.
Begins ſometimes warm, 471.
Examples from him, 98. 181. 338.
Fleming, his natural images, 190.
Florus took S. Auguſtine's ſide in the diſpute of grace, 153.
Foote, his Minor, a ſenſeleſs piece of buffoonery, 154.
Forbes, Bp. held purgatory, 225.
Forcing texts, what, 16, &c.
Foreign proteſtants, what value we ought to ſet on their praiſe, 209. 212, &c.
Foreſight muſt not be confounded with a ſpirit of prophecy, 352.
Foulks, her intolerant zeal for toleration, 159.
Fowler, his ill treatment of Bunyan, 104, &c.
Fox, John, his merit greater than that of Cranmer, 131.
How he expoſed the pride of popery, 298.
Relates ſome miraculous events, 118.
Franciſcans, a ſtupid blaſphemous church faction, 45.
Franck, Profeſſor, his uſual method of preaching, 364.
Fraternities, papal, examples of avarice, 82.
Free-thinking, neceſſary to a preacher, 15.
And to his hearers, 188.
Freedom of ſpeech neceſſary to a preacher, 16.
Friars, raiſe ſyſtems on ſubtilties and ſophiſms, 45.
Funeral ſermons, how properly compoſed ſometimes, 158.
Very apt to degenerate, 463.
Funigeri, why the Franciſcans call themſelves, 45.
Furetiere, his tale of a bad preacher, 334.

G.

Galatians, the deſign of the epiſtle to the, 164.
Gale, Dr. John, on what grounds he argues for baptiſm, and church-fellowſhip, 186.
Gauden, Dr. his Steliteutick, 95.
Gauzza, his jocular praiſe of flattery, 207.
Gender, is grammar in Greek, and rhetorick in Engliſh, 386.
Generoſity, the genuine ſpirit of chriſtianity, 71, &c.
Genus, a topick, 22.

Gerſon, how he defines myſticiſm, 264.
Makes fifty properties of love, 58.
Geſture, pulpit, 16.
What leads to unnatural, 383.
Gibbon, what ſome think of his *decline of the Roman empire*, 148.
Gibbons, Dr. examples from him, 149.
Gifts, extraordinary occaſional benefits, 183. 118.
Gilbert, Abbot, how he illuſtrates Rev. iii. 15. 194.
Gill, Dr. his wiſe advice concerning univerſal knowledge, 360.
His ſenſe of Mat. v. 20. 275.
Referred to, 259.
Abuſed by a zealot, 150.
Gillies, his excellent *ſucceſs of the goſpel*, referred to, 364.
Gilpin, his uſual method of preaching, 364.
Glanvil, his rules of preaching, 335. 393, &c.
Glaſſius, Solomon, cenſures thoſe, who warp ſcripture, 296.
Gloria patri, &c. not very conſiſtently uſed by diſſenters, 307.
Gnoſticks, who, 301. 198.
Godeſchalcus, what ſide he took in the diſpute concerning grace, 153.
Gomar, his violence againſt Arminius, 153.
Good, and bad, a topick, 205.
The production of the greateſt ſocial, a noble rule of action, 188.
Goodneſs, divine, ſhould not be preached alone, 364.
Goodwin, Dr. diſtinguiſhes mercy from love, 150.
How he conſiders mental immorality, 280.
Innocently occaſions a falſe inference, 152.
Complains of miſrepreſentation, 154.
Goſlavius pleaded a doctrine on a Greek article, 172.
Goſpel, not made for a regal tool, 42.
Forbids dominion over conſcience, 38.
Degraded by perſecutors, 108.
To be preached to unconverted ſinners, 186.
Government, *civil*, the beſt, 352.
Takes cognizance of only overt acts, 139.
What high church-men ſay of its origin, 42.
Church, drawn from wrong principles, 160.
Cannot be argued from the Old Teſtament, 164.
Ought to be analogous to civil government, 138, &c.

Gowns, clerical, the wearing of them by diſſenters is a needleſs ſymbolizing with impoſing conformiſts, 307.
Grace, the beſt notion of any one chriſtian, 300. 390.
Doctrine of, a brief ſketch of the diſpute concerning, 152, &c.
Should not be mixed with that of works, 267.
Not inconſiſtent with moral ſuaſion, 327, &c. 335, &c.
Graces, whence the ſexes of the, 386.
Graduates, have no right to monopolize divinity and the pulpit, 38.
Γραμμα, what, 143.
Grammarians ſometimes force ſcripture, 138.
Gratian, by whom perſuaded to perſecute, 302.
Greenlanders believed a future ſtate, 406.
Gregory of Nazianzum, how he argued againſt the domineering party, 178.
On the converted thief, 259.
Gregory, Pope, his extravagant flattery of the French kings, 463.
Grey, Dr. Zachary, a bitter enemy to the Puritans, 225.
Grindall, Archbiſhop, hard driven to defend ceremonies, 77.
Grotius, William, his fine character of Ariſto, 93.
Grotius, Hugh, a promoter of re-union between papiſts and proteſtants, 225.
His opinion of Elijah's viſion, 386.
Thought the goſpel a new law, 258.
How he underſtood 2 Theſſ. iii. 5. 30.
Mat. xvi 22. 213.
Zeph. ii. 1. 329.
Eccleſ. iv. 8. 67.
Mark i. 24. 59.
Ground, a topick, 198.
Grove, Dr. his plagiariſm, 79.
Gualter, a penſioned panegyriſt, 209. 211.

H.

Habbakuk, carried by the hair of his head into Babylon, 455.
Habit of thinking, Chriſt meant to form in his followers a, 142.
Habits, church, vainly argued from Jewiſh polity, 163.
Eraſmus ridicules that of S. Francis, 46.
Hagemeier, his injudicious arrangement of truths, 225.
Hakſpan, his ſenatorial ſtyle, 171.
His rule of reaſoning, 172.

Hakſpan, an enthuſiaſt to points, and grammaticiſms, 205.
Hale, his uſe of apothegms, 483.
Hall, Geo. example of apothegm from him, 483.
Hammond, Dr. on Rom. viii. 19. 61.
Pſal. cxxiii. 3. 24.
Hampton-court conference ſpread into foreign countries by the prelates, 166, &c.
Hand of God, what, 25.
Harmony of ſtyle, 477, 478.
Harris, Dr. his part in Salter's-hall ſermons, 231.
Example from him, 232.
His juſt notion of John vi. 7.
Harry VIII. by what rule he made his biſhops preach, 101.
And they made his *godlineſs* an argument for his tyranny, 203.
Health, to drink the king's no crime, 85.
Heart, *to ſpeak to the*, what, 126.
An admirable pulpit talent, 490.
Hebrew, grievouſly tortured by ſome expoſitors, 417.
Hebrews, deſign of the epiſtle to the, 164.
Hector, on what principles he foretold the death of Achilles, 352.
Hedericus quoted, 8.
Hegendorph, his jocular execration of drunkenneſs, 99.
Hegeſias, what ſad effects followed his good inſtructions, 411.
Helding, had a hand in drawing up the Interim, 260.
Hell, the doctrine of, how to be preached, 407, &c.
Hemmingius, what principles he thought neceſſary to a preacher, 141.
Thought diſintereſtedneſs the teſt of a good paſtor, 73.
Henry, Matthew, his liberal ſentiments, 185.
An ingenious expoſitor, 3.
On Pſal. li. 4. 366.
Mat. v. 20. 275.
Herbert, Lord, an enthuſiaſt, 118.
Herbert, Rev. George, prefers one ſigh above all ceremonies, 289.
Hereſy, grammatical, what, 90.
Hereticks, what made one with Chryſoſtom, 37.
How we came by ſo many, 302.
Herod, the great, a great hypocrite, 304.
Herodians, who, 256.

Hervey, Rev. James, what he cenſured in Anſon's voyage, 338.
Heterodoxy, what in the reign of Charles I. 41.
Heylin, his curious method of arguing, 314.
Hickeringill, his abſurd reaſoning for prelacy, 68.
Higgins, could not find one word of toleration in the toleration act, 159.
High-church faction in Q. Ann's reign, a vile ſet of men, 72.
Hilary, adviſes attention to ſcope and deſign, 142.
Hilderſham, Arthur, an excellent preacher, 226.
Hincmar took the Pelagian ſide on the article of grace, 153.
Hiſtorians, ſhould not take facts from declamation, 171.
Faſhionable with them to affect infidelity, 337.
Hiſtory, texts of, how to diſcuſs, 2.
Church, ſhould be ſtudied impartially, 209.
Fatally debaſed by intereſt, 81.
Hoadley, Bp. contended for the ſpirituality of Chriſt's kingdom, 229.
Hobbes, his wild notion of moral obligation, 402.
Holcroft, his opinion of the Engliſh hierarchy, 130.
Holineſs, the ſpirit of chriſtianity, 277.
Indiſpenſible, 428, &c.
Habitual, characterizes a good man, 428, &c.
Popiſh, ridiculed, 75.
Holland wiſely unites trade with toleration, 210.
Holy Ghoſt, what Lord Clarendon thought the unpardonable ſin againſt the, 41.
Homer, abounds with compound words, 90.
His firſt books of his poems cool and unadorned, 470.
His advice of Phœnix to Achilles applied to miniſters, 465.
A mode of ſcripture ſpeech compared with his, 43.
Homilies, Engliſh epiſcopal, how proved to contain a wholeſome doctrine, 314.
Honour of epiſcopacy, no teſt of truth, 91.
Hooke, a remark of his on Roman policy explained, 64.
Hooker, whence he ſays errors on the doctrine of Chriſt's nature proceed, 198.
Claims dominion for prieſts, 293.
Hooper, his martyrdom a teſt of truth with ſome, 314.
Hope, the loweſt chriſtian grace, ſuperior to the higheſt pagan virtues, 64, 65, &c.
Horace, a rough image of his juſtified, 342.
Hoſpinian cenſures Jeſuitical morality, 280.
Hoſt, a blaſphemous prayer at the elevation of the, 135.

Houſholds, afford no argument for infant-ſprinkling, 270.
Howe, Rev. Mr. a fine preacher: but more complaiſant than his enemies deſerved, 180.
Hudibraſs, proves nothing, 113.
Hughes, Dr. his ſevere ſatire on popiſh invocation, 232.
Hume, his motive in writing the hiſtory of England, 147.
Humfrey, fanciful example from him, 20.
Humility, concomitant to love, 39.
Hunnis, uſes natural images, 190.
Huſs, why he cenſured degrees, 37.
Huſſey, deſign of his book of *operations*, 327.
Hymns of private compoſition ſung in publick worſhip in ccclxiv. 92.
The convenience and inconvenience of reading line by line, 479.
Hyprocriſy generates ſuperſtition, 51.
Celebrates the praiſes of the dead, 304.
Cenſured, 296.
Hypocrites, chriſtians forbidden to reſemble, 305.

I

Iχθυς, what in the ſtyle of the fathers, 102.
Ideas, confuſion of, produces controverſies, 154.
Arbitrary aſſociations of, produce endleſs abſurdities, 83, &c.
Idioms, who ought to let them alone, 170.
Are rules of explaining, 417.
Muſt not go for arguments, 386.
Church, what, 266.
Idolatry an inclination of depraved nature, 50.
Ignatius zealous for holineſs, 278.
I. H. S. a myſterious amulet, 206.
Illation, a fair mode of reaſoning: but requires caution, 146.
Imagery, rhetorical, may be ſometimes coarſe, 341.
Various kinds of, uſed by divines, 190.
Image-worſhip, whence, 52.
Imagination muſt not ſport with preaching, 19.
Imitation, 306.
Immortality, known to the pagans, and abuſed, 411.
Dr. Young's ſort of arguments for, 351.
Impertinencies in theology, ill placed, 102.
Implication, what, 89.
Impoſition makes trifles important, 185.
Unfavourable to free enquiry, and true religion, 66.

Impoſition,

Impoſition, none among diſſenters, 62.
Impoſtors, who in the primitive church, 303.
Modern, 235, 236.
Impoſture early infected chriſtianity, 119.
Indelicacies, 32.
Indifferent, nothing impoſed can be, 185.
Induction. See *Illation.*
Indulgence, papal, whence, 51.
Infallibility, an improbability, 101.
Infant-ſprinkling, an unwarrantable innovation, 423.
Why not cenſured by the Apoſtles, 132.
What lays the ax to the root of, 247. 423.
How beſt attacked. See *Inſtitute* poſitive.
Infants, various opinions of the ſtate of, 414.
Inferences, a rule of valuation of, 146.
Infinite, what, 34.
Love, 33.
How ſin is, 372.
Infirm people, how they ſhould be treated in our churches, 308, &c.
Infirmity, ſins of, ſhould be diſtinguiſhed from thoſe of enmity, 308, &c.
A topick of illuſtration, 236.
Inflexibility, a virtue in matters of conſcience, 55.
Inhumanity, a mark of reprobation in a miniſter, 235.
Innocent III. Pope, eſtabliſhed tranſubſtantiation, 6.
Inoculation for the ſmall-pox, averſion to it accounted a ſign of juſtifying faith, 428.
Inſpiration, pretenders to it forget time, 118.
Inſtitutes, poſitive, a knowledge of, neceſſary to the underſtanding of ſcripture, 124.
On what founded, 258.
What eſſential to them, 423.
Intention elucidates, 142.
Intentional virtue and vice, 281.
Intereſt, a topick, 254.
Partial ſelf, warps mankind, 224.
Fatal to religion, 68.
Of one party no teſt of truth, 91.
Interim, what, 260.
Intolerance, the endleſs miſchiefs it produces, 185.
Introduction, natural, 454.
Properties of a good. See the whole *chap. on Exordiums.*
Inveſtigator of truth, his qualifications, 93.

Invitation,

Invitation, not inconſiſtent with the doctrine of decrees. See *Grace*, 335, &c.
Irony, ſeveral ſorts of, 113.
Irrelatives ſhould not be aſſociated, 84.
Irreſponſibility of kings, how argued for by ſome, 365.
Iſidore enumerates nine vices that flow from avarice, 70.
Iſhmael, how ſome inſpired men ſerved one of his children, 472.
Iſraelites were diſſenters in Egypt, 178.
Ithacius, ſaid to be the firſt man, who introduced civil perſecution into the chriſtian church, 302.

J

Jacombe, Dr. example from him, 30.
James, Apoſtle, his fine deſcription of divine wiſdom, 55.
James I. the diſmal ſtate of the pulpit in his time, 42. 159.
What orders he gave the tranſlators of the bible, 101.
His curious book againſt Vorſtius, 199.
Would have played the hypocrite if he had been endued with ſenſe enough, 236.
Dedicated a book to God Almighty, 200.
Janſeniſts, embrace S. Auguſtine's doctrine of grace, 153.
Japaneſe, improper evidences againſt revelation, 412.
Jealouſy of divine love, what, 42.
Jerom, St. whom he thought the Herodians, 256.
Thought pomp hurtful to religion, 237.
His ſenſe of Zeph. ii. 1. 329.
What make his gloſſes go for proofs, 203.
Jeſuits, take the Pelagian ſide in the controverſy of grace, 153.
Wretched moraliſts, 279.
Jenkins, or Jenkyn, Rev. William, complains of the plagiariſm of his perſecutors, 79.
Ridicules the cant of ſcrupulous conſciences, 69.
Died in Newgate, 80.
Jews, their theology, 124.
Their national character, 57.
Job, his character, 57.
John, Apoſtle, the vi. chapter of his goſpel has nothing to do with the Lord's ſupper, 7.
The harmony of the Engliſh of the firſt verſes of his goſpel, 478.
John, a Monk, how he defines myſtical theology, 264.

John, of Segovia, his definition of chriſtian liberty, 202.
Adviſes preachers to uſe ſober addreſſes, 172.
Johnſon, Dr. his definition of mercy, 150.
Jonas, Juſtus, penſioned by England, 209.
Jonathan, on Zeph. ii. 1. 329.
Joſephus referred to, 236.
Jubilees, papal, whence, 51.
Judaiſm, in what the ſame as chriſtianity, 162.
Judas ſingularly deſcribed in ſcripture, 71.
Jude, example of rough images from him, 342.
Judgment, the laſt, a powerful topick of application, 348.
Juſtification, what, 267. 289. 437.
Juſtin Martyr, a lover of the marvellous, 173.
Juſtinian canons, good hiſtory, 92.
Juvenal reproves ſordid flatterers, 322.

K.

Karaites, who, 93.
Keckerman, Profeſſor, his caution concerning allegory, 143.
Rules, for acquiring eaſe, 176.
Of tranſition and application, 326.
Of concluſion, 489, &c.
Of confutation, 155.
His account of a preacher, who made a ſad miſtake in reading an old homily, 118.
Kennett, Bp. his injudicious aſperſion of the non-conformiſts, 89, 90.
Keſler treats the doctrine of quotation accurately, 164.
Kimchi, Rabbi, on Pſalm li. 4. 365.
Zeph. ii. 1. 328.
King-craft, what James I. called, 236.
Kings, ſhould not write on religion, unleſs their ſubjects riſk nothing by contradicting their opinions, 200.
Κληρος, what, 292.
Kneeling at the Lord's table goes along with tranſubſtantiation, 77.
Knox, John, his uſual method of preaching, 364.
Κλησις, what, 60, 61.

L

Laberius, calls an old ſcold a grunting old ſow, 342.
Lactantius, cenſures mere ſpeculation, 301.
Perſecution, 108.

Lactantius, contraſts paganiſm and chriſtianity in point of holineſs, 276.
Juſtifies chriſtians for not building temples, 237.
Laity, a name of inferiority given by prieſts to all except themſelves, 292.
Their miſerable ſtate in the popiſh church, 63.
Governed with the clergy in dccxlii. 91.
Laney, Bp. his curious ſermon on comprehenſion, 400.
Langford, Dr. a blaſphemous preacher, 17.
Language, neceſſarily obſcure in ſome caſes, 234.
Obſolete, ſhould not be uſed in preaching.
Lanſdowne, Lord, what he ſaid of the teſt act, 180.
Lardner, Dr. his account of love-feaſts, 11.
Laſco, John a, his prudent plea for toleration, 210.
Latimer, Bp. his uſual method of preaching, 364.
Preached toleration for refugees, 209.
What application had like to have coſt him, 333.
Law, moral, its uſe, 132.
How S. Paul uſed the word, 162.
Of the church of Rome is the Pope's will, 75.
Lawyers, in the Jewiſh church, who, 93.
Lawyers, a maxim of theirs applied to expoſitors, 142.
Lawgivers, pagan, knew mankind, 63.
Lawrence, St. the coals that roaſted him kept in England, 50.
Layman, the head of the epiſcopal church being one makes a puzzling queſtion for the clergy.
Learning, human, not eſſential to the knowledge of chriſtianity, 38.
Revival of, friendly to religion, 66.
Why ſome are diſguſted with it, 191.
That of the reformers no teſt of their orthodoxy, 314, &c.
The Engliſh reformation was carried on with very little, 191.
Contemptible when proſtituted, 321.
Le Clerc, John, his excellent canons of interpreting ſcripture, 43. 174.
His diſtinction of letter and ſpirit, 143.
Reproves allegorizers, 89.
Lectures, morning and evening, how they may be made uſeful to the poor, 344.
Lee, Archbiſhop, how he anſwered Eraſmus, 166.
L'Eſtrange, a collector of nonſenſe, that proved nothing, 42.
Leighton, Archbiſhop, what he thought of high life, 125.
His ſenſe of 1 Cor. ii. 14. 353.

Legends, unmeaning declamations, 170.
Leger, example from him, 220.
Legiſlation, church, belongs to Chriſt alone, 186.
Legiſlator, in what ſenſe Chriſt was one, 258.
Lent, an unprofitable human inſtitute, 285.
Leſſons, what Superville calls ſo in a ſermon, 397.
Letter of ſcripture, neceſſarily ſubject to difficulties, 228.
Letters, ſingle, fanciful expoſitions of, 205.
Lewis XIII. what he ſaid of our Solomon, 200.
Lewis XIV. a great diſſembler, 236.
  Exceſſively flattered by his clergy, 463.
  His encomium on Maſſillon's ſermons, 491.
Lexicographers may innocently miſlead, 31.
Lexicons, precarious helps, 150.
Libertines, in a chriſtian church, are vain pretenders to knowledge, 279.
  If cenſured no argument againſt the church, 410.
Liberty, *civil*, left by Jeſus Chriſt to the care of reaſon, as he found it, 185.
  Has a fine influence on learning and trade, 50.
  Favourable to religion, 66.
  Empowers men to diſſent, 230.
  Chriſtian, what, 62, 63.
    Allowed by Jeſus Chriſt, 185.
    Endangered by complaiſance, 37.
    Unknown in the church of Rome, 63.
    In what degree the epiſcopal church in England has it, 62. 185. 202.
    On what terms, and in what degree the Engliſh diſſenters enjoy it, 62.
Life, a holy, the chriſtian preacher's beſt topick, 271.
Lincoln, Bp. of, his weak reaſoning for viſitations, 28.
Lindſey, Rev. Mr. what ſome think of his reaſoning, 148.
Linguiſt, good, not neceſſarily a good divine, 38.
Literal ſenſe, what, 142.
Littleton, his good dictionary may eaſily miſlead, 149.
Liturgies, curtail, ſpoil, and ſhut out ſufficient preaching, 337.
  Diſſenters, ſteps toward conformity, 307.
Liturgy, the Engliſh, eſtabliſhed by violence, 77.
  Supported by weak reaſoning, 18.
  Martyrdom of the compilers no proof of its propriety, 314.
Lives, caution muſt be uſed in reading, 170.

Livingſtone, his general method of preaching, 364.
Livy ridicules a tutor, who was fond of obſcurity, 470.
Lloyd, Dean, Walker's fulſome praiſe of him, 79.
Locke, his account of infinite, 34.
Of univerſal conſent, 405.
Logicians ſometimes force ſcripture, 138.
Long, his ſenſeleſs cenſure of ſeperatiſts, 68.
Longinus, what he calls ſublimity, 233.
Cenſures an affectation of novelty, 271.
Λογος, what, 11.
Lord-brother among diſſenters, how to make and unmake a, 161.
Lord's-prayer, frequent repetitions of the, ſymbolizing with liturgiſts, 307.
Lord's-ſupper, a poſitive inſtitute, 258.
Original form of words ſhould be retained, 318.
Why it cannot be parallelled with the paſſover, 163.
Proſtituted when made a qualification for office, 180.
Lot, a diſſenter in Sodom, 178.
Love to God, the ſoul of religion, 30, &c. &c.
Love-feaſts in the primitive church, what, 11.
Lowman taxes popery with ſchiſm, 10.
Lucas of Bruges, his ſenſe of Luke xiii. 24. 346.
Lucretius quoted, 3.
Luther, what he cenſured the Franciſcans for, 45.
What he meant by cenſuring academical degrees, 37.
On what he ſuppoſed the reformation founded, 162.
His uſual method of preaching, 364.
Recommends prayer more than ſtudy to a preacher, 502.
An enemy to Agricola, 260.
Lycaonians, their propenſity to idolatry, 50.
Lyra, Nic. De, thought Chriſt was a minorite friar, 45.
Recommends attention to ſcope, 142.

M.

Maclaine, Dr. remarks the policy of popes in availing themſelves of the Druidical power, 251.
Magiſtrate, civil, the danger of leaving religion to the, 403.
Magiſtratical authority over conſcience, pleaded by vile ſophiſms, 69.
Magnificence, of chriſtian temples, whence, 52.
Of popiſh temples cheriſhes pride, 298.
Majeſty, a topick of illuſtration, 232.
Major improved Synergiſm, 154.

Manner, a topick, 166.
Manton, Dr. his juſt notions of the beſt ſermons, 272.
What he calls the higheſt degree of ſin, 303.
Manufactures improved by toleration, 210.
Marckius, his ſenſe of Zeph. ii. 1. 329.
Marks of a chriſtian, 428.
The whole church collectively, 75.
Martial, ridicules avarice, 76.
Martin, accounted the beſt vindicator of 1 John v. 7. 13.
Martyrdom, how the fathers conſidered it, 124.
No argument for implicit obedience, 106.
Marvellous, love of the, a ſource of innumerable errors, 173.
Mary, Virgin, how conſidered in the church of Rome, 266.
Saluted by Cicero's rule of addreſs, 172.
Some of her milk in England in mdxxxv. 50.
How ſome proteſtants deſcribe her, 116.
Maſon, his deſcription of harmonious ſtyle, 478.
Maſs, Romiſh, whence, 51.
Maſſey, his cenſure of inoculation, 428.
Maſſillon, Bp. his notion of the religion of the heart, 53.
His argument for immortality from diſcontent, 352.
Example of diſcuſſing by genus, 23.
By particular idea, 26.
By ſpecies, 27.
By place, 123.
By principles, 144.
By contraſt, 195.
By inveſtigating cauſes, 201.
By reaſons, 204.
By ſuppoſition, 219.
By evidence, 248.
By intereſts, 257.
By propoſition, 397.
By mixed topicks, 350. 420.
Of tender concluſion, 493.
Of mixed concluſion, 497.
Exemplifies prayer in preaching, 339.
The general character of his preaching, 490.
His funeral orations are fulſome, 463.
Maſter, his learned ſermon at Oxford, 116.
Mathematician not neceſſarily a divine, 38.
Mathurin, St. his buſineſs in the church of Rome, 232.
Matincour, Father, celebrated for his naſtineſs, 45.
Mattaire, compoſed the title of a book of ſuppoſition, 94.

Maunſell referred to, 191.
Maxims, what Saurin calls ſo, 398.
Mead, Mat. his ſermon on two ſticks, 240.
Meaning, double, whether in ſcripture, 142.
Meanneſs, a topick, 236.
Medical images in divinity, 190.
Meeting-houſe, ſhould be rendered commodious, 383.
Melancthon ſtruck out Synergiſm, 154.
Men, divines ſhould ſtudy them, if they would underſtand books, 224.
Mendicant friars, 45.
Mercy, a vague word, 149.
Doctrine of, ſhould not be taught alone, 364.
Merit, religious, various opinions of, 218.
Whether the fathers held the doctrine of, 267.
Meſſiah, his part attempted to be acted, 236.
Attachment to a temporal, a perpetual error, 237.
Method ſhould be neglected ſometimes, 332.
Mexicans improper evidences in the cauſe of deiſm, 412.
Mezzabarba, acted on the ſame ground as the Jeſuits in regard to the Chineſe rites, 306.
Middleton, Dr. what is proved in his diſpute concerning miracles, 119.
Milton, cenſures hypocriſy, 296.
And the forcing of ſcripture into modern rules, 137.
Thought mutual affection the matrimonial bond, 139.
Some lines of his applied to Chriſt, 235.
Mimeſis, what, 113.
Mimickry, hateful in a pulpit, 335.
Mind, month's, what, 208.
Miniſters of religion, their principal buſineſs, 188.
Different deſcribed by Saurin, 254.
Degrade themſelves by ſervility to a dictator, 161.
Minorites, who, 45.
Minos, why he aſcribed his laws to a deity, 63.
Minutius Felix juſtifies chriſtians for not erecting temples, 237.
Miracles. See *Gifts, Middleton.*
Miſers, ſome extraordinary, 68.
Models, pagan writers not ſtandards to biblical ones, 140.
Modeſty recommended, 166. 470.
Monarchy, the corruption of it, 352.
Money, the ſupport of popery, 63.

Money, only the immoderate love of, cenſurable, 70.
Will always purchaſe praiſe, 211.
Monks, an expenſive, uſeleſs, miſchievous ſet of men, 45. 50. 280.
Monopolizers of divinity, who, 72.
Moore, Dr. how he taught paſſive obedience, 18.
Morality, independent on opinion, 404.
Immutable, 162, 163.
Indiſpenſible, 290.
That of the Jeſuits extremely looſe, 279.
Mortification, what, in the papal community, 45.
Moſheim, miſtook Engliſh antinomianiſm, 260.
Quoted, 6. 251. 302.
Moſs, Dean, example from him, 5.
Motion, naturally governed by mental emotions, 33.
Proper pulpit, 16. 175. 335.
Moulin, Du, Lewis, cenſures ceremonies, and the ground of ordaining them, 131.
Ridicules the pretence of retaining popiſh rites, 125.
Taxes the epiſcopal church with advancing toward Rome, 78.
Mountague, Bp. how that firebrand reaſoned, 322.
Muſculus, a great divine: but no maſter, 106.
Muſes, ſexes of the, 386.
Muſical images in religion, 190.
Muſick, inſtrumental, cannot be reaſoned from Judaiſm, 163.
Mycteriſmus, what, 113.
Myſticiſm came from Plato's ſchool, 265.
Myſticks, extravagant divines, 52. 264. 280.
Mythology, pagan, may elucidate ſcripture, 124.
Was not derived from ſcripture, 140.

N.

Nailour, Rev. William, example from him, 127.
Nalſon abuſes the puritans, 78.
Nantz, the revocation of the edict of, a cruel unjuſt action, 167.
Narration, Quintilian's rule of, 473.
Nathan, his parable, a fine picture of avidity, 73.
Natural, religion, imperfect, 127.
Images, may be fancifully applied, 190.
Moſt may be uſed in certain caſes, 341, &c.
Naturalization-act, connects toleration and publick wealth, 210.

Nature,

Nature, human, conſiderable by divines in two points of light, 419.
Neal, Rev. Daniel, his part in Salter's-hall ſermons, 231.
An impartial hiſtorian except to the baptiſts, 81.
Neceſſity, *popular*, is that of ſcripture, 240.
Metaphyſical, writers on, 241.
Rhetorical, a topick, 240.
Negligence of dreſs, air, and appearance, when neceſſary to a preacher, 332.
Nero, his inſenſibility, 273.
Newcome, Dr. example from him, 17.
New man, what, 390.
News-mongers, peſts in religious ſocieties, 263.
Newton, Bp. quoted, 50.
Nicephorus referred to, 465.
Nicholls, Dr. his notion of the government, 42.
His ſtrange way of reaſoning, 314.
Noiſe, in the *pulpit*, rude and unmannerly, 16. 335.
In *publick worſhip*, rude and offenſive, 383.
Preachers ſhould ſtrive to diminiſh it, 459.
Non-conformiſts, the diſciples of revealed religion are neceſſarily, 178.
The Engliſh, diſguiſed, and plentifully abuſed by mercenary writers, 89.
What they require expreſs ſcripture for, 283.
Uniformly attached to revolution principles of government, 73.
Do not diſturb ſociety, 229.
Unjuſtly taxed with bigotry, for complaiſance has been their bane, 179.
Non-reſiſtance, a political queſtion, 136.
Converted into a theological one by prieſts, 42.
Norden, an example of the artifice of authors and title pages from him, 211.
Nouet, father, to what he compares the fathers, 174.
Novation, expounds Pſal. xix. of Chriſt, 433.
How he argues for the neceſſity of the holy ſpirit, 241.
Novelty, no teſt of error, 91.
Nudipedes, who, 45.
Numa knew mankind, 63.
Nurſing-fathers, Princes called ſo on *religious* accounts according to ſome prieſts, 211.
James I. was a very aukward one, 200.

O.

Obedience, *moral* and *poſitive* diſtinguiſhed, 284.
Univerſal, eſſential to proof of piety, 44. 428.
Paſſive, no part of religion, 18, &c.
Objections, a topick, 222.
Obſcure, language, why Jeſus Chriſt ſometimes uſed, 142.
Obſervations, the way of preaching by, 1, &c. &c.
Obſollers, a nick-name given by Butler to puritan preachers, 225.
Half of it the property of their predeceſſors, 225.
Occaſion, a topick, 182.
Occaſional conformity, indefenſible on proteſtant principles, 178, &c.
Oeconomy, the grand article in which the Jewiſh differs from the Chriſtian, 162, &c.
Offence, a method of avoiding to give, 474.
Official principles neceſſary to a miniſter, 141.
Office, Chriſt's kingly, how Brochmand explains, 4.
Oligarchy, whence, 352.
Ὁμοθυμαδὸν, what, 8.
Opera-glaſſes, rude and abominable in a place of worſhip, 122, &c.
Οψωνια, what, 219.
Optatus, his account of pulpit ſalutations, 465.
Optimiſt, Voltaire's, proves nothing, 113.
Orator, Homer's perfect, 465.
Oratory very apt to miſlead, 170, &c.
Order, the ſurprizing increaſe of that of S. Francis, 46.
Ordinance, the caſe of a loſt, 184.
Ordination ſermons, deſign a proper topick of, 158.
Organs in publick worſhip, inconſiſtent with diſſenting principles, 307.
Origen, whom he thought the Herodians, 256.
Original ſin, a ſad fact, 312.
Orleans, Duke of, inſulted, that is flattered, by Boſſuet in a ſermon, 462.
Ornaments of ſtyle, muſt be varied, 175.
Orthodoxy, a convertible word, 41.
Oſtentation odious in a preacher, 272.
Owen, Dr. John, uſed no exordiums in ſome of his ſermons, 458.
Cenſured ſymbolizing non-conformiſts, 307.
His ſenſe of 1 Cor. ii. 14. 353.
Owen, Biſhop, Dr. Walker's fulſome praiſe of, 79.

P.

Pagan writers, not ſtandards of writing to inſpired men, 140.
Palatines, Queen Ann's bounty to them, 210.
Panegyricks, hiſtorians ſhould not be guided by, 170.
Panigarolle, or Pancirola, or Panigerola, his account of eccleſiaſtical titles, 37.
Example of puerile contraſt from him, 196.
Pappa at Alexandria, who, 160.
Parallels, ſome afford a fair and eaſy ſtate of facts, 63.
Parker, Biſhop, Sam. his ground of church-polity, 68.
Parkhurſt, on Pſal. xviii. 2. 31.
Parliament, long, miſrepreſented by Clarendon, 41.
Παρρησια, what, 16.
Parſimony, exceſſive, 68.
Parſley, a learned definition of, 263.
Parſon, a mere, what makes this cold creature in *law* does not make a miniſter of the goſpel, 235.
Particles, Greek, improperly argued in the diſpute of baptiſm, 423.
Partiſans, do infinite damage to ſociety by adhering obſtinately to a faction, 72.
Paſchal, what he charged the Jeſuits with, 297.
Paſſions, chriſtianity does not deſtroy: but it regulates them, 40.
Muſt be diſtinguiſhed from arguments, 228.
Sources of eloquence, 340.
Not eaſy to affect properly, 195.
How to addreſs them, 334.
Paſſive obedience, what ſort of a ſubject, and how far theological, 136.
Whence ſome derive it, 134.
Scripture does not require it, 18.
Pathos neceſſary in concluſions, 502.
Patriarchs, who, 160.
Their titles comparative, 37.
Patriotiſm, characterized in Nehemiah, 57.
Patroclus, on what principles he foretold the death of Hector, 352.
Pattens, no enemies to Chriſt: but inveterate foes to publick popular devotion, 383.
Paul, Apoſtle, his converſion, 109.
Well acquainted with the world, 62.
How he conſidered Judaiſm and Chriſtianity, 164.
His method of preaching, 364.

Paul,

Paul, neceſſarily a diſſenter at Athens and Rome, 178.
Whether his conduct to Elymas juſtify perſecution, 108.
How he characterizes love, 58.
What he calls *change of voice*, 129.
Uſes various topicks, 114, &c. &c.
How ill his language becomes ſome profeſſors, 170.
Paul III. Pope, iſſued a commiſſion to reform before the reformation, 75.
Paul Sarpi, Father, wrote a good book, that nobody minds, 224.
Pauſanias on Athenian idolatry, 111.
Pauſe between prayer and preaching recommended, 459.
Pedants, fond of raillery at religion, 111, 112.
How Saurin deſcribed theological, 192.
Pennance, Saxon form of, 373.
Penſioners praiſe is no character, 211.
Perfection, the human mind is in ſearch of, 35.
Perkins, defective in his knowledge of the two œconomies, 162.
Perſecution, enmity to mankind, 188.
Who firſt introduced it into the chriſtian church, 302.
Generally on the ſide of error, 108.
How carried on againſt the French proteſtants, 221.
Perſecutors, whether religion require faith in their principles, 42.
Engliſh reproached the Puritans for gloom with an ill grace, 77.
Perſon, a topick, 102. 106. 124.
Perſonal principles of a miniſter, to whom cognizable, 141.
Perſuaſion implies ignorance or inattention, 175.
Peter, Apoſtle, his method of preaching, 364.
Curious explication of Chriſt's prophecy to him, 2.
To what he likens backſliders, 342.
Pew-opening, diſturbs publick worſhip, 383.
Pflug, had a hand in the Interim, 260.
Phariſees, what they held, 99.
Their righteouſneſs inadequate to their pretences, 275.
To what Chriſt likened them, 304.
Philippians, deſign of the epiſtle to the, 164.
Philology, to whom neceſſary, 170.
Philoſophy, pagan, may elucidate ſcripture, 124.
The bounds of, in religion, 424.
Phraſes, indelicate, ſhould be avoided, 32.
Rhetorical ſhould be ſifted, 170.

Picus, John, Earl of Mirandula, ſatirizes modern oratory, 207.
Pierce, cenſures the teſt act, 181.
Referred to, 167.
Piety, eſſential to a miniſter of Chriſt, 125.
No argument for the truth of all his doctrine, 314.
Very little attention paid to it in popery, 299.
Too little regarded by high churchmen, 226.
Placed by ſome in finery, by others in abſurdity, 280. 52, &c.
Not incompatible with diligence in buſineſs, 344.
Practice of, an odd book, 280.
Pilgrimages, whence, 52.
Place, a topick, 120.
Plagiariſts, who are the meaneſt of all, 79.
Plato, a great admirer of Socrates, 223.
Complains of Athenian drunkenneſs, 111.
His account of poetical enthuſiaſm, 471.
His doctrine miſunderſtood and abuſed, 411.
Uſed coarſe colouring ſometimes, 342.
Aſcribed his laws to Apollo for a good reaſon, 63.
Plautus quoted, 24. 294.
Plowman's complaint of graduates, what, 38.
Pluché, Abbe, on idolatry, 247.
Plutarch, his jocular praiſe of an enemy, 206.
Πνευμα, what, 143.
Pocock, Dr. why he publiſhed Eutychius, 160.
Poetry, harmony eſſential to, 477.
Points, theological, what, 399.
Hebrew, have been uſed very ill, 205.
Poole, Matthew, quoted, 29. 47. 234. 422. 378. 366.
Politeneſs, what ſome ſay is true, 173.
Pulpit, what. See *Eaſe*.
Polity, *Jewiſh*, not practicable now, 163.
Popiſh church, of what it conſiſts, 185.
Epiſcopal, who praiſe it, 211.
Civil, principles of neceſſary to a paſtor, 141.
Polybius, on what principles he foretold the fate of Rome, 352.
Polycarp eagerly propagated holineſs, 278.
Pomp in religion hurtful, 237.
Pope, Alexander, cenſures unapt ſtyle, 479.
Pope of Rome, his title in the ſuperlative degree, 37.
His infinite pride, 298.
Popelings, who, 160.

Popery, whence it roſe, 238.
On what founded, 300.
A great ſchiſm on principles of ſchiſm, 10.
Eſtabliſhes falſe humility, 300.
Cheriſhes ambition and lawleſs paſſions, 298.
A deviliſh mimickry of a godlike œconomy, 297
What conciliates men to it, 63.
The proper method of ſubverting it, 63.
Popular perſuaſion, what neceſſary to it, 402.
Popularity, a dangerous rule of faith and practice, 128.
Porphyry, what advantages allegoriſts gave him, 87.
Poſitive inſtitutes. See *Inſtitutes*.
Poſtlethwaite referred to, 360.
Powers that be, ſubmiſſion to the, makes religion uncertain, 229.
Præexordium, what, 465.
Prayer, how Socrates ſpeaks of it, 61, &c.
Meetings for ſocial, reading improves, 381.
In ſermon time, proper, 336.
Laſt, generally too ſhort. See *Collect*, 337.
Makers, thoſe of Charles I. capital hands, 84.
Preachers, ſhould not preach themſelves, 315.
Of other men's ſermons ſometimes make ſad miſtakes, 118.
Why ſome love figurative texts, 376.
How ſome abuſe application, 327.
Who begin late ſhould preach often, 176.
Young, what they ſhould attend to, 176.
Affect the ſtriking, 195.
A tale of one, who made his auditor ſick, 32.
Popiſh, addreſs Mary in every ſermon, 172.
Spaniſh, their faſhionable mode of compoſition, 189.
Court, what Saurin thought of, 115.
Cathedral, plagiariſts formerly, 78.
Eſtabliſhed in the reigns of the Stuarts, 42. 159. 457.
Parliament, groſly miſrepreſented and abuſed, 42. 78.
Whom Hilderſham thought the beſt, 226.
Whom Dr. Manton accounted beſt, 272.
The moſt *popular*, what methods they uſed, 466.
Preaching, original method of, 364.
Beſt aim in, 271.
Principles eſſential to, 140.
What mode of, would exclude diſputes, 425.
Manner of, very important, 167.
Predeſtination, a rational doctrine, 155.

Preferment,

Preferment, church, a lure to bad men, 63.
Some aſpire at nothing elſe, 128.
Sometimes comes at an unlucky moment, 130.
Prelates, how the reformers treated them, 191.
Preparation for death, a beautiful idea of a chriſtian life, 66.
Preparation, young preachers ſhould uſe great, 176.
A maſter of his ſubject wants but little, 393.
The beſt is by privacy and prayer, 466.
Prepoſitions, 395. 397.
Preſcience, the ſame in the deity as preordination, 155.
Preſumption generates ſuperſtition, 51.
How prevented, 364.
Preſumptive evidence, the value of, 147.
Prideaux, whom he thought the Herodians, 256.
Prieſtcraft, what, 236.
Principles, a topick, 137.
Religious, not objects of civil government, 139.
What neceſſary to a paſtor, 141.
Printing, the inventing of, favourable to religion, 66.
Prior, Mat. his generoſity to Baker, 208.
Priſcillian miſrepreſented by Ithacius, 302.
Probability, what, 147.
Proceſſions, whence, 52.
Proclus, Patriarch of Conſtantinople, beautiful image of his, 164.
Profuſeneſs, a leſs evil than avarice, 67.
Prophecy, ſpirit of, muſt not be confounded with human foreſight, 352.
Prophet-craft, what, 236.
Propagation of the goſpel, how carried on by papiſts, 306.
Propriety, what, 464.
Of preaching determined by circumſtances, 189.
Proſelytes, Jewiſh, baptiſm of, whence, 259.
Proſperity no ſign of piety, 128.
Proteſtants, foreign, offended at Engliſh ceremonies, 77.
Why tolerated here, 209.
Proverbs, what eſſential to the inveſtigation of, 143.
Providence, a practical doctrine, 279.
Prudentius, an Auguſtinian, 153.
Denied magiſtratical authority over conſcience, 69.
Pruſſia, why tolerant, 210.
Prynne, William, a violent enemy to drinking healths, 85.
And to the Quakers, 216.

Pſalm, prudence ſhould be uſed in ſelecting and reading it, 479.
Pſalmody, a gift in the primitive church, 290.
Ptolemy, why he forbad Hegeſias to teach, 411.
Publick worſhip, the pleaſure of it is derived from many inconſiderable things, 382.
Reading the ſcriptures in, recommended, 381.
Pulpits, modern, inconvenient, 383.
Should always ſpeak plainly, 175.
And uprightly, and impartially, 228.
Pungency of a ſermon, whence, 274. 402.
Puniſhment neceſſarily connected with moral obligation, 404.
Puritans, whether gloomy and moroſe, 76.
Grievouſly and unjuſtly perſecuted, 68. 210.
Their ſermons abuſed and preached by the ſame men, 78, 79.
What they called Lords of conſcience, 160.

Q.

Quakers, people called, abuſed in ſcripture ſtyle, 215.
Quality and quantity of a caſe, what, 121.
Queens, Engliſh, whether they be clergymen, 293.
Queſtion, modern, the controverſy ſo called, on what founded, 154.
Quintilian, his univerſal rule, 461.
What he thought eſſential to gaining a cauſe, 8.
On exordiums, 452. 460.
Connection of, 486.
Length of 469.
On time, 117.
Place, 120.
Diviſion, 265.
Objections, 230.
Genus and ſpecies, 28.
Modeſty, 465.
Art, 482.
Agreeableneſs, 486, 487.
Urbanity, 15.
Compoſition and common places in general, 24. 454.
Thought an orator muſt *be*, and *appear* to be a good man, 475.
Quotations, from the Old Teſtament, 164.
What proper in a ſermon, 407.
Of chapter and verſe, when proper, 378.

R.

Rabanus, a Pelagian, 153.
Rabbies, ſuperſtitious expoſitors of letters and points, 205.
Racine, what happened to his tragedy of Alexander, 334.
Railer, the preſumption is againſt him, 166.
Raillery, what, 111.
Ratramn, an Auguſtinian, 153.
Readers, advice to great, 381.
Reading ſocieties, 381.
Reaſoning independent on ſyllogiſm, 364.
Mere, goes by diſtreſs to deſpair, 364.
Reformation, much ſuperſtition at the time of the, 337.
The epiſcopal rule of preaching at the, 101.
Wrought by weak literary inſtruments, 190, 191.
Whiſton thought it preparatory to purer days, 66.
Claude's *Defence of the*, 317.
Reformers, all execrated papal dominion over conſcience, 38.
Yet ſome founded a hierarchy on papal principles, 307.
Were perplexed about the Lord's ſupper, 6.
Their perſons no teſts of truth, 314.
Refugees, all wiſe ſtates tolerated foreign, 209, &c.
Perſecuted one another, 202. 212.
Regeneration ridiculed on the ſtage, 154.
Relation, a topick, 83.
Relicks, popiſh, whence, 218.
Indelicacy of, 50, 51.
Whence adoration of, 52.
Religion, originates in God, 290.
What men diſcover of it in *nature* weak and imperfect, 111. 127.
Pagan, total darkneſs and hypocriſy, 287. 297.
Jewiſh, partial light, 287.
Chriſtian, wherein it agrees with, and differs from the Jewiſh, 162,
Needs nothing but expoſure, 343.
Beſt propagated by example,
Its higheſt excellence, 276.
What follows a ſubjecting of it to human authority, 167. 320.
Remi, an Auguſtinian, 153.
Repentance, legal and evangelical, 385.
Reprobation, the doctrine of, no plea for a ſinner, 157.
Reproof, requires great wiſdom and prudence to give properly, 333.

Reſolutions,

Reſolutions, 281. 380.
Re-union of papiſts and proteſtants, an injudicious impracticable ſcheme, 225.
Revolution, who gained by it, 72.
What done for religious liberty then, 62.
Revolutioniſts, how they ſerved the Stuarts, 97.
Reward, neceſſarily connected with moral obligation, 404.
Rewards, cannot produce faith, 135.
Reynolds, Dr. example from him, 30.
On Pſalm cx. 433.
His uſe of apothegms, 483.
Rhetorick, ſometimes diſguiſes facts, 228.
Muſt not go for argument, 386.
Forces ſcripture ſometimes, 138.
Ridicule, no teſt of truth, 112.
May ſometimes illuſtrate, 113.
What excites it in ſermons, 316.
Ridley, Biſhop, his martyrdom no teſt of truth, 314.
Riſibility ſhould not be excited even by innocent circumſtances, 332.
Rituals do great damage to principles, 188.
Rivet, his notion of uſury, 71.
Roger, Friar, his heavenly rhapſody, 44.
Rollin, how he defines taſte, 21.
On univerſal conſent, 406.
On policy in religion, 64.
On ſcripture morality, 127.
His aſtoniſhing partiality for his countryman Boſſuet, 463.
Romans, *pagan*, their national character, 57.
Their vindictive treatment of the Corinthians, 126.
Chriſtian, deſign of the epiſtle to the, 133. 164.
Rome, church of, an apoſtate community, 176.
Full of blaſphemy, 266.
Superſtition, 52, &c.
Enthuſiaſm, 118.
Its polity, what, 185.
And pretended uniformity, 9.
Romulus, raiſed none to office without affecting to conſult the gods, 64.
Rondeau, Rev. James, who tolerated him, 212.
Roots, Hebrew, how eaſily they may miſlead, 31.
Roques on Elijah's viſion, 386.
Roſary, whence, 52.
Rubrick, a ſatire on an inſpired prayer-book, 78.

Rubrick, *Engliſh*, rallied by Beza, 77.
Rudeneſs, ſhould be baniſhed from the pulpit, 16. 335.
And from publick worſhip, 383. 459.
Preaching ſelf, one branch of, 316.
Rules, all are ſubject to uſe and abuſe. See *Common-places*, *Topicks*, &c.
Ruſhworth, his juſt diſtinction between an honeſt man and a partizan, 307.

S.

Sacrificing, a noble act of worſhip, 22.
Sacriſty, what, 467.
Sadducees, what ſcripture they held, 93.
Salluſt quoted, 74. 473.
Salmaſius, his account of the myſteries of Eleuſis, 111.
Salter's-hall ſermons confound popery, 231.
Salutation, primitive pulpit, 465.
Salvian, a ſevere writer, 303.
Sanctification, what neceſſary to, 255.
Should be carefully diſtinguiſhed from juſtification, 267.
Should not be treated of negligently, 277.
Sandeman, his doctrine not libertine, 285.
Sanderſon, Dr. example from him, 175.
Sapientia joco ſeria, on what topick it runs, 206.
Sarcaſm, what, 113.
Satan the father of hypocrites, 296.
Satire, ſome examples of, 76.
Saurin, Rev. James, a great, becauſe a peaceable divine, 227.
His modeſt way of treating a ſubject, 158.
His rule of expounding the epiſtles of Paul, 165.
On what occaſions he decries human learning, 191, &c.
Wrote well on the divinity of Chriſt, 220.
How he adviſes divines to treat the divine attributes, 313.
And to preach the doctrine of hell, 408.
How he treats the ſubject of the converted thief, 355.
The doctrine of univerſal conſent, 405.
Of converſion, 357.
Example of prayer in ſermon-time from him, 339.
Of animated exordium, 329. 471.
Of elevated, and violent concluſions, 491. 494.
Of mixed topicks, 5. 13.
Of compoſition by philoſophical data, 13.
By place, 120. 123.

Saurin, Rev. James, example of compoſition by propoſition from him, 397, 398.
Example of compoſition by conſequences, 155.
By diſtinction, 261.
By qualities, 213.
By perſons, 132.
By ſuppoſition, 222. 420.
By uſe, 103.
By revealed motives, 435.
By condition, 115.
By characters, 57.
His deſcription of preachers, 254.
Of avarice, 71. 82.
Of holineſs, 282.
Of the uniformity of God, 183.
Of ſuperſtition, 51.
Of libertiniſm, 358.
Of the abuſe of aſſurance, 169.
His ſenſe of Eccl. vii. 29. 430.
His method of application, 329.
An apology for ſo many quotations from him, 223.
Schiſm, an old bugbear, 179.
How Dodwell wrote againſt it, 321.
Popery ſaid to be a great, 10.
All impoſers raiſe this ſpectre, 134.
Bp. Stillingfleet in it by his own reckoning, 130.
School-divinity, the neglect of it favourable to religion, 66.
Schoolmaſters, the odd fate of preſbyterian, in the reign of Q. Ann, 210.
Schoolmen, how they define fear, 40.
Schools of literature, their rules of compoſing orations not applicable to ſcripture, 137.
Sclater, Dr. his juſt cenſure of perſecutors, 188.
Scolding in the pulpit, unmanly, and unjuſt, 474.
Scope, neceſſary to be attended to, 158.
Scotus, a Pelagian, 153.
Scribes, of Chriſt's time, who, according to Triglandius, 93.
Scriptures, the holy, a plain popular book, 371.
Not compoſed by modern rules, 137.
The letter of, neceſſarily ſubject to many difficulties, 228.
Whether more than one meaning, 142.
Unconnected ſentences of, generate diſputes, 155.
Preſerve a ſtrict relation of ideas, 86.
Abound with contraſt, 193.

Scriptures, uſe blunt homely images, 341.
Sad conſequences of ignorance of, 318.
Should be read in private, in families, and in publick, 381.
Scripturiſts in the Jewiſh church, who, 93.
Secrets, dealers in, publick peſts, 363.
Sects, what among the Jews, 93.
Selden, his ſtrange reaſoning from ancient fables to modern errors, 160.
Select ſubjects eſſential to application, 332.
Self-applauſe rude and offenſive, 314.
Semipelagians, who, 153.
Senſibility, no good preaching without, 235, &c.
Sepulchres, whited, what, 304.
Sergius Paulus, his character, 57.
Sermons, accurate, jewels out of popular reach, 250.
Plain and popular do moſt good, 4.
Opportune, highly commendable, 184.
What makes them pungent, 274.
Much depends on the delivery, 334.
Puritan, odd fate of, 78.
Salter's-hall, deſcriptive of popery, and deſtructive of it, 231.
See *Clergy*, *Pulpit*, *Preachers*, &c. &c.
Serranus offers violence to a dialogue by analyſing it, 137.
Sex, a topick, 103.
Shakeſpeare quoted, 185. 363. 464.
Shafteſbury, Earl of, how he attacked revelation, 112.
Sheldon, Archbiſhop, a poor divine, 225.
Shepard, what he thought of great talkers, 361.
Sherlock, Bp. example from him, 216.
Shutte, his trade-images, 190.
Sibbs, Dr. quoted, 399.
Sickneſs, a fine applicatory topick, 347.
Silence, highly characteriſtical in ſome caſes, 232.
Silvanus, Abbot, how he taught a Monk the doctrine of conſequences, 146.
Simon, Dr. perſecuted for Socinianiſm, 212.
Sin, the doctrine of, alone drives to deſpair, 364.
How infinite, 286.
Chriſtian miniſters have great advantages in ſtating it, 310.
Againſt the Holy Ghoſt, 391.
Singing, ſhould be conducted prudently, 459.
Slanderers, an infernal ſet of men, 362.

Sleepers in religious aſſemblies, publick nuiſances, 383.
Sleidan, John, the hiſtorian, penſioned by England, 209.
Smeaton, a furious zealot, 28.
Smith, Henry, his muſical images, 190.
Smyth, his part in Salter's-hall ſermons, 231.
Snape, Dr. example from him, 26.
Social reading, praying, and conference, very edifying, 381.
Socinians, French, perſecuted at Canterbury, 212.
Socinus reſted too much on the article O, 172.
Socrates the philoſopher, ſuppoſed by ſome to foretell the advent of Chriſt, 61.
How Plato admired him, 223.
Fell a ſacrifice to raillery, 112.
Socrates the hiſtorian, referred to, 198.
Sohnius, his advice to compoſers of ſermons, 117.
Solon, a ſhrewd politician, 63.
Σοφια, what, 11.
Sophiſms perplex a ſermon, 402.
Sophocles, how he uſes εϱγον, 11.
South, Dr. the low wit in his ſermons, odious, 113.
Souverain, Rev. Mr. perſecuted, 212.
Sow to the ſpirit, Bp. Laney's profitable ſenſe of, 400.
S. P. Q. R. how expounded, 206.
Species, a topick, 22.
Speculation, a curious ſubject, 153. 279.
Spelman quoted, 373, &c.
Spilſbury, Rev. Mr. what he thought of a loſt ordinance, 184.
Spirit, holy, what method of preaching he uſually bleſſes moſt, 364.
Split-devil, Biſhop, 98.
Spantaneity, a bright character of divine love, 56.
Stafford, Richard, his incautious ſuppoſition, 94.
Stanhope, Dean, examples from him, 268, &c.
Staring about, rude and offenſive in a place of worſhip, 122.
State, the *civil* it is that tolerates, 212.
State, a rhetorical topick, 110.
Stating a caſe, what, 121.
Stennet, Dr. his proper method of treating baptiſm, 247.
Stephen, Proto-martyr, his character, 57.
Stephens, Robert, how he publiſhed the New Teſtament, 379.
Stillingfleet, his medical image, 190.
His ſelf-contradiction, 130.

Stones,

Stones, precious, of ſcripture, not medicinal, 173.
Strigelius improved Synergiſm, 154.
Striking, what neceſſary to it, 195.
Strype referred to, 208. 210.
Stuarts. See *James*, *Charles*, *Revolutioniſts*, &c.
Style, may ſometimes be inaccurate, 332.
Muſt never be indelicate, 32.
Sententious, what leads to it, 194.
Rhetorical, when execrable, 386.
Blunt, does not always argue depraved manners, 341.
Has peculiar characters, 233.
Suarez, his myſticiſm, 52.
Suaſion, moral not inconſiſtent with decrees, 335, &c.
Subſcribers to human creeds are all orthodox men, 260.
Subſcription and ſilence well met, 245.
How argued for by ſome, 314. 41.
Does not preſerve a ſyſtem of doctrine, 131.
Is the deſtruction of religious liberty, 185.
Sublimity of a doctrine, what, 233.
Subſtitution, what in theology, 288, &c.
Succeſs no rule of judging in many caſes, 128.
On what it much depends, 159.
What method of preaching has uſually been attended with good moral, 364.
Succeſſion, uninterrupted, an old quirk of church-lawyers, 184.
Suetonius quoted, 61. 272. 282.
Superlatives, how expreſſed in Hebrew, 366.
Superſtition, its principle, 49, &c. &c. 299.
See *Superſtition*, Vol. I.
Superville, examples from, 339. 397.
Supper, Lord's, very little underſtood at the reformation, 7.
Suppoſition, a topick, 88. 98. 215.
Supralapſarian divine, his curious ſermon on 1 Chron. iv. 22. 243.
Swift, how he ſtudied human nature, 125.
Proved nothing by his Tale of a Tub, 113.
Swine, Smalbroke's account of their poſſeſſion according to Wolſton, 98.
Syſtems, what, 396.
Synergiſts, who, 154.

T.

Tacitus cenſures chriſtianity as a ſect of Judaiſm, 187.
Quoted, 61.

Talk,

Talk, religious, a precarious ſign of grace, 361.
Taſte, 21. 487.
Tautology, 472.
Temper, ſoft, eſſential to a good applicatory ſermon, 332.
Temples, whence Chriſtians took their models of, 238.
Why primitive Chriſtians built none. See *Lactantius, Arnobius*, &c. *Pomp*, &c.
Tenderneſs a real character of Chriſt, 235.
Tenent, Rev. Gilbert, his uſual method of preaching, 364.
Tenniſon, Archbiſhop, his mild management of miſchievous polity, 131.
Terence quoted, 24.
Terms, original, ſhould ſeldom be diſcuſſed in publick, 10.
Single, ſadly abuſed, 206.
Miſconſtruction of, generates diſputes, 154.
Terror ſhould be preached: but prudently, 393. 408, &c.
Tertullian, his quaint fetch on a ſaying of Chriſt, 323.
On Adam, 312.
On baptiſm, 102.
A violent diſputant, 158.
Yet an enemy to perſecution, 108.
Quoted, 17. 124. 276. 308.
Teſt-act, none in ſome pagan countries, 178.
Engliſh. See *Pierce, Lanſdown*, &c.
Teſtament, *Old*, ſpeaks of future rewards and puniſhments, 407.
New, how it quotes the old, 164.
Teſtimony, the only evidence in ſome caſes, 156.
Text, how a preacher did, who had forgot his, 379.
Thankſgiving-ſermons, a good rule of compoſing, 158.
Theatre, the airs of the, ſhould not be practiſed in religious ſemblies, 122.
Theodoret quoted, 170.
Theology, its peculiar, 424.
Admits of popular proof, 402.
Theophilus, patriarch, a confuſed genius, and aſſociated irrelative ideas, 88, &c.
Theſaurus, Eman. juſtifies the uſe of coarſe colouring, 342.
In what he places the art of popular goſpel preaching, 402.
His rule of applying, 348.
Theſſalonians, the firſt epiſtle to the, when written, 110.
Thief, the converted, caution muſt be uſed in urging his caſe, 355.
Thorndyke, his looſe maxim of church-government, 69.
Did not underſtand the ground of the reformation, 225.

Thoy, Stephen du. See *Rondeau.*
Tillemont quoted, 355.
Tillotſon, Archbiſhop, a gentle driver, 131.
His high encomium of the church that beneficed him, 130.
Tilly, example of far fetched pleas from him, 19.
Time, a topick, 117.
Who ought never to forget it, 118.
Timme, his medical images, 190.
Title to epiſcopal articles, the ſubſcribers cannot agree whether it be genuine or a forgery, 315.
Title-pages, the faſhionable, in Q. Elizabeth's time, 211.
Titles of books, divines have uſed very queer, 190.
Of *laymen*, whence, 36.
Of *clergymen*, whence, 36.
Include dominion, 37.
Some are ſatires on the men, who wear them, 80.
Academical, why cenſured by many reformers, 37.
Toleration, how Paul treats of it, 184.
How Saurin conſidered it, 134.
What the reformers thought of it when it ſuited the intereſt of their governors, 209.
And what ſome of their ſucceſſors have thought of it ſince, 400. 414.
Tombes. See *Ordinance.*
Tones. See *Silence.*
Topick, a principle of perſuaſion: but ſubject to uſe and abuſe, 21. 103. 270.
Tournon, Cardinal. See *Mezzabarba.*
Trade, what the Jews had at Tyre, 48. 375.
General, its ſeat in various ages, 49.
Goes along with liberty and virtue, 210.
Religion ſhould not be a, 73.
Traditions precarious grounds of action, 300.
Trajan a perſecutor, 11.
Tranſition, 326.
Tranſlation, ſhould be accurate in diſputed points, 91.
Engliſh, of the bible, a good one, 10.
Yet partakes of the ſtyle of the age in which it was made, 32.
James I. gave laws of, 101.
Sometimes miſleads, 239.
Tranſubſtantiation, what, and when invented, 6.
An ocean of errors, 101. 232.

Trapp,

Trapp, Dr. oppoſed Hoadley's notion of a church, 229.
Trent, council, not very eager about piety, 299.
Trigland, his account of Jewiſh ſects, 93.
Tropological ſenſe of ſcripture, 142.
Truth, the life and energy of preaching, 274.
The ſublimity of every ſubject, 233.
Tunes, theatrical, are hurtful in religion to thoſe, who had been before uſed to them, and the ideas aſſociated with them elſewhere, 307.
Turner, Dr. William, his images, 190.
Tyrant, what makes one in ſome diſſenting churches, 161.
Tyre, 48, 49, 50.

U.

Uniformity, 9. 10. 414.
Urbanity, a moſt excellent pulpit ſtyle, 14.
Urſinus, adviſes preachers to regard time in compoſing, 117.
His rules of confutation, 155.
Uſefulneſs, ſuppoſed, an ignis fatuus, 128.
Uſes, why ſome great preachers have omitted them, 328.
Uſher, Archbiſhop, a pretended prophecy of his, 118.
Quoted, 266.
Uſury, what, 70.
Utica, a colony from Tyre, 49.
Utility, a topick of illuſtration, 242.

V.

Vatablus on Luke xiii. 24. 346.
Variety of addreſs neceſſary to a preacher, 175.
Venial ſins, what, 310.
Venice. See *Trade*.
Verbs, Greek, the copiouſneſs of, 234.
Verſe, hexameter, in S. James, 290.
Veſtry, the beſt uſe of a, 467.
Vicar of Bray, immortal, 81.
Vices, whether private be publick benefits, 70.
View, a topick, 158.
Vida quoted, 470. 473.
Virgil, his account of oracular enthuſiaſm, 471.
His fourth eclogue is true hiſtory of pagan expectation, 61.
Virtue independent on volition, 403.
Its influence on trade, 50.
Virtues, pagan, the higheſt inferior to the loweſt chriſtian, 65.
How they came by ſexes, 386.

Viſion, Paul's converſion in a, 109.
Viſitations, epiſcopal, &c. how argued, 28.
Voice, in preaching. See *Glanvil*, *Racine*, &c. 459.
Volition. See *Virtue*.
Voltaire, a ſuperficial reaſoner on religion, 113. 171. 412.
Vorſtius, K. James would have *nurſed* him, that is *burnt* him, 200.
Voſſius, apologzies for Hinkelman, and others like him, 268.
On exordiums, 461.
Vows of the Franciſcans, what, 46.
Vulgariſms, ſhould be none in a ſermon, 15. 402.

W.

Wake, Archbiſhop, made groundleſs ſuppoſitions, 91.
Waleus, his rules of application, 325, &c.
Walker, Rev. Mr. example from him, 196.
Walker, Dr. a folio collector of falſhood and filth, 42. 78. 79. 160.
Ward, Biſhop, examples from him, 14. 413.
Waterland, Dr. example from him, 6.
Reaſons weakly for *the* church, 229, &c.
Watts, Dr. his opinion of topicks, 21.
Of conceiving clear notions, 15.
His rules of definition, 263.
His example of inductive reaſoning, 147.
Miſunderſtood and abuſed, 150.
Wendelinus, his notion of uſury, 71.
Whiſpering, rude in time of publick worſhip, 122.
Whiſton, what events he thought preparatory to revival, 66.
White, Dean, a perſecutor, 322.
Whitefield, the Rev. George, his uſual method of preaching, 364.
Whitgift, Archbiſhop, his enſnaring plea for epiſcopacy, 203.
Not preferred for his merit, 131.
Wickliffe, why he complained of degrees, 37.
His uſual method of preaching, 364.
Wilkins, Bp. when his eccleſiaſtes was publiſhed, 457.
Recommends pathos in concluding, 502.
Will, human, the ſource of error, and the ſoul of popery, 75. 285.
Wit, in ſermons. See *Bradbury*, *Raillery*, &c,
Puritanical, 77.

Women,

Women, well-bred, patterns of politeneſs, eaſe and addreſs, 15.
Wolf ridicules the habit of St. Francis, 46.
Wood, too bad, and ſtruck out. See Vol. I. Advertiſement, p. 3.
Woolſton, abuſed allegory, 87.
And perhaps ſlandered Smalbroke. See *Split-devil.*
Words, moſt, are vague and equivocal, 150.
Fine, are ſources of error, 170.
Single, generate diſputes, 155.
Obſolete, indelicate, 32.
Fancy makes fine work with, 318.
Works, good, conſiſtently taught in reformed churches, 219.
Worſley quoted, 376. 379.
Wright, Dr. his part in Salter's-hall ſermons, 231.

Y.

Young, Dr. execrates miſers, 74.
Argues for immortality from human paſſions, 351.
How he was touched at ſeeing his auditors ſleep, 384.
Quoted, 56. 267.
Youth, religious, ſhould ſtrive to excel in buſineſs, 344.

Z

Zanchy, a learned divine: but not maſter of even a Bunyan, 106.
Zepper, his rules of confutation, 155.
Ziegler, his notion of the intention of Chriſt in ſpeaking obſcurely, 142.
Thought Chriſt an interpreter only, 258.
Zuinglius, why he cenſured degrees, 37.

A TABLE OF THE TEXTS,

More or leſs *illuſtrated* in this Volume.

Geneſis.

Ch.	V.	Page.
ii	17	311
iii	15	216
—	17	203
—	22	76
iv	7	415
—	9	362
xvi	12	95
xxii	1, 2	114
xxviii	17	212
xxxi	42	390
xxxix	9	366
xliii	23	208
xlv	3	107
xlvii	8	11
xlix	10	188
—	17	161

Exodus.

iii	21, 22	114
iv	1. 30	107
v	1	107
—	4. 17	344
xx	2	246
—	3, 4, 5	245
—	7	370
—	15	284
—	20	40
xxii	25	71
xxiii	7	370
xxxii	32	261
xxxiii	18	495

Leviticus.

iii	3, 4	32
xiii	—	194
xviii	18	119
xix	2	284
xx	7	282
xxv	35, 36	71

Numbers.

viii	48	494
xxi	9	129

Deuteronomy.

iii	2, 3, 4	114
iv	1	465
—	7, 8	103
—	10	317
v	1, &c.	317
vi	6, 7, &c.	317
vii	1, 2	114
xviii	—	142
—	15	256
xxiii	19, 20	71

Deuteronomy,

Deuteronomy.

xxv	4	142
xxviii	34, 35, 48	77
xxx	11, 12	431
xxxii	9	292
—	10	122
xxxiii	17	173
xxxvii	11, 12, 13	197

Joſhua.

i	2	30
v	9, 10, 11	212
ix	33	184
xiii	22	20
xiv	3	184
xix	30	131

Ruth.

i	15	178. 207

1 Samuel.

ii	27	193
—	30	129
vii	15	28
xii	6, 15	183
xiv	15	215
xv	17	193
xxvii	9	114
xxviii	14	211

2 Samuel.

iii	38	127
xii	1	73
xvi	10	59
xvii	7	119
xix	32. 39	123
xxiii	17	208

1 Kings.

viii	12	264
—	18	281
xi	3	107
xviii	27	76
xix	10	43
—	11, 12, &c.	386

1 Kings.

xix	20	207
xx	33, 34	378
xxi	1	73
—	21	32
xxii	28	465

2 Kings.

i	9, 10, 18	113
ii	23, 24, 25	120
v	26	119
viii	11, 12, 13	83
ix	18, 19	59
xviii	4	129

1 Chronicles.

iv	5.14.18.21	244
—	22,23.32	244
iv	22	243
x	6	10
xi	19	208

2 Chronicles.

vi	1	264
xvii	7, 8, 9	28
xviii	7	475
xix	8	244
xxx	18	183
xxxvi	23	171

Ezra.

vii	12. 14	171
x	9, 10, 11	184

Nehemiah.

ii	3	57
vi	11	107

Eſther.

i	20. 22	172
—	22	203

Job.

i	1	57

Job.

ix	6	357
xi	7	428
xii	2	76
—	6	128
xv	13	126
xvi	2	225
xxii	5	35
xxvi	10	357
—	13	85
xxxii	8	107
xxxiv	15	9
—	16	233
xxxvii	3	107

Pſalms.

i	1	303
—	2	317
—	5	370
ii	11, 12	40
—	11	390
v	4, 5	427
x	13	303
xiv	1	282
xv	5	71
xvi	8	338
—	11	378
xviii	2	31
xix	—	433
—	4	357
—	7, 8, &c.	318
—	9	390
—	12	309
xxii	22	173. 287
xxvii	8	377
xxviii	9	292
xxix	4	318. 234
xxxi	15	338
xxxiv	11	390
xxxvi	1	417
—	5	151
—	8	382
xxxvii	25	143
xxxviii	21	394
xl	9	121. 493
xlii	1	59
xliii	5	64
l	14	22
li	1, 2, 3, 4	365
liii	1	419
lv	23	143
lxiii	5	382
lxv	5	12
lxxvii	7, 8	48
lxxviii	41	375
—	71	292
lxxxi	3, 4	129
—	13	157
lxxxiv	11	380
lxxxvi	11	47
xc	3	338
—	12	329. 484
xcvii	2	385
c	6. 22	23
ci	—	281
cii	4	344
—	18	287
ciii	12	31. 388
cv	26, 27	121
cvii	11	303
cx	3	432
cxv	—	190
cxix	36	71
—	59	338
cxx	7	366
cxxiii	3	24
cxxviii	3	143
cxxx	3	417
cxxxiii	2	84
cxxxvii	3	77
cxxxix	—	35
—	7, &c.	416
—	14	419
cxliii	2	493
cxliv	15	26
cxlvii	5	34

Proverbs.

i	13	290

Proverbs.

i	26	390
vi	9	20
xi	7	497
—	31	349
xiv	1	366
—	21	151
xv	22	5
xvii	7	107
—	8	81
xviii	22	143
xix	21	174
xxi	19	107
xxii	4	390
—	6	144
xxiv	16	394
xxviii	8	71
xxxi	25, 26	15

Eccleſiaſtes.

—	—	137
i	9, 10	177
ii	11	106
—	15	191, 192
—	17	192
iii	1—8	114
iv	8	67
v	3	233
vi	3	81
vii	10	177
—	29	430. 398
viii	11, 12	420
x	10	347
xi	9	190. 412
xii	10	32
—	10, 11	310
—	11	272. 340. 490
—	12	191

Iſaiah.

i	1	119
—	13. 15	129
—	18	376
viii	19	121
ix	13	24
x	22	411
xiii	18	371
xxiii	9	49
xxiv	14	465
—	4	170
xxvii	11	279
xxviii	14	465
—	15	113
xxxviii	15	330
xl	2	126. 287
—	21	287
xlii	6	187
xliv	28	171
xlv	19	121
xlix	4	493
liii	3	120
—	7	17
lv	1, 2	243
—	6	119
—	8	492
lxiv	4.7.10,11	366

Jeremiah.

i	14	216
ii	2. 5. 20	193
—	10, 11	193
—	13	298
—	34	363
iv	6	216
vi	1. 22	216
—	16	18
vii	22	375
xv	19, 20	307
xvi	11, 12	177
xvii	9	420
xviii	7, 8	129
—	28, 29	140
xxv	31	244
xxvi	17,18,19	176
xxviii	7,8,9	177
—	16	119
xxxviii	—	3

Jeremiah.
xliii 10 171

Lamentations.
ii 8 9

Ezekiel.
viii 3 455
ix 4 173
xvi — 193
— 4 32
— 6 32
— 23 124
— 25 32
— 30. 33 342
xviii 17 71
— 23 376. 388
— 32 157
xix 3.8,9 97
xxvii 17 48
xxxiii 12,13 431
xxxiv 2.4.17,18.23.24 291
xxxvi 32 24
xxxvii 16 240

Daniel.
iv 37 171
ix 7 158. 417
— 24 13
x 23 344

Hoſea.
ii 7 287
— 14 126
iv 1 244
— 4 213
x 8 348
xiii 9 155

Joel.
ii 2 124

Amos.
viii 12, 13 122

Jonah.
i 8 11

Micah.
iii 11 113
v 4 233
vi 2 244
— 3, 4, 5 109
— 9 366

Nahum.
i 3 370
ii 3 124
— 9 35
iii 8 34
— 9 34
— 14 113

Habbakuk.
i 6, 7 57
— 13 284
iii 1, &c. 458

Zephaniah.
ii 1, 2, 3 154. 327, 328

Haggai.
ii 3 63
— 7 60
— 9 237

Zechariah.
xiii 9 377

Matthew.
ii 1 121
— 2 257
iii 7 40
iv 1 26
v — 274
— 1 121
— 9 227
— 16 425
— 16 5

Matthew.

Matthew.

v	20	275
—	44	41. 96
—	45	42
vi	—	274
—	2.5.8.16	305, 306
—	24	33
—	27	322
—	33	339
vii	—	274
—	12	123
—	14	346
—	22	437
viii	9	82
—	29	59
ix	20	32
x	12	37
—	16	96
—	22	437
—	27	184
—	28	40
xi	7, 8, 9	83
—	15	465
—	21	431
—	28	368
xii	4	184
—	20	239
xiii	1	121
—	29	161
—	52	94
xv	2	202
—	10	465
—	27	187
xvi	5	344
—	22	206
—	23	208
—	24	108
—	24,25,26,27	207
xvii	6.12	317
xviii	20	136
xix	24	356
—	28	142
xx	16	411
xxi	9	59

Matthew.

xxii	5	303
—	9	336
—	41	397
xxiii	2	94
—	8,9,10	317
—	27.29,30	303, 304
—	34	94
xxiv	38	409
—	48	65
xxv	34. 41	349
—	41	437
—	43	181
—	46	497
xxvi	23	323
—	24	71
—	26	247
—	41	431
—	50	113
xxvii	24	493
—	29	113
xxviii	18,19,20	185
—	19	61. 318
—	20	4

Mark.

i	2	379
—	24	59
iii	1, &c.	254
xii	30	33
xiv	38	391
xvi	15	61
—	16	199
—	17,18	186

Luke.

i	26	116
—	28	172
—	78	31
ii	29	190
—	32	187
—	43	344
iii	47	431
iv	15	121

Luke.

viii	1	28
—	18	190
ix	50, &c.	207
x	4	37
—	20	207
—	31, 32	82
—	42	146
xi	44	304
—	45	94
—	47, 48	177
xii	18	97
—	21	5
—	45	309
—	47	279. 437
xiii	24	346
—	27	304
xiv	23	336
xv	21	367
xvi	3	218
—	14	113
xviii	10	217
—	12	298
—	13	151. 217. 219
xix	42	157
xx	22, &c.	207
xxi	19	61
—	34	100
xxii	25, 26	317
—	32	307
—	42. 44	195
xxiii	30	348
—	34	103. 261
xxiv	29	339
—	49	186
—	50	145
xxvi	29	49

John.

i	1	478
—	10	27
—	13	436
—	14	198
—	18	233
—	51	145
ii	2	122
ii	19	142
—	24	27
iii	3	65
—	6	427
—	9	32
—	16	34
—	17	31
—	23	122
iv	—	226
—	6	122
—	13, 14	27
—	16	141
—	25	336
—	28	344
v	7	13
—	13	344
—	14	137
—	18	32
—	39	317
vi	5, 6	199
—	27	146. 346
—	54	480
—	54. 56	247
—	68	382
vii	—	379
—	25. 27	23
—	27	419
—	46	193
viii	—	379
—	2	121
—	12	170
—	14.42.46	148
—	37.39.40.42.44	103
—	46	248
—	58	170
ix	16. 33	148
x	4	233
—	31	204
xi	11	142
xii	1	2
xiii	1	140
—	13, &c.	207
—	6,7.27,28	199
xiv	1	171. 232
—	6	427

John.

xiv	6. 9	234
—	13	172
—	16	241
—	18	235
xv	5	338
—	16	234
—	19	96
—	24	282
xvi	13	269
xvii	10	171
—	20	427
xviii	20	121
xx	4	322
—	31	158
xxi	18	2
—	23	207

Acts.

i	1	171. 174
—	6	237
—	10	4. 145
—	12	145
—	25	71
ii	1	8
—	14	173
—	23	223
—	36	104
—	37	221
—	46	122
iv	8	173
—	24,25,26.29,30	86
—	32	29
v	20	122
vi	3	57
—	5. 8	57
vii	2	173
—	2	465
—	22	30. 174
—	51, 52	177
ix	—	127
—	4	107, 109
x	13	238
—	15	193
xii	4	12

Acts.

xii	22	50
xiii	7	57
—	10	57
—	11	108
—	16	173
—	27	233
—	33	379
xiv	11	50
—	16	404
—	22	95
xv	7	245
—	35	28
xvi	15.33,34.40	270
—	27, 28	207
—	33	184
xvii	11	317
—	16	252
—	16. 18	110
—	17	245
—	22	465
—	22	173
—	26. 30	86
xix	8	245
—	21	122
—	24,25	75
xx	18.37,38	236
—	27	493
—	28	189
xxi	—	379
—	20,21.40	126
xxiii	9	94
xxiv	25	115, 116
xxvi	19	109
—	25	171
—	26	122
xxviii	5, 6	23

Romans.

i	7	317
—	29	57
ii	4, 5	157
—	5	412
—	9.12.16	114
—	17	57

Romans.

ii	24	436
iii	—	163
—	16	290
—	24	217
—	24,25	368
—	25	376
—	27	162
—	28	129.165
iv	—	163
—	3	165
—	5	217
—	3.17	379
v	—	163
—	3	168
—	20	415
vi	1, &c.	422
—	1, 2, &c.	431
—	6	219
—	12, &c.	431
—	14	162
—	23	218, 219
—	18	281
viii	1	265
—	5	427
—	7	282
—	9	428
—	13	395.437
—	15	428
—	19	60
—	29	289
—	31	294. 412
—	37	166
—	38	498
—	38, 39	169
ix	3	261
—	6	177
—	20	230
—	25	379
—	27	411
x	3	162
—	10	259.437
—	16.19	379
xi	6	217
—	20	399

Romans.

xi	22	10
—	33	132,133
xii	17	93.102.124
—	—	129
—	20	96
xiii	2	42
xiv	—	184
—	1	250
—	3	182
—	8	189

1 Corinthians.

i	9	141.294
—	12	291
—	12,13,14	83
—	30	353
ii	1.4	11
—	1—8	250
—	7, 8	397
—	9	366
—	12	248
—	14	353
iii	5	277
—	11	253
—	13.15	251
—	15	130
—	17	252
iv	1.9	199
—	6	409
—	8.10	113
—	19,20	227
v	6	305
—	9,10,11	345
vi	9	115
viii	1	113
ix	2	226
—	9,10	142
—	21	162
—	24	123.346
ix	27	45.362
x	11	164
—	18	177
—	33	144
xi	—	177

1 Corinthians.

xi	23	110
—	28	329
—	29	10
xii	—	183
—	13	12
—	31	58. 498
xiii	—	29. 57
—	1	53. 431
—	4	58
—	9	438
xiv	22	58
—	26	18. 290
xv	3, 4	13
—	10	290
—	14	259
—	32	113
—	57	14
xvi	5	462

2 Corinthians.

i	15—18	462
—	24	291. 317
ii	17	193. 203
iv	2	98. 303. 317
—	3	322
—	4. 6	296
—	5	316
—	7	317
—	12	16
v	8	495
—	11	409
—	12	184
vi	16	193. 284
vii	1	379
viii	1, 2, &c.	115
—	12	281
x	5	430
—	10	233
—	18	226
xi	—	193
—	2	43
—	3. 13, 14, 15	296
—	12	184
—	16. 19. 22, 23	76

2 Corinthians.

xi	22	177
—	24, 25	107
xii	9	286
—	10, 11. 15	107
—	14	500
xiii	10	167

Galatians.

i	8	317
—	8, 9	249
—	10	144
ii	2	126. 184
—	16	165
—	17, 18	165
—	19	162, 163
iii	1	167
—	1. 4	193
—	10	165
—	24	165
—	27, 28	103
iv	4	13
—	13. 20	126
—	18	28
—	19	173
—	20	129
v	1	182, 183
—	13	184. 423
—	15, &c.	423
—	16	423
vi	2	26
—	6	400
—	7, 8	400

Epheſians.

ii	1	150
—	4, 5	150. 268
—	5	217
—	10	422
—	12	119
iv	28	11
v	3, 5	74
—	18	10
vi	12	346

Philippians.

Philippians.

i	1	196
—	6	141
—	29	169
ii	1	31
—	7	435
—	10	104
—	12	45. 332
—	12, 13	431
—	13	437
—	14	336
—	15	103
—	16	187
iii	3	199
—	13	120
—	18, 19, 20	422
iv	1	173. 493
—	5	158
—	16	119
—	17	11

Coloſſians.

i	15	104
ii	18. 23	286
—	20. 22	163
iii	1	5
—	2	196
—	5	332
—	10	480
—	11	103
—	12	31
—	12. 14, 15	39
—	16	291
iv	16	382
xi	8	302

1 Theſſalonians.

ii	3	320
—	7, 8. 10, 11	167
—	13	320
—	15, 16	187
iv	7	272
v	3	409
—	15	132

1 Theſſalonians.

v	16	110
—	20	303
—	27	382

2 Theſſalonians.

ii	1. 8	13
—	4	298
—	7	295
—	13	375
iii	5	29

1 Timothy.

i	2	465
—	11	495
ii	1	131. 270
—	1, 2	118
—	1. 4. 6	269
iii	16	295
iv	6	382
—	12	103
—	13	381
—	13—16	502
v	8	57
—	14	184
vi	3. 5	136
—	10	57
—	12	346
—	16	233
—	20	302
—	21	465

2 Timothy.

i	10	268
ii	7	360
—	19	431
iii	16, 17	159

Titus.

i	12	57
ii	2, 3. 5, 6	103
—	11, 12	421
—	12	11, 277
—	13, 14	65

Titus.

Titus.

ii	15	17
iii	8	422
—	8. 14	344
—	14	11

Philemon.

—	16. 19	115

Hebrews.

ii	2, 3	148
—	14, 15	258
iv	11	346
—	12	126
—	—	274
—	16	376
v	4	16
vi	7	69
—	17, 18	391
—	19	64
vii	12	240
—	26	284
viii	3	240
ix	14	376
—	16	240
x	5, &c.	438
—	28, 29	115
—	29	435
—	36	18. 437
—	37	63
xi	1	220
—	3	163
xii	1	346
—	4	437
—	8	436
—	18. 22	193
—	29	491
xiii	5	67
—	21	47

James.

i	13, 14	310
—	17	290
—	21. 26	431
—	27	432
ii	19	431
—	23	57
—	24	129
iii	15	57
—	17	29.55.57
iv	4	33. 339
—	4, 5, 6	367

1 Peter.

i	18	63
ii	2	303
—	9	282.287.292
iii	20	371
iv	18	348. 417
v	3	292. 317
—	5	103
—	14	465

2 Peter.

i	10	346. 431
ii	3	115
—	12. 22	342
—	13	11
—	18—22	115
—	21	431
iii	5	64
—	9	157
—	11	193
—	13	480

1 John.

i	7	410
—	8	394
ii	1	367
—	18	301
—	20	321
iii	8	425
—	15	281
iv	1	317
—	1. 7. 11	173
v	16, 17	310

3 John.

—	9	197

3 John.

—	9, 10	161

Jude.

—	3	159
—	7.9	79
—	10	342
—	12	11
—	17	379
—	23	409

Revelation.

i	9	30
—	17	286
ii	18	203
ii	25	345
iii	15	194
—	16	342
vi	16	348
vii	17	59
xi	—	118
—	3.7.11	13
xiii	14	63
—	11.16,17,18	178
—	16, 17	63
—	18	13
xiv	13	195,196
xvii	10,11,12	13
xviii	2.4.6,7.20	76
xxi	19, 20	173
xxii	18,19	318
—	20	59

THE END OF THE SECOND VOLUME.

2-
UNIVERSITY OF CHICAGO
48 441 938
2- 96[illegible]

BV 4213 .C58 v.2
Claude
Essay on the composition of a sermon
21546.
Mar 8 '61 Repair Shelf
MAR 27 1961
MAR 27 1961 BINDERY
Jun 20 '[illegible] Rebind - Regular
2- 96[illegible]

BV4213
.C58
v.2

21546

SWIFT LIBRARY

UNIVERSITY OF CHICAGO
48 441 938